



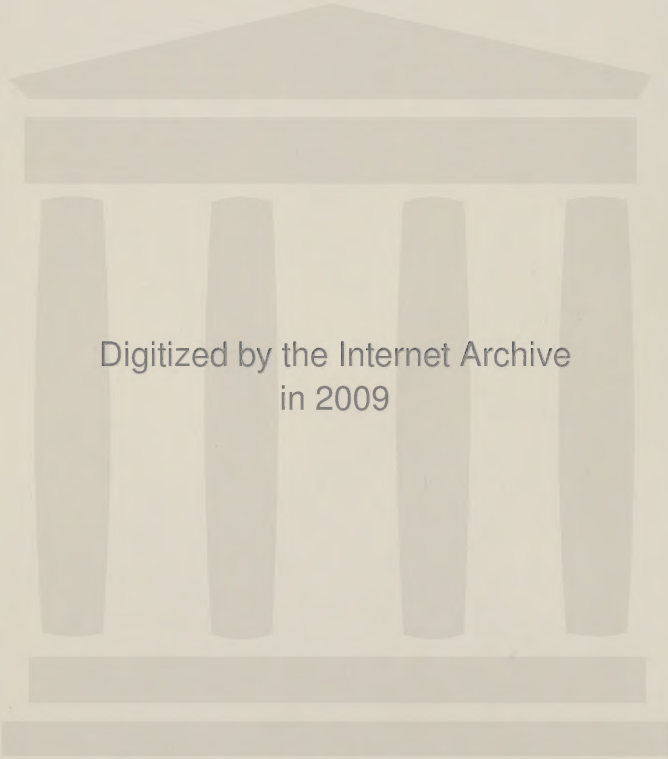
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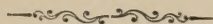
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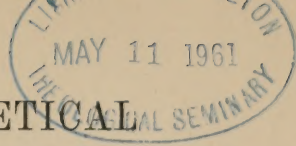
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CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE NEW TESTAMENT.

BY

✓
HEINRICH AUGUST WILHELM MEYER, TH.D.,
OBERCONSISTORIALRATH, HANNOVER.

From the German, with the Sanction of the Author.

THE TRANSLATION REVISED AND EDITED BY

WILLIAM P. DICKSON, D.D.,

AND

WILLIAM STEWART, D.D.

PARTS V. AND VI.

THE EPISTLES TO THE CORINTHIANS.

VOL. II.

EDINBURGH:

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MDCCCLXXIX.

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VOL. II.

FIRST EPISTLE, CH. XIV.—XVI.

TRANSLATED FROM THE FIFTH EDITION OF THE GERMAN BY

REV. D. DOUGLAS BANNERMAN, M.A.

SECOND EPISTLE.

TRANSLATED FROM THE FIFTH EDITION OF THE GERMAN BY

REV. DAVID HUNTER, B.D.

THE TRANSLATION REVISED AND EDITED BY

WILLIAM P. DICKSON, D.D.,

PROFESSOR OF DIVINITY IN THE UNIVERSITY OF GLASGOW.

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MDCCCLXXIX.

PREFATORY NOTE.

I REGRET that the issue of the present volume has been somewhat delayed, partly by unlooked-for hindrances to the progress of the translators, partly by an illness which made it necessary for me to suspend for a time the work of revision. Mr. Bannerman has here completed his excellent version of the Commentary on the First Epistle; and the Commentary on the Second has been translated with skill and care by my young friend and former pupil, the Rev. David Hunter, of Kelso. I have revised both throughout in the interest of uniformity on the same principles as heretofore.

W. P. D.

GLASGOW COLLEGE, *February* 1879.

P R E F A C E

TO THE COMMENTARY ON THE SECOND EPISTLE.

SINCE the year 1862, in which the fourth edition of this Commentary was issued, the only exegetical work calling for mention on the Second Epistle to the Corinthians (except a Roman Catholic one) is that of von Hofmann. My relation to this work has already been indicated in the preface to the Commentary on the First Epistle; it could not be different in the exposition of the Second, and it will doubtless remain unaltered as regards the Pauline writings that are still to follow, as is apparent already in the case of the Epistle to the Galatians, my exposition of which I likewise am now issuing in a new edition.

The much-discussed questions of Introduction — whether between our two Epistles to the Corinthians there intervened a letter which has been lost, and whether the adversaries so sharply portrayed and severely censured by the apostle in the Second Epistle belonged to the Christ-party—have recently been handled afresh in special treatises with critical skill and acumen; and the general result, although with diversities in detail, points to an *affirmative* answer. After careful investigation I have found myself constrained to abide by the *negative* view; and I must still, as regards the second question, hold the Christine party to be the most innocent of the four, so that they are wrongly, in my judgment, made responsible for all the evil which Paul asserts of his opponents in the Second Epistle. I am at a loss to know, how so much that is bad can be brought into inward

ethical connection with the simple confession *ἐγὼ δὲ Χριστοῦ*, without calling in the aid of hypotheses incapable of being proved; or how, moreover, Paul should not already in his First Epistle, which was followed up by the Second in the very same year, have discovered the thoroughly dangerous springs and movements of this party-tendency; or lastly, and most of all, how Clement of Rome, while recalling to the recollection of his readers the three other factions, should not even in a single word have mentioned the Christ-party, although in looking back on the past he could not but have had before his eyes the whole historical development of the fourfold division, and in particular the mischief for which the Christians were to blame, if there were in truth anything of the sort. I have not met with any real elucidation of these points among the acute supporters of the opposite view.

In wishing for this new edition a kindly circle of readers, not led astray either by the presupposition of the dogmatist or by the tendency to import and educe subjective ideas,—as I may be allowed to do all the more earnestly on account of the special difficulties that mark the present letter of the apostle,—I commit all work done for the science which applies itself soberly, faithfully, and devotedly to the service of the divine word—desiring and seeking nothing else than a sure historical understanding of that word—to the protection and the blessing of Him, who can do exceeding abundantly above all that we ask and understand. Under this protection we can do nothing against the truth, everything for the truth.

HANNOVER, 21st June 1870.

THE

FIRST EPISTLE OF PAUL TO THE CORINTHIANS



CHAPTER XIV.

VER. 7. Τοῖς φθόγγοις] Lachm. reads τοῦ φθόγγου, with B, Clar. Germ. Tol. Ambrosiast. Too weakly attested; and after the preceding φωνήν διδόντα (*giving from itself*) the change of the dative into the genitive (Vulgate, *sonituum*), and of the plural into the singular, was very natural. Neither ought we to read, instead of ζῶ (Elz. Lachm. Tisch.), the more weakly attested διδῶ (recommended by Griesb.), which is a repetition from the preceding διδόντα. — Ver. 10. εἰσίν] Lachm. Rück. Tisch. read εἰσίν, following A B D E F G s, min. Clem. Dam. Theophyl. The singular is an emendation, in accordance with the neuter plural. — ἀὐτῶν] should be deleted, with Lachm. Rück. Tisch., according to preponderating testimony. A defining addition. — Ver. 13. Instead of διόπερ read διό, upon decisive evidence. — Ver. 15. δέ] is wanting both times in F G, min. Vulg. It. Sahid. Syr. Damasc. and Latin Fathers; the first time also in K, the second time also in B; hence Lachm. deletes only the second δέ. Probably Paul did not write either at all, and B contains merely the insertion which was first made in the first half of the verse. — Ver. 18. Elz. has μου after θεῶ, which Reiche defends, in opposition to decisive evidence. Addition from i. 4; Rom. i. 8, *al.* There is preponderating testimony for γλώσση (Lachm. Rück. Tisch.) in place of γλώσσαις, as, indeed, in this chapter generally the authorities vary greatly in respect of the singular and plural designation of this charisma. In this passage the plural was inserted because they ascribed the knowledge of ever so many languages to the apostle. — λαλῶν] B D E F G s, 17, 67** Copt. Syr. utr. Vulg. It. Oec. and Latin Fathers have λαλῶ (so Lachm. and Tisch.); of these, however, F G, Copt. Syr. utr. Vulg. It. and Latin Fathers have ὅτι before πάντων. L omits λαλῶν altogether (which Rück. prefers, as also D. Schulz and de Wette). The preponderance of attestation

is manifestly in favour of λαλῶ, which is also to be regarded as the original. For the omission (A) is explained by the fact that the words from εὐχαριστῶ to γλώσσαις were viewed (in accordance with vv. 14-16) as belonging to each other. Other transcribers, who rightly saw in πάντων ὑμῶν κ.τ.λ. the ground of the εὐχαριστῶ, sought to help the construction, some of them by ὅτι, some by changing λαλῶ into λαλῶν. The latter was welcome also to those who saw in πάντων . . . λαλῶν, not the ground, but the mode of the εὐχαριστῶ, such as Reiche, *Comm. crit.* p. 271, who accordingly defends the *Recepta*. — Ver. 19. Elz. Tisch. read διὰ τοῦ νοῦς, running counter, it is true, to A B D E F G s, vss. and Fathers, which have τῷ νοί (so Lachm. and Rück.), but still to be defended, because τῷ νοί has manifestly come in from ver. 15. The very old transcriber's error διὰ τὸν νόμον (without μου), which Marcion followed, tells likewise on the side of the *Recepta*. — Ver. 21. ἐτέροις] Lachm. Rück. read ἐτέρων, following A B s, min. Rightly; the dative was written mechanically after ἐπερογλώσσοις and χεῖλεσιν. — Ver. 25. Elz. has καὶ οὕτω before τὰ κρυπτά, in opposition to greatly preponderating evidence. The result seemed to begin at this point, hence the subsequent καὶ οὕτω was taken in here and the οὕτω following was left out (so still Chrysostom). Afterwards this second οὕτω was restored again without deleting the first καὶ οὕτω. — Ver. 32. πνεύματα] D E F G and some min. vss. and Fathers have πνεῦμα. But πνεύματα seemed out of place, seeing that it is the *Holy Spirit* that impels the prophets. — Ver. 34. ὑμῶν, which is defended by Reiche and Tisch., is wanting in A B s, min. vss. and Fathers (deleted by Lachm. and Rück.), but was very liable to be omitted from its being non-essential, and from the generality of the precept, and is to be retained on the ground of its old (as early as Syr.) and sufficient attestation. — ἐπιτρέπεται] ἐπιτρέπεται has greatly preponderant authorities in its favour. Recommended by Griesb., adopted by Lachm. Rück. Tisch. Rightly; the sense of the perfect (*permissum est*) came more readily to the mind of the transcribers, both of itself and because of the prevalent reference to the law. — ὑποτάσσεσθαι] Lachm. Rück. read ὑποτασέσθωσαν, following A B s, and some min. Copt. Bashm. Marcion, Damasc.; an interpretation. — Ver. 35. γυναικί] Elz. Scholz read γυναιζί, in opposition to A B s* min. and several vss. and Fathers. The plural was introduced mechanically after the foregoing. — Ver. 37. εἰσὶν ἐντολαί] Many various readings. Among the best attested (by A B s** Copt. Aeth. Aug.) is ἐστὶν ἐντολή. So Lachm. But D* E* F G, codd. of It. Or. Hil. Ambrosiast. have simply ἐστὶν; and this is the original (so Tisch.), to which ἐντολή was added, sometimes before and sometimes after, by way of supplement. The *Recepta* εἰσὶν ἐντολαί (defended by Reiche) arose out of the plural expression αἱ γράφαι in the way of a similar gloss. — Ver. 38. ἀγνωίτω] ἀγνωίτω

occurs in A* (apparently) D* F G s* Copt. Clar. Germ. Or. So Lachm. and Rück.; Rinck also defends it. Other vss. and Fathers have *ignorabitur*. But in the *scriptio continua* an Ω might easily be left out from ἀγνοεῖτΩσε, and then it would be all the more natural to supplement wrongly the defective ἀγνοεῖτ by making it ἀγνοεῖται, as it was well known that Paul is fond of a striking interchange between the active and passive of the same verb (viii. 2, 3, xiii. 12). One can hardly conceive any ground for ἀγνοεῖται being changed into the imperative, especially as the imperative gives a sense which seems not to be in keeping with apostolic strictness and authority. Offence taken at this might be the very occasion of ἀγνοεῖτω being *purposely* altered into ἀγνοεῖται.

CONTENTS.—(1) Regarding the higher value of prophecy in comparison with the gift of tongues, vv. 1–25. (2) Precepts regarding the application of the gifts of the Spirit in general, and of the two named in particular, vv. 26–33, with an appended remark on the silence of women, vv. 34, 35. (3) Corroboration of the precepts given, vv. 36–38, and reiteration of the main practical points, vv. 39, 40.

Ver. 1. Διώκετε τ. ἀγάπην] *pursue after love*; asyndetic, but following with all the greater emphasis upon the praise of love, chap. xiii.; while the figurative διώκ. (*sectamini*) corresponds to the conception of the way, xii. 31. Comp. Phil. iii. 12. And after Paul has thus established this *normative* principle as to seeking after the better gifts of the Spirit, he can now enter upon *the latter themselves* more in detail. — ζηλοῦτε δὲ κ.τ.λ.] With this he joins on again to xii. 31, yet not so as to make the δὲ *resumptive*,—in which case διώκ. τ. ἀγάπ. would be left standing in an isolated position,—but in such a way that he *sets over against* the latter the ζηλοῦν τὰ πν. as what is to take place *along with* it. “Let the end which you pursue be love; in connection with which, however,—and upon that I will now enter more particularly,—you are not to omit your zealous seeking after the gifts of the Spirit, but to direct it especially to prophecy.” Comp. Chrysostom, Theodoret, and Theophylact. — τὰ πνευματικά] as in xii. 1, *the gifts of the Spirit generally*, not merely the *glossolalia* (Billroth, Ewald, comp. also Rückert), which first comes in at ver. 2, and that with a definite designation. Μᾶλλον δὲ ἵνα προφ., which is not to be read as a subordinate clause (Hofmann), represents and defines more closely the phrase τὰ χαρίσματα τὰ κρείττονα, xii. 31.

Mḗλλον does not simply compare the longing for prophetic gifts with that for the *glossolalia*,—which is only done in the following verses (in opposition to Hofmann),—but is to be explained: “*in a higher degree, however, than for the other gifts of the Spirit*, be zealous that ye may speak prophetically.” The *ἵνα* thus states the design of the *ζηλοῦτε*, which we must again mentally supply (comp. ver. 5).

Vv. 2, 3 give the ground of the *μᾶλλον δὲ ἵνα προφ.* by comparing prophecy with the *glossolalia* in particular, which was in such high repute among the Corinthians.—*For he who speaks with the tongue* (see on xii. 10) *speaks not to men* (does not with his discourse stand in the relation of communicating to men), *but to God*, who understands the Holy Spirit's deepest and most fervent movements in prayer (Rom. viii. 26 f.). Comp. ver. 28.—*οὐδεὶς γὰρ ἀκούει*] *for no one hears it*, has an ear for it. So too Porphyr. *de Abst.* iii. 22; Athen. ix. p. 383 A. What is *not understood* is as if it were *not heard*. Comp. Mark iv. 33; Gen. xi. 7, xlii. 43, and see ver. 16: *τί λέγεις οὐκ οἶδε*.¹ Wieseler, in 1838, took advantage of *ἀκούει* in support of his theory of the *soft* and *inaudible* character of the speaking with tongues, against which the very expression *λαλεῖν*, the whole context (see especially ver. 7 f.) and the analogy of the event of Pentecost, as well as Acts x. 46 and xix. 6, are conclusive. See also on xii. 10, xiii. 1. The emphatic *οὐκ ἀνθρ. λαλεῖ, ἀλλὰ τ. Θεῷ* militates against Fritzsche, *Nov. opusc.* pp. 327, 333, who takes *οὐδεὶς γ. ἀκούει* in a *hyperbolic* sense (“*nam paucissimi intelligunt, cf. Joh. i. 10, 11*”). *No one* understands it,—that is the rule, the exceptional case being only, of course, that some one gifted with the *χάρισμα* of interpretation is present; but *in and of itself* the speaking with tongues is of such a nature that *no one* understands it. Had Paul meant the speaking in *foreign languages*, he could all the less have laid down that rule, since, according to ver. 23, it was a possible case that *all* the members of the church should speak *γλώσσαις*, and consequently there would always be some present who would have understood the foreign language of an address.—*πνεύματι δὲ λαλεῖ μυστ.*] *δέ*—not the German “*sondern*” (Rückert)—is the *however* or *on the other hand* frequent after a negative statement (see Hartung, *Partik.* I. p. 172; Baeumlein,

¹ Comp. also Holsten, *z. Ev. d. Paul. u. Petr.* p. 382.

p. 95). We are not to understand *πνεύματι* of the objective Holy Spirit, ver. 14 being against this, but of the higher spiritual nature of *the man* (different from the *ψυχή*). This, the seat of his self-consciousness, is filled in the inspired man by the Holy Spirit (Rom. viii. 16), which, according to the different degrees of inspiration, may either leave the reflective activity of the understanding (*νοῦς*, ver. 14) at work, or suspend it for the time during which this degree of inspiration continues. The latter is what is meant here, and *πνεύματι λαλεῖν* signifies, therefore, to speak through an activity of the higher organ of the inner life, which directly (without the medium of the *νοῦς*) apprehends and contemplates the divine; so that in *πνεύματι* is implied the exclusion of that discursive activity, which could, as in the case of prophecy, present clearly to itself in thought the movements and suggestions of the Holy Spirit, could work these out, connect them with things present, and communicate them to others in an intelligible way. — *μυστήρια*] *secrets*, namely, for the hearers, hence what was *unintelligible*, the sense of which was shut up from the audience. The mysterious character of the speaking with tongues did not consist in the things themselves (for the same subjects might be treated of by other speakers also), but in the mode of expression, which, as not being brought about and determined by the intellectual activity of the *νοῦς*, thereby lacked the condition connecting it with the intellectual activity of the hearer, for which it was only made ready by the interpretation. Comp. Delitzsch, *Psychol.* p. 362. — *οἰκοδ. κ. παρακλ. κ. παραμ.*] The first is the *genus*, the second and third are *species* of it:¹ *edification* (Christian perfection generally) *and* (and in particular) *exhortation* (comp. on Phil. ii. 1) and *consolation*. — *παραμυθία*, only here in the N. T., means *address* in general (Heindorf, Stallbaum, *ad Plat. Phaed.* p. 70 B), then *comfort* in particular; Plato, *Ac.* p. 365 A; Aeschin. *Dial. Socr.* ii. 3; Lucian, *Mort. D.* xv. 3; *de Dea Syr.* 22; Ael. *V. H.* xii. 1; Wisd. xix. 12. Comp. on *παραμύθιον*, Phil. ii. 1.

Ver. 4. Difference between the relations of the two in respect

¹ Ver. 4, where the *οἰκοδομή* is named *alone*, testifies to this relation of the three words (in opposition to Rieckert). Comp. Bengel, who has noted well the edifying significance of the two latter points: “*παρακλήσις tollit tarditatem, παραμυθία tristitiam.*”

of the just mentioned οἰκοδομή. — ἐαυτόν] in so far, namely, as he not merely believes that he feels (Wetstein), but really does feel *in himself* the edifying influence of what he utters. This does not presuppose such an understanding of what he utters as *could be communicated* to others, but it does assume an impression on the whole of a devout and elevating, although mystical kind, experienced in his own spirit. — ἐκκλησ.] *a church*, without the article, *an assembly*.

Ver. 5. Δέ] ἐπειδὴ παρ' αὐτοῖς ἐλάλουν γλώσσαις πολλοὶ, ἵνα μὴ δόξῃ διὰ φθόνον κατασμικρύνειν τὰς γλώσσας, θέλω, φησὶ, πάντας κ.τ.λ., Theophylact. Comp. the δέ, xii. 31. — μάλλον δὲ κ.τ.λ.] *rather, however, I wish that ye should speak prophetically*. Note here the distinction between the *accusative with the infinitive* and ἵνα after θέλω (see on Luke vi. 31). The former puts the thing absolutely as object; the latter, as the design of the θέλω to be fulfilled by the readers (Nägelsbach on the *Iliad*, p. 62, ed. 3); so that it approaches the imperative force (Fritzsche, *ad Matth.* p. 839). — μείζων] *preferable, of more worth*, xiii. 13, because more useful for edification, vv. 6, 26. — ἐκτὸς εἰ μὴ διερμ.] *the case being excepted, if he interpret* (what has been spoken with tongues). ἐκτὸς εἰ μὴ is a mixing up of two modes of expression, so that μὴ now seems pleonastic. Comp. xv. 2; 1 Tim. v. 19. Not a Hebraism (Grotius), but found also in the later Greek writers (Lucian, *Dial. Mer.* 1; *Soloecc.* 7). See Wetstein; Lobeck, *ad Phryn.* p. 459. — Regarding εἰ with the subjunctive, see on ix. 11. The *subject* to διερμ. is not a τίς to be supplied (Flatt, comp. Ewald), but ὁ λαλῶν γλ. The passage shows (comp. ver. 13) that one and the same person *might* be endowed with glossolalia and interpretation.

Ver. 6. Νυνὶ δέ] *But so, i.e. but in this condition of things*, since, namely, prophecy is greater than the speaking with tongues when left without edifying interpretation, I, if I came to you as a speaker with tongues, would only then be useful to you when I united with it prophetic or doctrinal discourse. Hofmann is wrong in wishing to refer νυνὶ δέ to the main thought of ver. 5; in that case the second part of ver. 5 is all the more arbitrarily overlooked, seeing that the ἐὰν μὴ in ver. 6 is manifestly correlative to the ἐκτὸς εἰ μὴ in ver. 5. Others take it otherwise. But the key to the interpretation which is in accordance with the context and

logically correct lies in this, that the two uses of *ἐάν* are not *co-ordinate* (which was my own former view), so as in that way to give to the principal clause, *τί ὑμᾶς ὠφελήσω*, two parallel subordinate clauses (comp. on Matt. v. 18); but, on the contrary, that *ἐάν μὴ*, corresponding to the *ἐκτὸς εἰ μὴ*, ver. 5, is *subordinated* to the first *ἐάν*. Paul might, forsooth, instead of *ἐάν μὴ . . . διδαχῇ* have written simply: *ἐάν μὴ ὑμῖν διερμηνεύσω*. Instead of doing so, however, he *specifies* the two *kinds* of discourse in which he might give an interpretation of his speech in tongues, and says: *If I shall have come to you speaking with tongues, what shall I profit you, if I shall not have spoken to you* (for the sake, namely, of expounding my speech in tongues, ver. 5), *either in revelation*, etc. The apostle possessed the gift of glossolalia (ver. 18), but might also be his own *διερμηνευτής*, and might apply to the *διερμηνεύειν* the other apostolic charismata which belonged to him for teaching, prophecy, and *διδαχή* (xiii. 9; Acts xiii. 1). — ἡ ἐν ἀποκαλ. κ.τ.λ.] not *four*, but *two* charismatic modes of teaching are here designated — *prophecy* and *didascalía*. For the former, the condition is *ἀποκάλυψις*; for the latter, *γνώσις*. See Estius *in loc.* The *prophet* spoke in an *extempore* way what was unfolded and furnished to him by revelation of the Spirit; the *teacher* (if he did not simply deliver a *λόγος σοφίας*, xii. 8) developed the deep knowledge which he had acquired by investigation, in which he was himself active, but yet was empowered and guided by the Spirit. This twofold division is not at variance with xiii. 2, from which passage, on the contrary, it is plain that there belonged to prophecy *γνώσις* and *ἀποκάλυψις*, the latter of which was not included as a condition of the *didascalía*; so that the characteristic mark of distinction in prophecy is thus the *ἀποκάλυψις*. Comp. ver. 30. — *ἐν* denotes the *inward* (ἀποκαλ., γνώσ.) and *outward* (προφ., διδ.) form in which the *λαλεῖν* takes place. Comp. Matt. xiii. 3. — Note further the use of the *first person*, in which Paul comes forward *himself* with all the more convincing force in support of what he says.

Ver. 7. The *uselessness* of a discourse *remaining* in this way unintelligible is now shown by the analogy of musical instruments. — ὅμως] is paroxytone, and means nothing else than *tamen* (Vulgate), but is put first here and in Gal. iii. 15, although

logically it ought to come in only before *ἐὰν διαστολήν κ.τ.λ.*; hence it is to be explained as if the order was: *τὰ ἄψυχα, καίπερ φων. διδόντα, εἴτε αὐλός, εἴτε κιθάρα, ὅμως, ἐὰν διαστολήν τ. φθ. μὴ δῶ, πῶς γνωσθήσεται κ.τ.λ.* It is rightly taken by Chr. F. Fritzsche, *Nov. Opusc.* p. 329. Comp. C. F. A. Fritzsche, *Conject.* I. p. 52: "instrumenta vitae expertia, *etiamsi sonum edunt, tamen, nisi distincte sonent, qui dignoscas,*" etc. So Winer, also, at last (ed. 6; ed. 7, p. 515 [E. T. 693]), and, in like manner, Buttmann, *neut. Gr.* p. 264 [E. T. 308]. To analyse it into *τὰ ἄψυχα, καίπερ ἄψυχα, ὅμως φωνὴν διδόντα κ.τ.λ.* (Winer formerly, comp. Rückert), brings out an antithetic relation which could not be calculated on from the context. For what is to be expressed is not that the instruments, although lifeless, *nevertheless sound*; but this, that the lifeless instruments, *although they sound, nevertheless* give out no intelligible melody, unless, etc. As regards the hyperbaton, common with classical writers also, by which *ὅμως*, instead of following the participle, goes before it,¹ see Matthiae, § 566, 3; Krüger, § lvi. 13. 3; Stallbaum, *ad Plat. Rep.* p. 495 D; Ast, *Lex. Plat.* II. p. 447; Jacobs, *ad Del. epigr.* p. 232. That *ὅμως* stands for *ὁμοίως*, and should be accented (comp. Lobeck, *ad Soph. Aj.* p. 480, ed. 2) *ὁμῶς* (Faber, Alberti, Wetstein, Hoogeveen, and others), is as erroneous (*ὅμως* means: *equally, together*) as Kypke's assertion that the paroxytone *ὅμως* means *similiter*. — *διδόντα*] *giving forth*, as Pind. *Nem.* v. 93; Judith xiv. 9. *Φωνή* is used of the voice of musical instruments in Ecclus. i. 16; Esdr. v. 64; 1 Macc. v. 31, *al.* Comp. Plat. *Tim.* p. 47 C; *μουσική φωνή*, *Pol.* iii. p. 397 A; Plut. *Mor.* p. 713 C; Eur. *Tro.* 127. — *ἐὰν διαστολήν κ.τ.λ.*] *If they* (the *ἄψυχα φωνὴν διδόντα*) *shall not have given a distinction to the sounds*, if they shall have sounded without bringing out the sounds in definite, distinctive modulation. "*Harmoniam autem ex intervallis sonorum nosse possumus,*" Cic. *Tusc.* i. 18. 41. Comp. Plat. *Phileb.* p. 7 C D, and Stallbaum *in loc.* — *πῶς γνωσθήσ. τὸ αὐλ. κ.τ.λ.*] *how shall that be recognised which is played upon the flute or upon the cithern? i.e. how can it then possibly happen that one should recognise a definite piece of music (a melody) from the sounds of the flute or the cithern?*

¹ Not always *immediately* before, as Hofmann opines that Paul must have written: *τὰ ἄψυχα ὅμως φων. διδόντα.* See Jacobs, *l.c.*; also Reisig, *Enarr. Oed. Col.* p. xlv. Comp., too, 4 Macc. xiii. 26.

One is none the wiser from them as to *what* is being played. The repetition of the article is quite correct: *what is being played on the flute, or again, in the other supposed case, what is played upon the cithern.* Rückert takes it as meaning, *How is it possible to distinguish between flute and cithern?* Inappropriate, in view of the essentially different character of the two instruments, and seeing that the question in the context (comp. ver. 9) is not as to distinguishing between the instruments, but as to understanding the melody.—It may be observed, further, that the analogy in ver. 7 would be unsuitable, if Paul had been thinking of *foreign languages*, since these would not have lacked the διαστολή of the sounds. This holds also in opposition to the view of the matter which makes it an utterance of *glosses*, as likewise in opposition to Wieseler's conception of a *soft γένος γλωσσῶν*, seeing that in ver. 7 it is not the *strength* of the sound, but its *distinctness* (comp. Wieseler himself in 1860, p. 114), in virtue of which it expresses a melody, which is the point of comparison.

Ver. 8. Confirmation of the negative implied in πῶς γνωσθήσεται κ.τ.λ., by another yet stronger example: *for also in the case of, etc.* The emphasis is upon σάλπιγξ, a trumpet, the simple sounds of which are assuredly far more easily intelligible as regards their meaning and design than those of flute and cithern. — ἄδηλον] *unclear, uncertain, qui dignosci nequeat*, Beza. “Unius tubae cantus alius ad alia vocat milites,” Bengel. Comp. φωνάς τινὰς ἀσήμους, Lucian, *Alex.* 13. — φωνήν] comp. *Il.* xviii. 219. — εἰς πόλεμον] *to battle*, Hom. *Il.* i. 177, iv. 891; Pind. *Ol.* xii. 5; Plato, *Phaed.* p. 66 C; Ecclus. xxxvii. 5, xl. 6; 1 Macc. ii. 41. The signal of *attack* was given with the trumpet. See Wetstein and Valckenaer *in loc.*; Rosenmüller, *Morgenl.* VI. p. 110.

Ver. 9. Inference from ver. 7 f.: *accordingly, if you also, etc.* — διὰ τῆς γλώσσης] *for it was by means of the tongue* that his readers brought forth so much unintelligible matter through their glossolalia. The ὑμεῖς διὰ τῆς γλώσσης speaking unintelligibly correspond to those instruments in vv. 7, 8; hence διὰ τ. γλ. is put immediately after ὑμεῖς, and before εἰάν (comp. vi. 4). — εὐσημον λόγον] *an easily distinguishable discourse*, the meaning of which comes plainly out by clear and distinct words and connection. Comp. Soph. *Ant.* 1008; Polyb. x. 44. 3; Men. *ap. Athen.* xiii. p. 571 E. — ἔσεσθε γὰρ κ.τ.λ.] expressing the unsuitable relation

of state, hence not the mere future (comp. Kühner, II. p. 40): *for ye shall be people, who*, etc. — εἰς ἀέρα] palpably illustrates the *uselessness* (what does not remain with the hearer). Comp. ix. 26; Lucretius, iv. 929; Pflugk, *ad Eur. Hec.* 334. Philo: ἀερόμυθεῖν, *to speak to the wind*, and ἀερόμυθος.

Vv. 10, 11. Another example still to induce them to lay aside this way of speaking. — εἰ τύχοι] *if it so happens, if it is really the case*, i.e. *perhaps*, just as the mere absolute *τυχόν* also is employed (Isocr. *Archid.* 38; *De pace*, 60; Xen. *Mem.* vi. 1. 20, and Kühner *in loc.*). So in all the passages in Wetstein, Loesner, p. 293; Viger. ed. Herm. p. 301, which are usually adduced in support of what is assumed (by Rückert also) to be the meaning here: *for example*. The phrase has never this meaning, and merely its approximate sense can be so expressed,¹ and that always but *very* unexactly, in several passages (such as xv. 37; Lucian, *Amor.* 27). And in the present case this sense does not suit at all, partly because it would be very strange if Paul, after having already adduced flutes, citherns, and trumpets as examples, should now for the first time come out with a “*for example*,” partly and chiefly because εἰ τύχοι is a defining addition, not to the thing itself (γένη φωνῶν), but to its quantity (to τοσαῦτα). Comp. Lucian, *Icarom.* 6: καὶ πολλάκις, εἰ τύχοι, μηδὲ ὅποσοι στάδιοι Μεγαρόθεν Ἀθήναζε εἰσιν, ἀκριβῶς ἐπιστάμενοι. Paul, namely, had conceived to himself under τοσαῦτα a number indefinite, indeed, but *very great*;² and he now takes away from this conception its demonstrative certainty by εἰ τύχοι: *in so great multitude, perhaps, there are different languages in the world*. Billroth, too, followed by Olshausen, takes εἰ τύχοι in itself rightly, but introduces an element of irony, inasmuch as he quite arbitrarily takes τοσαῦτα . . . καὶ οὐδὲν for ὅσα . . . τοσαῦτα, and, in doing so, makes εἰ τύχοι even reach over to the second clause: “as many languages as there are, probably just so many have sense and significance.” — On εἰ with the *optative*, expressing the mere conjecture, it may suffice to refer to Hermann, *ad Viger.* p. 902. — γένη φωνῶν] i.e. *all sorts of different languages*, each individual unit of which is a separate γένος φωνῶν. The opposite is φωνή

¹ This also in opposition to Hilgenfeld, *Glossol.* p. 24.

² For this reason he could limit even the *indefinite* expression by εἰ τύχοι (in opposition to Hilgenfeld).

μία πᾶσι, Gen. xi. 1. — οὐδέν] namely, γένος φωνῶν. Bleek renders it, contrary to the context: *no rational being*. Similarly Grotius and others, so that αὐτῶν in the *Textus receptus* would apply to *men*. Comp. van Hengel, *Annot.* p. 194 f., who supplies ἔθνος with οὐδέν. — ἄφωνον] *speechless*, i.e. no language is without the essence of a language (comp. βίος ἀβίωτος, and the like, in Lobeck, *Paralip.* p. 229 f.; Pflugk, *ad Eur. Hec.* 612; Jacobs, *Del. epigr.* i. 33), i.e. *unintelligible*, and that *absolutely*, not merely for him, to whom it is a foreign tongue (ver. 11). — οὖν] *therefore*, draws its argument, not from the great *multitude* of the languages (Hofmann), which, in truth, is not at all implied in what is contained in ver. 11, but from οὐδέν ἄφωνον. For were the language spoken to me (τῆς φων.) ἄφωτος, and so unintelligible *in itself*, I could not in that case appear even as a barbarian to the speaker, because, in fact, what he spoke would be understood *by no man*. The barbarian (βαρβαρόφωνος, Herod. vii. 20, ix. 43) speaks only a foreign language, not one altogether devoid of meaning for others. — τὴν δύναμιν τῆς φωνῆς] the *signification*, the *sense* of the language (which is being spoken). Polyb. xx. 9. 11; Lucian, *Nigr.* 1, *al.* Comp. Herod. ii. 30; Plat. *Euthyd.* p. 286 C. — ἐν ἐμοί] *with me*, i.e. in my judgment. See Valckenaer, *ad Eur. Hipp.* 324; Pflugk, *ad Eur. Hel.* 996; Winer, pp. 362, 204 [E. T. 483, 273].

REMARK.—Paul has chosen φωνή to denote *language*, because in the whole section he has only the meaning *tongue* in his mind for γλῶσσα. To instruct his readers regarding the speaking with *tongues*, he uses the analogy of speaking *languages*. Hofmann resorts to the suggestion that Paul must have used φωνή here, because he would not have expressed what καὶ οὐδέν ἄφωνον was designed to convey by κ. οὐδέν ἄγλωσσον. That is incorrect; for ἄγλωσσον would have conveyed the very same thing (*speechless*, Poll. ii. 108; Soph. *Trach.* 1060; Pind. *Nem.* viii. 41) with the very same point (*et nullum elingue*), if he had used γλῶσσα instead of φωνή.

Ver. 12. *Inference*, which the readers have to draw from ver. 10 f. “*Therefore* (itaque), seeing, namely, that the unintelligible speaking is, according to ver. 10 f., something so absurd, *seek ye also, since ye are indeed zealous after spirits, with a view to the edification of the church therein, that ye may have abundance.*” The οὕτω κ. ὑμεῖς, which is repeated here, must be related to ver. 10 f., just as the οὕτω κ. ὑμεῖς in ver. 9 is to ver. 7 f., and may not

therefore be made to refer to all that precedes it back as far as ver. 6 (Hofmann). As the former οὕτω κ. ὑμεῖς set forth an inference for *warning*, so the present one infers the requisite *precept*, and for both what in each case immediately precedes serves as the premiss. — Πρὸς τ. οἰκοδ. τ. ἐκκλησ. has the emphasis (in opposition to Hofmann). The absurdity referred to is meant to point the readers, with their zealous striving after gifts of the Spirit, to the right way, namely, that *with a view to the edification of the church*¹ they should seek after ever richer endowments. Consequently it is just as superfluous to isolate οὕτω κ. ὑμεῖς as a sentence by itself (τινές in Theophylact, Mosheim, Flatt, Heydenreich), which, moreover, would be quite unsuitable in respect of sense, as it is to assume a suppressed inference after ver. 11 (Estius, Rückert). — Καὶ ὑμεῖς] *you too*; for the Corinthians were in fact to form no *exception* from this general maxim, as in their striving after higher charismata, and especially after the gift of speaking with tongues, seemed, alas, to be the case! — ἐπεὶ ζηλωταὶ ἐστε πνευμ.] on which account you have all the more need of the right regulative! A *pointed hint* for the readers, the force of which they could doubtless feel for themselves. — πνευμάτων] the genitive of the object, to which the zealous striving relates. The *plural* expression is *purposely chosen* κατὰ τὸ φαινόμενον (comp. Hofmann) in keeping with the emulous doings at Corinth. For the specifically different manifestations, in which the manifold working of the One Spirit displayed itself, assumed indeed, in presence of such jealous seeking and striving, such an appearance to the eyes of the observer of this unseemly state of things, as though not one Spirit, but a *plurality of spirits*, differing in kind and importance, were the object of the rivalry. What were διαιρέσεις χαρισμάτων, and hence only different φανερώσεις τοῦ πνεύματος, presented them-

¹ πρὸς τ. οἰκ. τ. ἐκκλ. belongs to ζητεῖτε, not to περισσ. (Grotius and many others), because Paul has not written: ζητεῖτε, πρὸς τ. οἰκ. τ. ἐκκλ. ἵνα περισσ. That would be the correct way of putting it first with the emphasis, if it were meant to belong to περισσ., 2 Cor. ii. 4; Gal. ii. 10; Acts xix. 4. This also in opposition to Hofmann, who takes πρ. τ. οἰκ. τ. ἐκκλ. as only a *subordinate* thought ("which then comes to be profitable for the edification of the church") belonging to περισσ. The edification of the church is in truth just the normative test for the appreciation and right pursuit of the charismata (vv. 3, 4, 17, 26; Eph. iv. 12, 16). The article before οἰκοδ. does not denote the edification *already otherwise taking place*, but is simply = πρὸς τὸ οἰκοδομῆσθαι τ. ἐκκλησίαν. Paul might either put it or leave it out (ver. 26; Rom. xv. 2; Eph. iv. 29).

selves, as matters stood at Corinth, to the eye and pen of the apostle as *διαίρέσεις πνευμάτων*. *Πνευμάτων*, therefore, is just as far from standing for *πνευματικῶν* (Beza, Piscator, Storr, Flatt, and others) as it is from denoting the glossolalia (Heydenreich, Billroth).¹ To suppose a *real plurality* of spirits, after the analogy of the persons possessed by a number of *evil* spirits (see Hilgenfeld, p. 52 f.), so that a number of *divine* spirits would be meant, is at variance with the N. T. generally, and at variance with xii. 4, 7 ff. — *ἵνα περισσ.*] *Οὐκ εἶπεν ἵνα κτήσησθε τὰ χαρίσματα, ἀλλ' ἵνα περισσεύητε, τουτέστιν ἵνα καὶ μετὰ δαφιλίας πολλῆς αὐτὰ ἔχητε· τοσοῦτον γὰρ ἀπέχω τοῦ μὴ βούλεσθαι ἔχειν ὑμᾶς αὐτὰ, ὅτι καὶ περισσεύειν ὑμᾶς ἐν αὐτοῖς βούλομαι, μόνον ἂν εἰς τὸ κοινῇ συμφέρον αὐτὰ μεταχειρίζητε*, Chrysostom. — *ἵνα*] sets before us the *object* of the striving as its *design*, as at ver. 1, iv. 2. — What we are to conceive as the *contents* of the *περισεύειν* (*to have to the full*, viii. 8; Phil. i. 9, iv. 12, *al.*) is self-evident, namely, what was previously meant by *πνευμάτων*, *spiritual gifts*.

Ver. 13. *Προσευχέσθω ἵνα διερμ.*] is taken by Chrysostom, Theodoret, Theophylact, Castalio, Erasmus, Beza, Calvin, Grotius, Estius, Wetstein, Bengel, and others, including Flatt, Bleek, Rückert, Olshausen, Neander, Hofmann, in the sense of: *let him pray for the gift of interpretation*. But against this ver. 14 is decisive, where the *προσεύχεσθαι*, linked by *γάρ* to what precedes, must have the same reference with our *προσεύχεσθαι* in ver. 13. Bleek's objection, that we find *εὐχαριστῶ* in ver. 18 standing in a different reference than previously, does not hold good, since vv. 17 and 18 do not stand in direct logical connection (as vv. 12 and 14 do), but, on the contrary, with ver. 18 there begins a section of the discourse distinct from the preceding. Without taking *ἵνα*, with Luther, Vorstius, Wolf, Rosenmüller (comp. already Photius in Oecumenius), as meaning *so that*, the right translation is: *let him pray in the design, in order to interpret* (afterwards what has been prayed *γλώσση*). Comp. Billroth, David Schulz, Winer, de Wette, Osiander, Ch. F. Fritzsche, Ewald, Maier. The previous general *λαλεῖν* is thus represented here by *προσεύχεσθαι*, *i.e.* more precisely described as what it *was*, as address *in prayer*,

¹ The endeavour to be a speaker with tongues was rather only a particular mode, in which the *πνεύματα ζηλοῦν*, this general tendency, came into manifestation especially in Corinth.

see vv. 14–17. It is objected that ver. 27 militates against this view (see Rückert); that the person praying *γλώσση* could not have had that design, because he did not know whether the interpretation would be given to him (Hofmann). But our explanation does not in fact assume that *every* man who spoke with tongues was capable of interpreting; but, on the contrary, that Paul, in ver. 13, was thinking only of such speakers with tongues as possessed also the gift of interpretation (ver. 5). The apostle still leaves out of view the case in which the speaker was not also interpreter (ver. 28); hence we are not to take it with Ewald: “that *people* may interpret it.” The subject is *the speaker himself* (ver. 14 ff.), as in ver. 5.

Ver. 14. Justification of the precept *προσευχ. ἵνα διερμ.* — *For if I pray with my tongue, my spirit prays, but my understanding is unfruitful.* It is a thoroughly arbitrary and mistaken procedure to take the genitive relation in *τὸ πνευμά μου* otherwise than in *ὁ νοῦς μου*, and to explain the former, with Bleek, Billroth, Olshausen, Maier, and Chr. F. Fritzsche, following Chrysostom (*τὸ χάρισμα τὸ δοθέν μοι καὶ κινεῖ τὴν γλῶσσαν*), of the *Spirit of God*, in so far as *He* has laid hold of the man and speaks out of him. The Holy Spirit, although in the man, is never called the spirit of the man, and cannot be so called, just because *He* is *different* from the spirit of the man. See ii. 11; Rom. viii. 16, ix. 1. No; *τὸ πνευμά μου* is *my spirit*, i.e. my individual principle of higher life (comp. on ver. 2). If I pray with the tongue, this higher life-power in me, which plunges immediately (i.e. without the intervention of the discursive reflective faculty) into the feelings and intuitions of the divine, is called into activity, because it is filled and moved by the Holy Spirit as His receptive organ; but my understanding, my thinking faculty, *furnishes nothing*, ἀκαρπὸς ἐστι.¹ — *νοῦς* in contrast to *πνεῦμα*, which is the deeper basis of life, the “*penetrable*” (Bengel) of the *νοῦς*, is the reflective discursive power through which the making oneself intelligible to those without is effected, and without the co-operative action of which the human *πνεῦμα* cannot with such onesided development of its energy express the contents of its converse with the Divine Spirit

¹ Namely, to edify the church by the praying; see ver. 12. Chrysostom, Theophylact, Calvin, Estius, and others erroneously hold it to apply to one's *own* profit. Theodoret rightly remarks: *καρπὸς τοῦ λέγοντος ἢ ωφελεια τῶν ἀκούοντων.*

in such a way as to be intelligible for others who are not specially gifted for this end. Comp. Krumm, *de notionib. psychol. Paul.* p. 64 ff.; Delitzsch, *Psychol.* p. 184; Ernesti, *Urspr. d. Sünde*, II. p. 87 f. Note how definitely Paul here distinguishes the specific activities of the mind, and excludes the *νοῦς* from the glossolalia. And he speaks thus from experience. But were we to think of *foreign languages*, that distinction and exclusion would not be appropriate, or would resolve themselves into a mere self-deception.

Ver. 15. *Τί οὖν ἐστι;*] *what then takes place?* How then does the matter stand? namely, in consistency with the foregoing, *i.e. what follows then?* Comp. ver. 26 and Acts xxi. 22, and the classical and N. T. phrases: *τί οὖν*; *τί γάρ*; by which we are prepared in a vivid way for what is to follow. See generally, Dissen, *ad Dem. de Cor.* p. 346 f.—*προσεύξομαι*] the future denotes what in consistency *will be done* by me. The adhortative *subjunctive* in both clauses (*προσεύξωμαι*, A D E F G) is a bad emendation, which in *κ* is carried out only in the first clause.—*προσεύξ. κ. τῷ νοῦ*] (*dative of instrument*) is to be understood, in accordance with ver. 14, of the interpretation following, which the person speaking with tongues gives of his tongue-prayer (*προσευχ. τῷ πν.*) in a way suited to the understanding, and by consequence intelligible.—*ψαλῶ*] applies to improvised *psalms*, which in the glossolalia were sung with the spirit, and after an intelligible manner in the way of interpretation. Comp. generally on Eph. v. 19.

Ver. 16. *Ἐπεὶ*] *for*, without this *ψάλλειν καὶ τῷ νοῦ*, *i.e. otherwise* (xv. 29; Rom. iii. 6, *al.*), the layman, in fact, when thou praisest with the spirit, cannot say the Amen, etc.—*εὐλογεῖν* and *εὐχαριστεῖν* denote substantially one and the same thing, the *thanksgiving prayer*, the former word referring more to the form of praise to God (ברכה), the latter more to its contents. Comp. on x. 16; Matt. xiv. 19.—*ἀναπληροῦν τ. τόπον τινός*, *to fill the place of any one*, is not a Hebraism (בְּמִקְוָם אִשְׁתָּ), in the sense of *in statu et conditione alicujus esse* (see Buxtorf, *Lex. Talm.* p. 2001), but corresponds to the Greek expressions: *πληροῦν τὴν χώραν*, *to occupy the place*, *ἀναπληροῦν τὴν ἑδραν* (Plat. *Tim.* p. 79 B), and the like, so that *τόπος* is not to be taken in the abstract sense of *position* (in opposition to de Wette, Hofmann), but applies quite

literally to the *place*¹ in the assembly. With this is improperly compared Josephus, *Bell.* v. 2. 5, where we have not τόπον, but τάξιν. And he who occupies the place of the layman is, according to the connection, every one in the assembly who is not endowed with glossolalia or its interpretation. Where he sits is, in this particular relation (be he himself even a prophet or teacher), the place of the layman. Paul speaks vividly, as if he saw the assembly before his mind's eye. Regarding ιδιώτης (comp. 2 Cor. xi. 6), which, like our layman, obtains its definition from the context in each case, see on Acts iv. 13. — πῶς ἐρεῖ] *how is it* (reasonably) *possible that he shall say*.—The custom, arising out of the time-hallowed usage in connection with oaths, imprecations, vows, prayers, etc. (Num. v. 22; Deut. xxvii. 15 ff.; Neh. viii. 6, *al.*), that the audience at the close of a public prayer should express their assent, and their faith in its being heard, by *amen*, was introduced among the Christians from the synagogues (Buxt. *Lcx. Talm.*, sub voce אמן; Vitranga, *de Synag.* p. 1093; Schoettgen, *Hor.* p. 654 ff.; Wetstein), and has in this passage apostolic confirmation.² — τὸ ἀμήν] the amen to be pronounced by him. — ἐπί] *to thy prayer*, to which the amen is added. Observe the σὴ bringing the matter into prominence.

Ver. 17. *For thou indeed* (by thyself considered) *utterest an excellent thanksgiving-prayer*. This Paul admits, and with reason, since the speaker prayed ὑπὸ τῆς θείας ἐνεργούμενος χάριτος (Theodoret). — ὁ ἕτερος] ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου, ver. 16.

Vv. 18, 19. Confirmation by the apostle's own example of what has been said against the public speaking with tongues. — *I thank God, more than you all speak I with the tongue*, in a higher degree than you all I have this charisma. Such direct modes of expression, instead of a connecting ὅτι, occur likewise in Greek writers; see Stallbaum, *ad Gorg.* p. 460 A; Hartung, *Partikell.* II. p. 134; Kühner, § 760 a. Even the *Recepta λαλῶν* would have to be taken as *stating the ground* of the εὐχαρ. τῷ Θεῷ (comp.

¹ Even in passages like Clem. *ad Cor.* I. 40. 44, τόπος is not the abstract "position," but the *post*, the place which a man has in the hierarchy or polity of the church.

² "Vult Deus consensum esse ecclesiae in doctrina, fide, invocatione et petitione," etc.—Melancthon.

xi. 29 ; Acts iv. 21, *al.*), not, with Reiche (whom Hofmann follows in his explanation of this reading, which, however, he rightly rejects), as referring to the *manner* of it (I make more frequently and more fervently than any of you thanksgiving-prayers in glossolalia to God). There would thus result a declaration, the *tenor* of which hardly suits the character of the apostle, as indeed such an unconditionally expressed *assertion* could not be *upheld* by him. *Μᾶλλον* can only denote the greater measure of the *endowment* ; see already in Chrysostom. — ἐν ἐκκλ.] *in the assembled church*, opposite of private devotion. — θέλω ἤ] The *preferential will* (*malle*) is implied in the logical relation of the relative verbal notion to the particle, without there being any need of supplying *μᾶλλον*. See Hartung, II. p. 72 ; Klotz, *ad Devar.* p. 589 f. ; Baeumlein, *Partik.* p. 136.

Ver. 20. Up to this point Paul has been contending against speaking with tongues in public and without interpretation, on the ground of its uselessness. He now adds an animated and winning admonition, well calculated to meet the conceit of the Corinthians on this point. — ἀδελφοί] “*suavem vim habet*” (Bengel). — *Become not children as respects your power of judgment*. His readers were becoming so, inasmuch as, through their increasing craving after glossolalia, they lacked more and more the power of distinguishing and judging between the useful and the useless ; their speaking with tongues assumed the character of childishness. *As regards malice* (v. 8), *on the other hand be children* ; have a child-nature in quite another respect, namely, by being free from all malicious thoughts and actions (Matt. xviii. 3). Comp. Rom. xvi. 19 ; Gal. vi. 3 ; Tit. i. 10 ; Lucian, *Halc.* 2 : *νηπιότης φρενῶν*. — Regarding *νηπιάζειν*, *to be a child* (in Greek writers also *νηπιάχειν* and *νηπιαχεύειν*), comp. Hipp. *Ep.* p. 1281. 52. — τέλειοι] *of full age, adultus*. See Plat. *Legg.* xi. p. 929 C. Comp. on Eph. iv. 13.

Ver. 21. You go *against Scripture* with your foolish doings ! This is the *theological* side of the judgment, which Paul now further brings forward, before he imparts in ver. 26 ff. the final precepts for the right procedure. — νόμος] of the O. T. generally. See on Rom. iii. 19 ; John x. 34. — The passage is Isa. xxviii. 11, 12 in a very free¹ variation from the LXX. — ὅτι] *for*, כִּי,

¹ Hence (and on account of the quite general ἐν τ. νόμῳ) Ewald derives the words from a source now unknown to us. Still, for a typical reference to the speaking with

belongs, with the rest, to the Scriptural quotation (LXX.: ὅτι λαλήσουσι τῷ λαῷ τούτῳ), and has here therefore no reference in the context. — The historical sense of the original text (in which Jehovah threatens to send *foreign-speaking men*, i.e. *barbarians*, upon the kingdom of Judah, etc.) is taken up *typically* by Paul in such a way that he, looking back from the phenomenon of the present upon that prophetic utterance, recognises in it the Christian glossolalia divinely foreshadowed, as regards its *substance*, namely, in the characteristic ἐν ἑτερογλώσσοις . . . ἑτέροις, and, as regards its *destination*, in καὶ οὐδ' οὕτως εἰσακ. — ἐν ἑτερογλώσσοις κ.τ.λ.] *in peoples of another tongue* (conceived of as *organs* of the visiting God, who speaks in their persons; hence ἐν, comp. 2 Cor. xiii. 3; Heb. i. 2) and *in lips of others* (ἐτέρων, see the critical remarks) *will I speak to this nation*. According to the *original text*, the reference is to people *who speak a foreign language* (the Assyrian, comp. xxxiii. 19), and to lips of *foreigners* (other than Israelites); but the similarity of the relation, which presents itself in the type and antitype, consists in the extraordinary phenomenon of the *strange* divine speaking, which becomes perceptible in the case of the type in the foreign language, in that of the antitype in the character of the glossolalia, so wholly different from ordinary intelligible speech. In virtue of this unintelligibility, the speaking in tongues also was for the hearers a speaking in *strange* tongues, and he who spoke was not one like-tongued, i.e. using the like language (ὁμόγλωσσος, Xen. *Cyrop.* i. 1. 5; Herod. i. 17, viii. 144; Lucian, *Seyth.* 3, *de Salt.* 64), but a *strange-speaking* man (ἐτερόγλωσσος, Polyb. xxiv. 9, 5; Strabo, viii. p. 333; Aq. Ps. cxiii. 1), and his lips a *stranger's* lips. What is in the original text: מְדַבְּרִים בְּלִשָּׁנָה, Paul renders more freely than the LXX. (διὰ γλώσσης ἑτέρας), and making it personal, by ἐν ἑτερογλώσσοις;¹ the Hebrew מְדַבְּרִים בְּלִשָּׁנָה, again (*through stammerers of the lip*, i.e. *through men speaking unintelligibly, because in a strange tongue*),

tongues, Isa. xxviii. 11 f. is characteristic enough. But if Paul had this passage in his eye, he must have understood it of men *speaking foreignly*, not, as Ewald explains the prophetic words, of the language of the *thunder* and of terrible punishment.

¹ Wieseler in the *Stud. u. Krit.* 1838, p. 734 ff., infers from our passage that Paul recognises a double formula for the gift of tongues, a shorter one, γλ. λ., and a longer, ἱτίρ. γλ. λ. Certainly too wide an inference, since in no other place does the apostle bring forward the characteristic element of ἱτίρσις. He was using the quotation in order to prove the destination of the glossolalia for unbelievers, but could not use διὰ

he renders more correctly as regards the general sense than the LXX. (who have erroneously διὰ φαυλισμὸν χειλέων, *on account of mockery of the lips*, comp. Hos. vii. 16) by ἐν χεῖλ. ἐτέρ., putting it, however, impersonally, and reversing the order of the two clauses. It may be added that it is clear from the parallel χείλεσιν that Paul conceived of γλῶσσα in ἑτερογλώσσοις as "*tongue*," as יָדוֹף also is conceived of in the original text,—both as instrument of the λαλεῖν. The tongue is ἄγγελος λόγων, Eur. *Suppl.* 205. — τῷ λαῶ τούτῳ] applying in its historical meaning to the disobedient people of *Israel*, which, however, is a type of those who reject the Christian faith, represents therefore the latter in the view of the apostle. — Καὶ οὐδ' οὕτως] *and not even so*, dealt with by such a measure, *will they hearken to me* (obey me, Eccus. iii. 6, xxxix. 3; and in classical writers). This second half of the passage is, for the demonstration, the main point. See ver. 22.

Ver. 22. "Ὡστε] *Accordingly*, namely, in accordance with this οὐδ' οὕτως εἰσακούσ. μου. — εἰς σημεῖον κ.τ.λ.] The phenomenon of the speaking with tongues is *destined for a* (divine) *sign, not for the believers, but for the unbelievers*, i.e. *to make those to whom the glossolalia goes forth be recognised as unbelievers*. This view alone corresponds to the express οὐδ' οὕτως εἰσακούσ. μου from which the inference is drawn, as well as to what is further inferred in ver. 23. At variance, on the other hand, with both stands the interpretation which has been the ordinary one since Chrysostom (and which has hitherto been my own), that the speaking with tongues is called a sign for the unbelievers, *because it was intended to arrest and move them so that they should reflect and become believers*. Equally unsuitable is it that Chrysostom, Theophylact, and others, including Hofmann, only half carry out this traditional interpretation, and stop short at the *impression of something astounding and amazing*, whereby the γλῶσσαι are to be a σημεῖον to the unbelievers, which, moreover, in presence of

φαυλισμὸν χειλέων, which besides the LXX. has incorrectly, and therefore altered it in accordance with the parallel in the passage, διὰ γλ. ἱτίρας. We may infer consequently from our passage only thus much, that the glossolalia as regards its nature could be described in the way of application by ἐν ἑτερογλώσσοις and ἐν χείλεσιν ἱτίρων λαλεῖν, but not that γλ. λαλ. and ἱτίρ. γλ. λαλ. were two current formulae for denoting the speaking with tongues. Hence also we are not, with Hirzel in the *Stud. u. Krit.* 1840, p. 121 ff., to infer from this passage the *originality* of the designation ἱτίραις γλώσσαις λαλεῖν.

the notion of a divine *σημεῖον*, could only appear as a means to an ulterior end. We must keep the οὐδ' οὕτως εἰσακούσ. μου sharply before us in order to determine accurately the notion of the *σημεῖον* κ.τ.λ. Billroth, moreover (comp. Beza, Vatablus, Calovius, Cornelius a Lapide, and others), is in error in holding that *σημεῖον* is a *penal sign*, or a sign of *divine judgment*; comp. also Hilgenfeld, p. 21; Rossteuscher, p. 77. This, in fact, is not at all implied in ver. 21, where, on the contrary, the glossolalia appears as a last extraordinary measure remaining likewise *without result*, which will at length make full exposure of the disobedience of the persons in question, but not as a sign of wrath. And had Paul thought of *irac signum*, he must have expressed the *irac* too, and, in fact, brought it emphatically forward.¹ Again Storr, Flatt, Baur, and Dav. Schulz (*Geistesg.* pp. 78, 176) are wrong in saying that the *prevalence of the glossolalia* in the church *was a sign of their unbelief*. This is unsuitable for this reason, that according to vv. 21, 23 we are to conceive as the ἄπιστοι not those who *speaking γλώσσαις*, but those who *are spoken to* in γλ. — τοῖς ἀπίστοις] Dative of the reference in view, as is also τοῖς πιστεύουσιν. The conception of the ἄπιστοι, however, is, by virtue of this very antithesis (and see also vv. 23, 24), simply *the non-believing*, the *unbelievers*,—a conception which is neither to be softened down to that of *non-genuine Christians* or the like (Flatt, David Schulz), nor intensified to that of *obstinate unbelievers*, those wholly *unsusceptible* of faith, infideles *privative* (Neander, Billroth, Rückert). Hirzel in the *Stud. u. Krit.* 1840, p. 120 ff. (who is followed in substance by de Wette, Oslander, Maier, Engelmann, and see Bengel's hints of earlier date), understands by the ἀπίστοις those *who do not wish to believe*, and by the πιστεύουσιν those *who wish to believe*.² Comp. de Wette: "They are not heard by such as *let themselves be moved thereby to believe*, but by such as *remain unbelieving*." This is conclusively negated by the prevailing use of οἱ πιστεύοντες and οἱ ἄπιστοι,

¹ According to Billroth's view, namely, Paul warns the Corinthians that they should not thoughtlessly foster among themselves a thing which is called in the O. T. a *sign of punishment*. Comp. Beza and Cornelius a Lapide, also Calovius. Upon this view, Paul must have absolutely *disapproved* of the glossolalia. It would have been a tempting of God by the abuse of a divine sign of curse.

² Hofmann also understands by τοῖς ἀπίστοις those *indisposed to believe*. As if Paul would not have known how to express this conception! Hofmann even conceives

to which any such artificial pregnancy of meaning is quite alien (see immediately, vv. 23, 24). — ἡ δὲ προφητεία κ.τ.λ.] a contrast, which is not intended to be inferred from that passage of Scripture,—which in truth says nothing whatever about the προφητεύειν, —but the truth of which was self-evident to the readers in virtue of an *argumentum e contrario*. We are not, however, to supply the simple ἐστὶ, so that the meaning would be: not to the unbelievers, but to the believers, is the prophetic address to be directed (my own view hitherto), but rather εἰς σημεῖόν ἐστιν, for Paul has not written ἐστὶν at all, and therefore leaves the predicate of the first half of the verse to operate still in virtue of the antithesis. Consequently: *prophecy is designed to be a sign not for the unbelievers, but for the believers, i.e. in order to make those to whom the prophetic address is directed known as believers*; see ver. 24, where this statement of the apostle is verified by the fact that such as come into the Christian assembly as unbelievers, being won over by the overpowering impression of the prophetic addresses, submit themselves to Christianity and declare themselves believers. Erasmus, Grotius, and Bleek are wrong in holding that οὐ means *non tantum*. The negation is absolute, as in the preceding clause. Comp. Fritzsche, *ad Matth.* p. 784. According to Hirzel (de Wette and Osiander), the meaning here also is alleged to be: prophecy is given not for such as do not wish to believe, but for such as wish to believe.

Ver. 23. *What, then, will be the effect of the speaking with tongues, which you all so much desire, upon ungifted persons or unbelievers? If such come into your church when you are assembled together, and get nothing else there to hear from any of you but glossolalia, so far will they be from declaring themselves as believers upon your speaking with tongues, that, on the contrary, they will declare you to be mad.* — οὖν] draws an inference from ver. 22 in such a way that ver. 23 corresponds to the first, and ver. 24 f. to the second half of ver. 22. — πάντες] Paul does not suppose that all those

two classes to be comprehended under τοῖς πιστεύουσιν, namely, those already standing in faith and those who are becoming believers, and holds that on this account Paul did not write τοῖς πιστοῖς. As if οἱ πιστεύοντες were not with the apostle quite the usual expression for the believers (i. 21; Rom. i. 16, iii. 22, x. 4; Gal. iii. 22; Eph. i. 19, *al.*), who are such, but not for those, or so as to include those, who are only becoming such. The πιστεύοντες are not at all different from the πιστοῖς (2 Cor. vi. 15; Eph. i. 1; Col. i. 2).

assembled speak together in a confused, tumultuous way (Cornelius a Lapide and others; comp. also Maier), but that all *in succession* hold *glossolaliae*, and *only* such,—not addresses of *any other kind*. For, if all spoke together and confusedly, even in the case of prophecy it could make no impression (ver. 24). — *ἰδιῶται*] is not to be understood otherwise than in ver. 16: *Christians who are not endowed with glossolalia, or with the gift of understanding it*. The context, however, shows by the foregoing *ἐὰν . . . αὐτό* that those meant are ungifted persons *from any extraneous church*, who come into the church at Corinth when in full assembly. Were the stranger who entered not an ungifted person, but one who himself spoke with tongues or interpreted, his judgment respecting the gift which he himself possessed or understood would, of course, not take the same form. All explanations which deviate from the meaning of the word in ver. 16 are on that very account to be rejected, such as not only that of most of the old interpreters, with Billroth and Chr. F. Fritzsche: “such as do not understand foreign languages,” but also that of Theodoret, David Schulz, Flatt, Olshausen (also Rückert, although with hesitation): “beginners in Christianity;” comp. Pelagius, Thomas, Estius: “nuper credentes, neophyti;” Melancthon: “rudis qui primum coepit catechismi doctrinam audire,” comp. Neander. Rückert suggests that Paul is supposing the case that the glossolalia should break out somewhere suddenly and for the first time, and there should then come in Christians who knew nothing of it and, not being present, had not been affected by the paroxysm, and non-Christians. But the suggestion is to be dismissed, because there is no mention of the “*suddenly and for the first time*,” which would in that case be the main thing. Hirzel and de Wette hold erroneously, because in opposition to ver. 16,¹ and not to be established even by 2 Cor. xi. 6, that the *ἰδιῶται* are *non-Christians* (so, too, Ulrich in the *Stud. u. Krit.* 1843, p. 420, and Hofmann), in which case they are in various arbitrary ways distinguished from the *ἀπιστοι*, namely, by Hirzel² asserting that the *ἀπ.* are *heathen*, the *ἰδ.*

¹ For in ver. 23 and ver. 16 the conception of *ἰδιῶται* is determined by a *like context*—namely, by the *same contrast* to those gifted with the glossolalia. This we remark in opposition to Hirzel, Ulrich, Hofmann, who assume that ver. 16 cannot regulate the explanation of *ἰδιῶται* in ver. 23 f.

² Comp. van Hengel, *Gave d. talen*, p. 94.

Jews ; by de Wette, that the former were still *more aloof* from believing than the latter ; by Ulrich, that the ἰδ. were persons *unacquainted with Christianity*, the ἀπ. those *acquainted* with it indeed, *but unbelieving* and (Hofmann) *hostile* towards it. Not the ἰδιῶται, but the ἄπιστοι, are the non-Christians (who are *never* called ἰδ.), as in ver. 22. We may add that Grotius remarks rightly: "Solebant enim pagani" (and Jews also) "adire Christianorum ecclesias ad videnda quae ibi agebantur." Their admission (certainly not to the Agapae, however) was the less a matter for hesitation, since it might become a means of their conversion. Comp. generally, Harnack, *Gemeindegottesd.* p. 143 ff. — ὅτι μαίνεσθε] *that you* (Christians in Corinth) *are foolish, and out of your senses*, because, namely, you collectively and without exception carry on a kind of converse so unintelligible and meaningless for the hearers. Olshausen strangely holds that the verdict expressed is: "We see, doubtless, that you are possessed by a god ; but there is no prophet here ; we do not understand what the god says to us !" An unwarranted explaining away of the clear import of the word: μαίνεσθαι means *insanire*, just as in Acts xxvi. 24. The verdict of drunkenness passed by the unbelievers in Acts ii. 13 presents a remarkable analogy. — Observe, further: (1) Here ἰδιῶται is put *first*, and ἄπιστοι follows, because the ἰδιῶται, as *Christians*, and therefore *acquainted* with the uselessness and absurdity of the glossolalia without interpretation and to the exclusion of all other (intelligible) discourse, come here into the foreground,¹ and may and will be the first to pass the judgment ὅτι μαίνεσθε ; in ver. 24, on the contrary, ἄπιστος stands first, because *conversion* is spoken of, and hence "*praecipue* agitur de infideli ; *idiotia obiter* additur ob rationem ejus non plane disparem" (Bengel). (2) In ver. 23, since Paul designs to cite the judgment in the form of an *utterance* (ἐροῦσιν), which is most naturally conceived of by him as a *mutual* communication, the *plural* εἰσέλθωσι κ.τ.λ. presented itself with as much appropriateness as the *singular* εἰσέλθη κ.τ.λ. does in ver. 24, where the apostle wishes to *depict specially* the *converting* work, vv. 24, 25, in its course, which, from the nature of

¹ ἢ ἄπιστοι is omitted in B, because it might appear unsuitable. Buttmann in the *Stud. u. Krit.* 1860, p. 370, believes that it has crept in from ver. 24. But in that case ἄπιστοι would have been *prefixed* (so only Ambrosiaster).

the case, is done most befittingly in an *individualizing* representation.

Vv. 24, 25. How wholly different, on the other hand, will the effect of general *prophetic* speaking be upon such persons! Arrested and humbled before God, they will declare themselves believers. — ἐὰν δὲ πάντες προφ.] is to be completed in accordance with ver. 23: ἐὰν δὲ συνέλθῃ ἡ ἐκκλ. ὅλη ἐπὶ τὸ αὐτὸ κ. πάντες προφ. — ἰδιώτης] according to the context: *one not prophetically gifted*, and, indeed, coming likewise from an extraneous church. Comp. on ver. 23. — Prophecy, from its nature, was generally *intelligible*; but whoever had not its χάρισμα could not *speak* prophetically, and such a one was in presence of this gift an *idiotes*. — ἐλέγχεται ὑπὸ πάντ.] The characteristic power of prophecy (ver. 22), by which you all mutually edify yourselves, thus exercises such an overmastering influence upon his mind, that he is *convinced by all*, i.e. brought to a consciousness of the guilt of his sins. Comp. John xvi. 9. *All* produce this impression upon him, because each speaks prophetically, and the fundamental character of prophetic address—the penetrating into the depths of the human heart for wholesome admonition (comp. ver. 3)—is alike in all. — After the first aggregate impression of the ἐλεγχίς, he experiences and is conscious of the moral *sifting* and *unveiling* of his innermost life. A striking climax. — ἀνακρίνεται] for in the judgment of the human heart, which the prophets deliver, he hears a judgment upon his own heart and his own moral condition. — τὰ κρυπτὰ τῆς καρδίας κ.τ.λ.] i.e. the moving springs, inclinations, plans, etc., of his whole inner active life, which had been hitherto known to no other, are brought to light, inasmuch as the prophets depict the hidden thoughts and strivings of the human spirit, with apocalyptically enlightened depth of insight, so truly and strikingly, that the listener sees the secrets of his own heart laid bare before all who are there present. — καὶ οὕτω] result: *and in such form*, namely, convinced, judged, and made manifest, as has been just said. — ἀπαγγέλλων] *announcing*, i.e. *declaring aloud*, and not first at home (Beza). — ὄντως] *really*, opposite of what is merely pretended or semblance. Comp. Mark xi. 32; Gal. iii. 21, *al.* — ἐν ὑμῖν] *in animis vestris*, in which He works this enlightenment and spiritual power. “Argumentum pro veritate religionis ex operationibus divinis efficacissimum”

(Bengel). Through this presence of God in the *individuals* (by means of the Spirit) He dwells in the *church*, which thereby is His *temple* (iii. 16; 2 Cor. vi. 16; Eph. ii. 20 f.).

Ver. 26 ff. The theoretical part regarding the charismata is closed (vv. 1–25). There is now added as its sequel the *regulative part* regarding the proper *application* of the charismata, and (1) of the charismata in general (ver. 26); then, in particular, (2) of the glossolalia (vv. 27, 28); and (3) of the gift of prophecy (vv. 29–33). Upon this follows, as an appendix, (4) the prohibition of public speaking on the part of women (vv. 34–36). And by way of conclusion, (5) the assertion of apostolic authority for the whole teaching now given (vv. 37, 38); and (6) a summary repetition of the chief points (vv. 39, 40).

Ver. 26. *Τί οὖν ἐστίν;*] as in ver. 15. — The apodosis begins with *ἐκαστος*, and *πάντα* on to *γινέσθω* is a sentence by itself. *As often as you come together, every one* (every one gifted with charismatic speech among you) *has a psalm* ready, i.e. he feels himself qualified and constrained to sing aloud such a spirit-given song. It is not, however, the *glossolalic* *ψάλλειν* which is meant, since afterwards *γλῶσσαν ἔχει* is specially mentioned in addition, but the intelligible singing of praise, which takes place with the *νοῦς* (comp. ver. 15). Comp. generally on Eph. v. 19. Grotius compares the improvised hymns of Deborah, Simeon, etc. — *ἔχει* is neither interrogative (Grotius) nor: *he may have* (David Schulz), nor are we to supply in thought with Locke, “ut moram ferre non possit;” but it simply expresses the state of the case: *in promptu habet*. Bengel rightly judges of the *repetition* of the *ἔχει*: “elegantè exprimit *divisam donorum copiam*.” — *διδασκῆν*] a *doctrinal address*. See on xii. 10, 28. — *γλῶσσαν*] a *tongue*, i.e. a *spirit-tongue*, which seeks utterance. The matter is so conceived and described as that not every one has the use of a *tongue* in the sense of the glossolalia, but only the man gifted with this charisma, in whom there is present for this purpose a tongue as the organ of the Spirit. — *ἀποκάλυψιν*] a *revelation*, which he wishes to utter by a prophetic address, comp. ver. 29 f. — *ἐρμηνεῖαν*] an *interpretation*, which he wishes to give of an address in a tongue already delivered. — The words *ψάλλον* to *ἐρμ.* *ἔχει* are the separate divisions of the *ἐκαστος*, as in i. 12. Then follows the general rule for all these charismata: *all must be done for the*

furtherance of Christian perfection (of the church)! Observe how, according to this passage, public teaching was not restricted to one definite office. See Ritschl, *althath. K.* p. 350.

Ver. 27. After this *general* rule come now *particular* precepts: *suppose that one wishes to speak with a tongue*; comp. γλωσσαν ἔχει, ver. 26. There is no other εἴτε to correspond to this εἴτε (*sive*, Vulgate); but the plan of sentence first thought of and begun is so disturbed by the apodosis and ver. 28, that it is quite abandoned, and ver. 29, instead of commencing with a new εἴτε, is not even continued in hypothetic form at all. See Maetzner, *ad Antiph.* p. 194. Comp. Klotz, *ad Devar.* p. 538. According to Hofmann (who writes εἴ τε separately), τέ is *annexive*, namely, to πάντα π. οἰκ. γ. In that case εἴ τε would be: *in like manner if* (Hartung, *Partik.* I. p. 106 f.), which, however, would be logically suitable only on the supposition that γλωσσα did not already occur also in ver. 26. — κατὰ δύο κ.τ.λ.] *sc. λαλείωσαν* (comp. 1 Pet. iv. 11), and this is to be taken declaratively (as in xi. 16): *let him know that they should speak by two, or at most by three*; in each assembly not more than two, or at most three, speakers with tongues should come forward. As to the supplying of λαλείτ., see Kühner, II. p. 603; Fritzsche, *ad Rom.* III. p. 65. — τὸ πλείστον] *adverbially*. See Matthiae, p. 1000. — Καὶ ἀνὰ μέρος, *and that according to order*, one after the other, not several together. See Valck. *ad Phoen.* 481; Schweigh. *Lex. Polyb.* p. 380. Doubtless—and this seems to have given occasion for this addition—the case had often occurred in Corinth, that those who spoke with tongues had so little controlled their impulse that several came to speak together. — Καὶ εἰς διερμ.] *and let one* (not several) *give the interpretation*, of that, namely, which the said two or three speakers with tongues have spoken in succession. Grotius puts it rightly: “unus aliquis, qui id donum habet;” and it is plain from vv. 5, 13 (in opposition to Ewald) that the speaker with tongues himself might also be the interpreter. Paul will *not* allow *several* interpreters to speak, because that would have been unnecessary, and would only have shortened the time for the more useful prophetic and other addresses.

Ver. 28. *Should it be the case, however, that there is no interpreter present, let him be silent in the assembly*. This comprises the double possibility that the speaker with tongues cannot himself

interpret, and also that no other, who possesses the *donum interpretandi*, is present. Regarding εἶναι as equivalent to παρῆναι, comp. on Mark viii. 1; Luke ii. 36. David Schulz understands ἦ as the simple copula: "if, however, he does not know how to make himself intelligible." But the interpretation might in fact be given also by another, who had the charisma of the ἐρμηνεία γλωσσῶν, xii. 10, 30. — σιγ. ἐν ἐκκλ.] Paul takes for granted here—and how easily one can understand it, considering the intimate union subsisting among the Christians of those days!—that the members of the community mutually *know* each other as regards their special endowments. — εαυτῷ δὲ λαλ. κ. τ. θ.] in contrast to addresses given ἐν τῇ ἐκκλησίᾳ, and hence a characteristic designation of the *private devotion* carried on by means of glossolalic prayer, where his glossolalia avails *for himself and God* (ver. 2), not for others also as listeners. Comp. Epict. *Diss.* iv. 8. 17, and the similar passages in Wetstein. Others take it to mean: *quietly in his thoughts* (Theophylact, comp. Chrysostom, also Chr. F. Fritzsche), so that it remains on the footing of an inward intercourse between him and his God (Hofmann); which, however, is not in keeping with the essential mark of the λαλεῖν, *this being uttered aloud*, which belonged to the *matter in hand*.¹ Observe, further, how, even in this highest degree of inspired impulse to speak, a man could control his own will. Comp. ver. 32.

Ver. 29. Δέ] marks the transition to the rule regarding the *prophets*. — The ἀνὰ μέρος (ver. 27) is emphasized in a special way, ver. 30; yet Paul does not add a τὸ πλείστον here, thereby limiting the gift of prophecy less sharply, and tacitly also conceding a plurality of speakers, when the circumstances might perhaps involve an exception from the rule. Still we are not (with Hofmann) to read δύο ἢ τρεῖς as meaning "rather three than two." — Καὶ οἱ ἄλλοι διακρ.] *and the other prophets*, who do not take part in speaking, *are to judge*: whether, namely, what has been said proceeds really from the Spirit or not. We see from this that the charisma of judging the spirits was joined with that of prophecy, so that whoever could himself speak prophetically was qualified also for the διάκρισις; for οἱ ἄλλοι (comp. ἄλλω, ver. 30) cannot be taken (with Hofmann) universally, *without restriction*

¹ Besides, it was self-evident that, *where silence was enjoined*, a man did not need to be in the first instance remitted to quiet inward fellowship with God.

to the category of prophets, seeing that in fact the *διάκρισις* was no universal *χάρισμα*. The article is retrospective, so that it is defined by *προφήται*. At the same time, however, it must not be overlooked that even such persons as were not themselves prophets might still be endowed with the *διάκρισις* (xii. 10), although not all were so.

Ver. 30. But two prophets were never to speak *together*. The order ought, on the contrary, to be this, that if a revelation shall have been imparted to another prophet (*ἄλλῳ*) while he sits listening, the first shall be silent (not simply *soon* cease, as Neander, Maier, and others would take it; comp., too, Hofmann) and let the second speak. Paul thus does not enjoin that the second shall wait until the first is finished, to which meaning Grotius, Storr, and Flatt twist the words (comp. vv. 28, 34); on the contrary, he attaches more importance to the fresh undelayed outburst of prophetic inspiration, than to the further continuance of the address after the first outburst. — *καθημ.*] for the prophets spoke *standing*, Luke iv. 17. See Grotius *in loc.*

Ver. 31 f. Establishment of this precept by setting forth the possibility of its observance. The principal emphasis is laid upon *δύνασθε*, which is for this reason placed first (not upon *πάντες*, as Rückert holds), for in it lies the pith of the proof. *Next* to it *πάντες* has the emphasis. The sense is: “*For in my ó πρώτος σιν.* I am enjoining nothing which is impossible for you; on the contrary, it stands in your power that, one after another, you may all come to give a prophetic address,” etc. — *καθ’ ἓνα*] *always one at once, singulativ.* Acts xxi. 19; see Ast, *Lex. Plat.* I. p. 639 f.; Bernhardt, p. 240. The *subject* addressed in *δύνασθε* is the *prophets* in the church, not the *members of the church generally* (Hofmann), seeing that prophecy was a special *χάρισμα*¹ which did not belong to all (see xii. 29; Acts xiii. 1; Eph. iv. 11). The inspiration of the prophets does not compel them to speak on without a break, so as not to allow another to take speech at all or to speak alone, but it is in their power to cease when another

¹ It is not correct to say, “on the contrary, *whoever receives a revelation becomes a prophet*” (Hofmann); for the prophetic endowment is *habitual*, belonging to one and not to another. *Whoever has* it receives revelations to be communicated for the edification of others; he is the vessel divinely prepared for this reception and communication.

begins, so that by degrees all may come to speak—not, of course, in the same assembly (ver. 29), but in successive meetings. — And this circumstance, that καθ' ἓνα πάντες προφητεύουσι, has for its design (ἵνα), that all the members of the church (which includes also other prophets along with the rest) may learn, etc., that none may remain without instruction and encouragement. For modes of prophetic inspiration, very different from each other in substance and form, will then find expression, whereby satisfaction will be given to the most different wants. — μανθάνωσι] what God has revealed to those speaking prophetically. — παρακαλ.] be encouraged, aroused. Comp. παράκλησιν, ver. 3. Paul describes here the effects of prophecy from the *theoretical* (μανθ.) and *practical* (παρακαλ.) sides. The latter he had already stated more *especially* in ver. 3.

Ver. 32. The second part of the establishment of the precept (γάρ, ver. 31). *And prophets' spirits are obedient to prophets.* The indicative presents the normal relationship *as it is*, not as it *ought* to be (Olshausen and others). — πνεύματα προφ.] cannot be *workings* of the Divine Spirit in the prophets (Chrysostom, Erasmus, Estius, and others, including Platt, comp. de Wette), nor does it mean the spirits *which the prophets have received*, so that the one πνεῦμα appears as if divided among them (Rückert), or created angelic spirits in the service of the Holy Spirit (Hahn, *Theol. d. N. T.* p. 307), or even actually several Holy Spirits (Hilgenfeld; see, however, on ver. 12); but (comp. the genitival relation, ver. 14) it is *the prophets' own spirits, filled, however, by the Holy Spirit.* Persons prophetically inspired are, as such, raised to a higher spiritual potency, and have *prophets' spirits*. Comp. Rev. xxii. 6, and Düsterdieck *in loc.* But their free-will is not thereby taken away, nor does the prophetic address become something involuntary, like a Bacchantic enthusiasm; no, prophets' spirits stand in obedience to prophets; he who is a prophet has the power of will over his spirit, which makes the ὁ πρῶτος σιγάτω in ver. 30¹ possible; ἐπὶ τοῖς προφήταις ἐστὶ τὸ σιγᾶν ἢ λαλεῖν, Theophylact. Comp. Hofmann *in loc.*, and *Schriftbew.* I. p. 312. Others, again (Theophylact gives both interpretations

¹ Comp. Luther in the gloss: "They should and may well give place, since the gifts of the Spirit stand under their control, not to use them in opposition to unity, so that they may not say that the Spirit drives and compels them."

alongside of each other), refer *προφήταις* to *other* prophets: τὸ ἐν σοι χάρισμα . . . ὑποτάσσεται τῷ χαρίσματι τοῦ ἑτέρου τοῦ κινήντος εἰς τὸ προφητεύειν, Theophylact. So Theodoret, Calvin, Calovius, Estius, Rosenmüller, and others, including Heydenreich, Bleek, Rückert, and Ritschl, *altkath. K.* p. 473. But if Paul had conceived of the prophet's becoming silent as conditioned by the will of another, and so *objectively*,—which the expression, taken simply in itself, might imply,—then plainly his admonition ὁ πρῶτος συγάτω would be entirely superfluous. He must, on the contrary, have conceived of it as conditioned *subjectively* by the will of the subjects themselves who spoke; and with this our view alone accords, which is found in as early expositors as Origen, Jerome, and Oecumenius. — The *absence of the article* in the case of all the three words depends upon the fact that the relation is conceived not *in concreto*, but *generically*. — Observe, further, the strict, measured form of expression, πνεύματα προφητῶν προφήταις, which is designed not simply for rhetorical emphasis, but for definiteness and clearness of meaning, separating the prophets' *spirits* from the *subjects* who have them. Αὐτοῖς would not have marked this so strongly.

Ver. 33. Establishment of ver. 32 on religious grounds. "For how could God have appointed it otherwise, seeing that by Him is produced not *confusion* (as would be the case if every prophet had to speak on involuntarily), but *peace*!" Comp. Rom. xv. 33, xvi. 20; Phil. iv. 9; 1 Thess. v. 23. The antithesis is correct, for the ἀκαταστασία would bring with it a jealous and unyielding disposition.

Ver. 34. Appendix to the regulative section regarding the gifts of the Spirit (vv. 26–33): directed *against the public speaking of women*. Corinthian women, with their freer mood inclined towards emancipation (comp. xi. 2 ff.), must have presumed on this. — ὥς ἐν πᾶσι. τ. ἐκκλ. τ. ἁγ.] is referred by the Fathers and most of the older expositors, Rückert, Osiander, Neander, Maier, to what precedes (comp. iv. 17, vii. 17, xi. 16). But since the preceding οὐ γὰρ . . . εἰρήνης is quite general, and hence contains no special point of reference for ὥς (for which reason this ὥς has been got rid of in various ways, and even διδάσκω has been added in some codd. and versions); since, on the other hand, the passage which follows offers this point of reference in the fact of its being a

command for the Corinthians; and since ver. 36 manifestly glances back at the argument implied in ἐν π. τ. ἐκκλ. τ. ἀγ.,—therefore it is preferable to connect the clause with what follows, as is done by Cajetan and most modern expositors: *As in all church assemblies of the saints, your women ought to be silent in the church assemblies.* To place a comma, with Lachmann, before τῶν ἀγίων, puts an incongruous emphasis upon τῶν ἀγ. — Regarding the matter itself (1 Tim. ii. 11), comp. the parallels from Greek, Roman, and Rabbinical writers in Wetstein *in loc.*; Vitringa, *Synag.* p. 724; Schoettgen, *Horae*, p. 658. — οὐ γὰρ ἐπιτρέπεται] *for it is (permanently) not allowed.* To take ἐπιτρέπεσθαι as *mandari* (Reiche) would be linguistically correct in itself, but against the usage of the whole N. T. (comp. xvi. 7; 1 Tim. ii. 12). — ἀλλ' ὑποτάσσεσθαι] *namely, is incumbent upon them,* in accordance with a current Greek brevity of expression. Comp. 1 Tim. iv. 3; see Kühner, II. p. 604 f.; Dissen, *ad Demosth. de Cor.* p. 222 f. The ὑποτάσσεσθαι excludes, in Paul's view, the speaking in the assemblies, inasmuch as the latter appears to him as an act of uncomplying independence. — ὁ νόμος] Gen. iii. 16.

Ver. 35. Even questions for their instruction should not be brought forward by the women in the assemblies. — ἐν οἴκῳ] has the emphasis. *At home*, not in the assembly, they are to obtain for themselves by inquiry the desired instruction, and that from those to whom they, *as women*, are naturally referred, from *their own husbands*.

Ver. 36. The ἥ joins on to what is immediately before prescribed, not to the previous directions in general (de Wette, Osiander, *et al.*). “It is disgraceful for a woman to speak in public, unless, perhaps, you were the first or the only Christian church, in which cases then, doubtless, your custom would show that disgracefulness to be a mistake, and would authorize as becoming the speaking of women by way of an example for other churches!” μὴ τοίνυν τοῖς οἰκείοις ἀρκείσθε, ἀλλὰ ταῖς τῶν ἐκκλησιῶν νομοθεσίαις ἀκολουθεῖτε, Theodoret; but the *point* of the expression, as against the Corinthian haughtiness, is very palpable. — αἰσχρόν] ἐπειδὴ καλλωπίζεσθαι ἐντεῦθεν ἐνόμιζον ἐκ τοῦ φθέγγεσθαι δημοσίᾳ, πάλιν εἰς τὸ ἐναντίον περιύγει τὸν λόγον, Chrysostom. Comp. xi. 5 f. Paul is decided against all undue exaltation and assumption on the part of women in

religious things, and it has been the occasion of much evil in the church.

Ver. 37. He now, after the digression regarding the women, adds the authority of Christ to the section upon the charismata, which has been already previously brought to a conclusion, but to which he looks back once more. — *δοκεῖ*] If any one *bethinks himself* (iii. 18, viii. 2, x. 12) to be a prophet, or spiritually gifted in any way, then let him also prove himself to be such by his recognising, etc. Not to acknowledge this would show him to be not a prophet or not inspired. — *πνευματικός*] quite general: "*dotibus Sp. St. instructus*;" not, as Billroth, David Schulz, Baur, and Wieseler would have it, equivalent to *γλ. λαλῶν* (comp. on xii. 1, xiv. 1). "*H* is: *or generally*. Hofmann is wrong in saying that the *ἦ* is not suited for thus linking on a general statement. Why not? Comp. iv. 3; Luke xii. 11; Matt. xvi. 14. There is all the less reason for assuming, with Hofmann, that Paul uses the expression in the vaguer sense of one *going even beyond the prophet*, because he had found it so used in the letter from Corinth. — *ἀ γράφω ὑμ.*] refers to *the whole section regarding the πνευματικοῖς*. To refer it, as Billroth and Olshausen do, to the command that the women should keep silence, does not harmonize with the introduction *εἴ τις . . . πνευματικός*, and involves the awkwardness of only this intervening matter being thus confirmed with such solemnity, and the principal and far more important section not at all. — *κυρίου ἐστίν* (see the critical remarks): *proceed from the Lord*. In his communion of spirit with *Christ*, Paul was conscious that what he had been writing, from chap. x. onwards, regarding spiritual gifts and the right use of them, was the result not of his own meditation and desire, but of the working of Christ upon him—that he wrote as an *interpreter Christi*. There is thus no reason for making *κυρίου* refer to *God* (Grotius, Billroth, Olshausen), seeing that Christ had in fact given no rules regarding the charismata. Paul is affixing here the seal of *apostolic* authority, and upon that seal we must read *Christ*.

Ver. 38. *Ἀγνοεῖ*] namely, *ἀ γράφω ὑμῖν, ὅτι κ.τ.λ.*, ver. 37. His not being *willing* to know, or the *attitude of wrongly knowing* (Hofmann), is not conveyed in the word, but is *presupposed*. — *ἀγνοεῖτω*] *permissive*, denotes the renunciation of all endeavours to instruct such an one who lets himself be puffed up. It is the

opposite of the ἐπιγινώσκειν, ver. 37. Estius puts it well: "Sibi suaeque ignorantiae relinquendos esse censeo." Comp. xi. 16.

Vv. 39, 40. Gathering up (ὥστε, "*itaque*, *summa*," Bengel) the main points of the whole discussion, and that (1) of its theoretical (ver. 39), and (2) of its regulative part (ver. 40). — Paul has aptly indicated the value of the glossolalia relatively to the prophetical gift by ζηλοῦτε (comp. ver. 12, xii. 31) and μὴ κωλύετε, without there being any ground, however, for inferring from this an attitude of hostility on the side of the Pauline party towards those who spoke with tongues (Baur, Rübiger, comp. at an earlier date Storr). — εὐσχημόνως] *in a seemly way* (Rom. xiii. 13; 1 Thess. iv. 12), denoting ecclesiastical *decorum*. — κατὰ τάξιν] in accordance with *order* (see Wetstein), so that it is done at the right time, and in the right measure and limits. Comp. Clem. *ad Cor.* I. 40, also what Josephus, *Bell. Jud.* ii. 8. 5, says of the Essenes: οὔτε κραυγή ποτε τὸν οἶκον, οὔτε θόρυβος μολύνει, τὰς δὲ λαλίας ἐν τάξει παραχωροῦσιν ἀλλήλοις.

CHAPTER XV.

VER. 10. ἡ σὺν ἐμοί] Lachm. has merely σὺν ἐμοί, following B D* F G s* Vulg. It. Or. Ambrosiast. Aug. Rightly; the article was inserted, doubtless, in some cases in a mere mechanical way after ἡ εἰς ἐμέ, but in others purposely, in order to have a thoroughly complete contrast to οὐκ ἐγώ, at the suggestion of dogmatic interest, which also produced the weakly attested reading ἡ ἐν ἐμοί. The ἡ is wanting also before εἰς ἐμέ in D* F G, Vulg. It. and Latin Fathers. But here there was nothing in the context to occasion the insertion, and the article could be dispensed with, and was thus overlooked. — Ver. 14. κενὴ καί] Elz., Scholz, Tisch. read κενὴ δὲ καί, against greatly preponderating testimony. — Ver. 19. ἐν Χριστῷ] stands before ἡλπικότες in A B D* E F G s, min. Vulg. It. Goth. and several Fathers. So Lachm. Rück. Tisch. and rightly, for this position is not easier than that of the *Recepta*, and hence the great preponderance of the evidence is all the more decisive. — Ver. 20. After κεκοιμ. Elz. has ἐγένετο, against decisive evidence; a supplementary addition. — Ver. 21. ὁ θάνατος] The article is wanting in A B D* K s, Or. Dial. c. Marc. Cyr. Dam. *al.* Rightly deleted by Lachm. and Rück. From Rom. v. 12. — Ver. 24. Instead of the *Recepta* παραδῶ, which Reiche defends, B F G have παραδίδοι, and A D E s, min. Fathers παραδιδῶ; the former preferred by Lachm. and Tisch., the latter by Rück. Παραδιδῶ, or the παραδιδόι, which is likewise to be taken as a subjunctive form (there is no means of deciding between the two), is correct (see the exegetical remarks); ὅταν καταργήσῃ, however, made the aorist come very naturally to the transcribers, who did not apprehend the different relations of the two clauses. — Ver. 25. — ἄν before θῆ (in Elz. and Scholz) is omitted in preponderant authorities, and has come in from the LXX. Ps. cx. 1. — Ver. 29. αὐτοῖς] Elz. reads τοῖς νεκροῖς, against decisive evidence; a correct gloss. — Ver. 31. ὑμετέραν] A, min. Or. have ἡμετέραν. So Rück. But the former not being understood, the latter appeared to be required by ἦν ἔχω. — After καύχουσι Lachm. and Tisch. have ἀδελφοί, on the testimony of A B K s, min. vss. and Latin Fathers. Rightly; it is in keeping with the impassioned address, but was easily overlooked by the transcribers, since no new section of the address begins here (comp. on xi. 2). — Ver. 36. ἄφρον] Lachm.

Rück. Tisch. read ἄφρων, following A B D E G \aleph , min. The former is a correction. — Ver. 39. Before ἀνθρώπων Elz. has σάρξ again, which is deleted by Griesb. and the later editors, in accordance with decisive evidence. — ἰχθύων, ἕλλη δὲ πτηνῶν] A preponderance of authority—and this alone can decide here—has it in the inverse order πτηνῶν . . . ἰχθύων. So Rück., also Lachm. and Tisch., who, however, read σάρξ again before πτην., which has, it is true, important attestation, but is a mechanical addition. Paul repeated σάρξ in connection with the *first* kind of animals only, and so *arranged* his enumeration. — Ver. 41. ἔστι σῶμα κ.τ.λ.] εἰ ἔστιν σῶμα ψ., ἔστιν καὶ πνευματ. occurs in A B C D* F G \aleph , min., and several vss. and Fathers. Recommended by Griesb., adopted by Lachm. Rück. Tisch. And how easily the form of the preceding clauses might occasion the passing over of the εἰ, which, besides, was so exposed to omission from the way in which the following word begins (Ἐἔστιν). — Ver. 47. After ὁ δεύτερος ἄνθρ. Elz. and Scholz have ὁ κύριος, in opposition to B C D* E F G \aleph * 17, 67** and several vss. and Fathers. Suspected by Griesb., deleted by Lachm. Rück. Tisch. A gloss. See Reiche, *Comm. crit.* I. p. 294 ff. — Ver. 49. φορέσομεν] Lachm. reads φορέσωμεν, following A C D E F G K L \aleph , and many min. Copt. Slav. Vulg. It. Goth. Theodot. Or. (ed. de la Rue) Method. Bas. Chrys. Cyr. Macar. Epiph. Damasc. Ir. Tert. Cypr. Hilar. Zeno, Ambrosiast. Jer. Pel. *al.* A great preponderance of testimony! Nevertheless, the very ancient *Recepta* still retains the important attestation of B and many min. Syr. utr. Arr. Aeth. Arm. Or. ed. Theodoret; Oec. and Theophyl. give and explain both readings. The *Recepta* is to be retained, because it is *necessary* in the connection (see the exegetical remarks); the subjunctive is *unsuitable*, but was easily brought into the text from the fact that σάρξ κ. αἷμα in ver. 50 was taken in the *ethical* sense (see especially Chrys.); as in the *physical* sense, indeed, it would have stood in opposition to the doctrine of the “*resurrectio carnis*.” Φορέσομεν was first of all *interpreted* as hortative (which interpretation Theodoret felt it necessary expressly to reject), and then the hortative form of the verb was inserted in the *text*. — Ver. 50. κληρονομήσῃ] Lachm. reads κληρονομήσει, following C* D* F G, Vulg. It. and Latin Fathers. Occasioned by the similarity of sound of the preceding κληρονομήσαι. — Ver. 51.¹ πάντες μὲν . . . ἀλλαγ.] Lachm. reads πάντες [μὲν] κοιμηθ., οὐ πάντες δὲ ἀλλαγ. Altogether there are many variations, but all of them arose from the offence which was taken, in connection with the reading of the text, at the idea of Paul and his readers having all of them undergone death. The *Recepta* occurs in

¹ See on the passage Reiche, *Comment. crit.* I. p. 297 ff., who defends the *Recepta* with thoroughness and triumphant success. Tischendorf also has retained it, deleting only the μὲν (which is certainly open to the suspicion of being an addition).

B (which merely omits μέν) D** E K L and almost all min. codd. in Jer. *al.* Goth. Syr. utr. Copt. Aeth. Arr. and many Fathers, an attestation which, considering how the readings otherwise vary, is a very strong one, although among the uncials C G S support Lachm. — Ver. 54. Both the omission of the first part of the protasis (in S* also) and the transposition of the two clauses are insufficiently attested, and are to be explained from the homoeoteleuta. — Ver. 55. *ἄνθρωπος* is put first and *κέντρον* last by B C J S, 17, 64, 71, Copt. Aeth. Arm. Slav. ms. Vulg. and several Fathers. So Lachm. Rück. But they are evidently transposed, after the LXX. in Hos. xiii. 14. — Instead of *ᾗ δὲ*, B C D E F G J S* 39, 67** and several vss. and Fathers have *θανάτου* again. So Lachm. Rück. Tisch.; and rightly, for *ᾗ δὲ* has come in from the LXX.

CONTENTS.¹ — Disquisition on the resurrection of the dead, occasioned by the deniers of it in Corinth (ver. 12). That these deniers had been formerly *Sadducees*, and had brought forward again their Sadducean views in connection with Christianity (so recently Flatt, following Heumann, Michaelis, Storr, Knapp; and comp. earlier, Calvin, and Lightfoot, *Chron.* p. 110) is not to be assumed, partly because, in general, Sadduceism and Christianity are too much antagonistic in their nature to mingle with each other, and also because in that case Paul could not have based his refutation upon the resurrection of Christ (Acts iv. 2). Nor is it more probable that the opponents had been *Epicureans*, for it is plain from vv. 32–34 that the Epicurean turn which they had taken was not the *ground*, but the *consequence* of their denial of the resurrection; as, indeed, Epicureanism in general is such an antichristian element that, supposing it had been the source of the denial, Paul would certainly have entered upon a discussion of its principles, in so far as they were opposed to faith in the resurrection. It is certain at the same time that the deniers were *not Jewish Christians*; for with them the belief in the Messiah stood in the most necessary connection with the belief in the resurrection; comp. Acts xxiii. 6. On the contrary, it must have been *Gentile Christians* (Baur, de Wette,

¹ See regarding the whole chapter, W. A. van Hengel, *Commentar. perpet. in 1 Cor. xv. cum epistola ad Winerum*, Sylvae ducis, 1851; Krauss, *theol. Kommentar z. 1 Kor. XV.*, Frauenfeld 1864 (who stands, however, in express antagonism to grammatico-historical exegesis). Comp. also Klöpffer, *zur paulin. Lehre v. d. Aufersteh.* in the *Jahrb. f. D. Theol.* 1862, p. 1 ff.

van Hengel, Ewald, and many others) to whom the resurrection seemed *impossible*, and who therefore (vv. 35, 36) denied it. And it is probable, at all events, that they were persons of *philosophical* training (Beza, Grotius, Estius, and others, including Ziegler, *theol. Abh.* II. p. 35 f., Neander, Olshausen, Osiander; Rückert is undecided), because they must in asserting their thesis, *ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν*, have caused some sensation, which, in such a place as Corinth, is hardly conceivable on the part of men strangers to any degree of philosophical education and practice in dialectics; and because the anti-materialistic explanation of the matter, which Paul gives to combat the doubts of his opponents (ver. 35 ff.), makes it probable that the antagonism on the part of the sceptics was a spiritualistic one, *i.e.* an antagonism resting on the philosophic ground that the restoration of the matter of the body was impossible. That the apostle does not contend at the same time against the world's wisdom in general (a doubt expressed by de Wette) is the less strange, as he has to do now with a special subject, and has also already delivered a general polemic of this nature, chap. ii. 3. The small number, however, of men philosophically trained (i. 26) permits of no further inference than that the sceptics in question also were not numerous (*τινές*, ver. 12). In Athens, too (Acts xvii. 32), the resurrection of the dead was the stone of stumbling for philosophic culture; and how often has it been so since, and even to the present day!—*But to which of the four parties in Corinth did these deniers belong?* That they were not of the Petrine or Judaistic party is self-evident. Neither were they of the Christ-party (as Neander, Olshausen, Jäger, and Goldhorn hold them to have been), for Christ has so often and so distinctly taught the doctrine of resurrection of the body, that the denial of it would have been at the most palpable variance with the *ἐγὼ Χριστοῦ εἶμι*. Nor yet were they of the party of Paul, seeing that the doctrine of the resurrection was a most essential article of the Pauline Gospel. There remains, therefore, only the *party of Apollos* (so also Rübiger and Maier), some of whom having been converted, doubtless, only after the apostle had ceased to labour in Corinth, or having come thither subsequently from other quarters, may have found what he had taught in Corinth regarding the resurrection of the dead not compatible with their

philosophical standpoint, and hence—being the more incited to it, perhaps, through party variance—altogether denied that there was a resurrection of the dead.¹ Only we must not take this to mean that the adherents of Apollos *as such*—their *party* as such—had denied the resurrection, and that accordingly this denial formed part of their *party principles*,² but only that the “some” (ver. 12) were preponderantly from the number of those who had attached themselves to Apollos and to the party named after him. Of the idea that the denial was a *party matter*, there is not only no trace whatever in the treatment of the subject, but it would also conflict with what is a necessary presupposition, namely, that the Christianity of the Apollos-party as such cannot have stood in such an essential and real contradiction in point of doctrine to that of Paul. We may add that the denial in question is not to be regarded as a theory, such as we find in 2 Tim. ii. 17 f., in the case of Hymenaeus and Philetus, who understood the doctrine allegorically, and maintained that the resurrection had already taken place. So, following Chrysostom, Grotius, Usteri, *Lehrbegr.* p. 362, Billroth, and Olshausen. The whole elaborate treatment of the subject does not show the slightest trace of this (see, on the contrary, especially ver. 12), although the main aim in that case would have been to prove that the resurrection was not a thing past, but something future.

Vv. 1–11. Foundation for the following argument. The latter enlarges upon the resurrection *itself* as far as ver. 34, and then upon the *manner* of it from ver. 35 to ver. 54, after which triumph and exhortation, vv. 55–58, form the conclusion. — The

¹ That they denied also the continued life of the spirit after death, which Calvin expressly leaves undecided, cannot be maintained, with Flatt and others, from passages such as vv. 19, 29, 30–32, 58. On the contrary, these passages show merely this, that Paul attached no value to the continued life of the souls in Hades, regarded in itself, and not ended by the resurrection. It was to him a *vita non vitalis* (comp. Kling in the *Stud. u. Krit.* 1839, p. 502), and the true everlasting *ζωή* was conditioned for him by the near Parousia and resurrection. This, at the same time, serves to correct what is asserted by Rückert and others, that in Paul's mind, as in that of the Jews and Pharisees, the ideas of continued existence and of resurrection were so blended into each other, that whoever denied the one seemed not to be capable of holding fast the other. According to Phil. i. 21, 23 (comp. also 2 Cor. v. 8; Acts vii. 59), Paul has the conviction that if he should die as a martyr, he would pass, not into Hades, but to Christ in heaven, into a blessed intermediate state until the resurrection of the body. See on Phil. *l.c.*

² Comp. also Krauss, p. 12.

certainty of the resurrection of Jesus was not doubted even by his opponents, who must otherwise have given up the whole historic basis of Christianity, and must have been treated by the apostle as apostates (comp. Ziegler, *theol. Abh.* II. p. 93; Knapp, *Ser. var. arg.* p. 316; Rübiger, p. 154 f.); for only in this way was that fact capable of serving him for a firm starting-point for his argument with the view of reducing the deniers *ad absurdum*. For this reason he sets forth the resurrection of Jesus in its certainty not polemically, but as a purely positive proposition.

Vv. 1, 2. *Δέ*] forming the transition to a new subject. There is no trace, however, of a *question* on the part of the Corinthians, to which Paul is giving the *answer*. — *γνωρίζω*] not, as is *commonly* held, equivalent to *ὑπομνήσκω* (Oecumenius), nor yet, as Rückert weakens the force of the word: *I call your attention to*; but: *I make known to you* (xii. 3; 2 Cor. viii. 1; Gal. i. 2; Eph. i. 9; Col. iv. 7, *al.*). It is, no doubt, *in substance* a reminding them of something already known, but the *expression* is more emphatic, more arousing, putting to shame a part of the readers, and accordant with the fundamental importance of what is now to be discussed. — *τὸ εὐαγγ.*] is not simply the tidings of the death and resurrection of Jesus (Heydenreich, Rückert, and others), but *the Christian tidings of salvation generally*, because there is here no limiting definition, and as is further in particular clear from *ἐν πρώτοις* in ver. 3. — *ὃ καὶ παρελ. κ.τ.λ.*] *which you have also received*. The thrice used *καί* denotes with ever increasing emphasis the element to be added¹ to the preceding one. — Regarding *παρελ.*, comp. John i. 11; Phil. iv. 9; and regarding *ἐστήκ.*, *you stand, are firm*, x. 12; Rom. v. 2; 2 Cor. i. 24; Eph. vi. 13; 1 Pet. v. 12; John viii. 44. — *σώξεσθε*] pictures as present the future, quite certain Messianic salvation. Comp. on i. 18. — *τίνι λόγῳ . . . κατέχετε*] condition to *σώξεσθε*, in which *τίνι λόγῳ εὐηγγ.* *ὑμ.* is put first for the sake of emphasis. Comp. vi. 4, xi. 14, xiv. 7, 9. Comp. also Plato, *Pol.* i. p. 347 D: *πόλις ἀνδρῶν ἀγαθῶν εἰ γένοιτο*, *Parm.* p. 136 A; Baruch iii. 13, as indeed in general it is common in the classics (Stallbaum, *ad Plat. Phædr.* p. 238 A) and in the N. T. (Buttmann, *neut. Gr.* p. 334

¹ Calovius says rightly: "Sequuntur haec se invicem: evangelii annuntiatio, annuntiati per fidem susceptio, suscepti in fide perseveranti conservatio, perque illud fide susceptum et conservatum aeterna salvatio."

[E. T. 390]] for such words as ought to follow the conjunctions to precede them for the sake of emphasis. Hence: *through which* (by means of faith in its contents) *you also obtain salvation, if you hold fast with what word I preached it to you.* Not without design does he add this condition to the *σώζεσθε*; for his readers were threatened with the danger of being led by the deniers of the resurrection to become untrue to the specific contents of his preaching. Others (including Bengel, Heydenreich, Billroth, van Hengel, Ewald) regard *τίνι λόγῳ εὐηγγ. ὑμ.* as a more precise definition to *τὸ εὐαγγ. ὃ εὐηγγ. ὑμ.* in accordance with the common form of attraction *οἶδά σε τίς εἶ* (Winer, p. 581 [E. T. 781]). Against this, however, it may be urged: (1) that the meaning: "*I make known to you . . . if you still hold it fast,*" contains in the latter half (which is not to be transmuted, with van Hengel, into the sense: "*si curae nobis cordique est quod nunc dico*") a condition which stands in no logical relation to the first half; (2) that *εἰ κατέχετε* would be at variance with *ἐν ᾧ καὶ ἐστήκατε*; (3) that we should then have to assume for *ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ.* the inadmissible (see below) reference to *κατέχετε*. All these difficulties fall away with the above interpretation, according to which *παρελάβετε* expresses the historical act of reception; *ἐστήκατε*, the present faithfulness; *σώζεσθε*, the certain blessed future; and *εἰ κατέχετε*, the abiding condition to the attainment of this end; while *ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ.* in turn denotes the exaltation above every doubt in respect of the Messianic salvation really to be attained under this condition. — *τίνι λόγῳ*] not as in Acts x. 29, *with what ground* (Wetstein, Kypke, Heydenreich, and others, following Theodorus of Mopsuestia and Pelagius), which Osiander takes of *scriptural ground*; for *παρέδωκα γὰρ ὑμ. κ.τ.λ.*, ver. 3, gives, in fact, not a ground, but the *contents* of the preaching. Hence also it does not refer to the "*manner and method* of the proclamation" (Neander), but means: *through what word, i.e. preaching what.* As regards *τίνι*, instead of a relative, see Buttmann, *neut. Gr.* p. 216 [E. T. 251]. How different from the seductive discourses of the deniers had this *λόγος* of the apostle been! According to Hofmann, *τίνι λόγῳ* is meant to be *interrogative*, and that in the sense of "*with what presupposition,*" while *εἰ κατέχετε* and *εἰ μὴ εἰκὴ ἐπιστ.* are the *answer* to it. Against this it may be urged: (1) that, since *εἰ μὴ εἰκ. ἐπιστ.* would

be a second condition, Paul would have marked the connection in an intelligible way by *καί* (putting therefore either *καὶ εἰ* or *καί* by itself, but not simply *εἰ*); (2) that *λόγος*, in the sense of *condition* or *presupposition*, is foreign to the N. T. and peculiar to Herodotus, who, however, always expresses *sub conditione* by *ἐπὶ τῷ λόγῳ*; see Schweighäuser, *Lex. Herod.* II. p. 79 f. — *εἰ κατέχετε*] This implies not merely the *not having forgotten*; it is the *believing* firm retention, which does not let go the doctrine received—the continuance of the *ἐστήκατε*. Comp. Luke viii. 15; 1 Cor. xi. 2. And there is not so much an “*aculeus ad puniendum*” (Calvin) in this as an admonition of the *danger*. — *ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ.*] through which you are also saved, if you hold fast my word,—*unless that ye have become believing in vain*, without any result. Only in this case, inconceivable to the Christian consciousness (Beza aptly says: “*argumentatur ab absurdo*”), would ye, in spite of that holding fast, lose the *σωτηρία*. The words therefore imply the *certainty* of the *σώζεσθαι* to be expected under the condition of the *κατέχειν*. On *εἰκὴ*, comp. Gal. iii. 4, iv. 11; and regarding *ἐκτὸς εἰ μὴ*, *except if*, see on xiv. 5; on *ἐπιστ.*, comp. iii. 5; Rom. xiii. 11. To refer *εἰκὴ* to *κατέχετε* (Oecumenius, Theophylact, Theodoret, Luther, Calvin, Estius, and others, including Billroth and de Wette) is impracticable for this reason, that *εἰ κατέχετε* itself is a conditional clause, while to supply such an idea as *κατέχετε δὲ πάντως* (Theophylact) would be quite an arbitrary course.

Ver. 3 f. More precise explanation of the *τίνι λόγῳ εὐηγγ. ὑμ. εἰ κατέχετε*, by adducing those main points of that *λόγος*, which are of decisive importance for the further discussion which Paul now has in view. Hofmann's interpretation of it as specifying the ground of the alleged condition and reservation in ver. 2, falls with his incorrect exposition of *εἰ κατέχετε κ.τ.λ.* — *ἐν πρώτοις*] neuter: *in primis*, *chiefly*, i.e. as doctrinal points of the first rank. Comp. Plato, *Pol.* p. 522 C: *ὁ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν*. To take it, with Chrysostom,¹ of the time (*ἐξ ἀρχῆς*), comp. Ecclus. iv. 17, Prov. xx. 21, runs counter

¹ Who is followed by van Hengel: “*Recenset partem eorum, a quibus proponendis Corinthios docere incepit.*” So Hofmann also in substance. According to Chrysostom, Paul adduces the time as witness *καὶ ὅτι ἰσχυρὴς ἦν αἰσχύνῃς, τοσούτον χρόνον πεισθέντας νῦν μετατίθισθαι*.

to the connection, according to which it is rather the fundamental *significance* of the following *doctrines* that is concerned. This in opposition also to Rückert's view of it as masculine: *to you among the first* (comp. 1 Macc. vi. 6; Eccus. xlv. 20; Thuc. vii. 19. 4; Lucian, *Paras.* 49; Fritzsche, *Quaest. Luc.* p. 220), which is, moreover, historically untrue, unless with Rückert we arbitrarily supply "*in Achaia.*" — ὁ καὶ παρέλαβον] This conveys the idea: *which had been likewise communicated to me*,—nothing therefore new or self-invented. From *whom* Paul had received the contents of vv. 3–5, he does not say; but for the very reason that he does not add an ἀπὸ τοῦ κυρίου, as in xi. 23, or words to like effect, and on account of the correlation in which παρέλαβον stands to παρέδωκα (comp. also ὁ καὶ παρελάβετε, ver. 1), as well as on account of the reference extending to the simple historical statements in ver. 5 ff., we are not to supply: *from Christ*, through *revelation* (the common view since Chrysostom), but rather: through *historical tradition*, as it was living in the church (comp. van Hengel, Ewald, Hofmann). It is true, indeed, that he has that, which forms the inner relation of the ἀπέθανεν κ.τ.λ. and belongs to the inner substance of the gospel, from revelation (Gal. i. 12); but here it is the *historical element* which is predominantly present to his mind. — ὑπὲρ τῶν ἁμαρτ. ἡμ.] *on account of our sins*, i.e. *in order to expiate them*, Rom. iii. 23–26; Gal. iii. 13 ff., *al.* The connection of the preposition with the *abstract* noun proves that Paul, in saying elsewhere ὑπὲρ ἡμῶν (comp. also Eph. v. 25: ὑπὲρ τῆς ἐκκλησίας), has not used the preposition in the sense of *loco*, not even in 2 Cor. v. 21; Gal. iii. 13. The idea of the *satisfactio vicaria* lies in the thing itself, not in the preposition. See on Rom. v. 6; Gal. i. 4; Eph. v. 2. It may be added that, except in this passage, the expression ὑπὲρ τῶν ἁμαρτιῶν ἡμ. occurs nowhere in the writings of Paul (not even in Gal. i. 4), although it does in the Epistle to the Hebrews, v. 1, 3(?), ix. 7, x. 12. Regarding the distinction between ὑπὲρ and περὶ the remark holds true: "id unum interest, quod περὶ usu frequentissimo teritur, multo rarius usurpatur ὑπὲρ,¹ quod ipsum discrimen inter Lat. praep. *de et*

¹ This holds in the N. T., where the death of Christ is spoken of, only of *those* passages in which the preposition is not joined with *persons*: of persons Paul constantly uses ὑπὲρ. Comp. on i. 13, Remark.

super locum obtinet," Buttmann, *Ind. ad Mid.* p. 188. — κατὰ τ. γραφ.] according to the Scriptures of the O. T. ("quae non impleri non potuere," Bengel), in so far as these (as e.g. especially Isa. liii.) contain prophecies regarding the atoning death of Christ. Comp. Luke xxiv. 25 ff.; John xx. 9, ii. 22; Acts xvii. 3, xxvi. 22 f., viii. 35; 1 Pet. i. 11.—The second κ. τ. γρ. does not refer to the burial (Isa. liii. 9) also, as de Wette and most interpreters assume, following Theodoret and Oecumenius, but, as is to be deduced from the repetition of the ὅτι before ἐγγγ., only to the resurrection.¹ See on John ii. 22. Christ's death and resurrection are the great facts of the redemptive work, borne witness to by the Scriptures; the burial (comp. Rom. vi. 4; Col. ii. 12; Acts xiii. 29), being the consequence of the one and the presupposition of the other, lies between as historical correlate of the corporeal reality of the resurrection, but not as a factor of the work of redemption, which as such would require to have been based upon Scripture testimony. — ἐγγγεται] not the aorist again; the being risen is the abiding state, which commenced with the ἐγερθῆναι. Comp. 2 Tim. ii. 8; Winer, p. 255 [E. T. 339].

Ver. 5. "Res tanti momenti neque facilis creditu multis egebat testibus," Grotius. — Κηφᾶ] Comp. Luke xxiv. 34.² — εἶτα τοῖς δώδεκα] John xx. 19 ff.; Luke xxiv. 36 ff. After the death of the traitor, there were indeed only eleven (hence several witnesses read ἑνδεκα, comp. Acts i. 26), nay, according to John *l.c.*, Thomas also was absent at that time; but comp. the official designations *decemviri*, *centumviri*, *al.*, where the proper number also was often not complete. To reckon in *Matthias* (Chrysostom, Oecumenius, Theophylact, Bengel, and others) would make a needless prothysteron of the expression. It may be added that under the ὥφθη we are always to conceive of but one act of appearing, as is especially clear from ver. 8; hence we are not in connection with τοῖς δώδεκα to think of a combination of John xx. 19 ff. and 26 ff. (Osiander, van Hengel, and others), to which some have even added John xxi. That Paul narrates the series of appear-

¹ And that on the third day, which κατὰ τ. γραφ. must be held to include in its reference. Comp. Matt. xii. 40; Luke xxiv. 46.

² According to Holsten, *z. Ev. d. Paul. u. Petr.* p. 115 ff., the appearance made to Peter also (like all the following ones) was a *vision*, the determining occasion of which was the perplexing contradiction between the once living and the now dead Messiah.

ances *chronologically*, should not have been questioned by Wieseler (*Synopsc der Evang.* p. 420 f.), who assumes only an *enumeration* of the individual cases *without order of time*. It is implied necessarily in the words of historical continuation themselves (ἐπειτα ὧφθη), as well as in their relation to ἔσχατον πάντων, ver. 8. Comp. also vv. 23, 24, 46.

Ver. 6 exhibits a change in the construction—which does not continue further with ὅτι—but still belongs to the contents of the παρέδωκα and παρέλαβον down to ἀποστ. πᾶσιν (in opposition to Hofmann); for the point of view of the ὁ καὶ παρέλαβον reaches thus far, and it is only at ver. 8 that *personal experience* comes in instead of it. Nor is it to be inferred from the transition from the dependent to the independent construction (so frequent also, as we know, in Greek writers), which naturally corresponds with the concrete vividness of the representation, that Paul had not included this appearance and those which follow in his preaching at Corinth, but, on the contrary, was *now* communicating them to his readers as something *new* (van Hengel). Ver. 8 is especially opposed to this view, since Paul, in referring to the appearances of the Risen One, had certainly not been silent upon that made to himself (comp. ix. 1).—ἐπάνω] *adverbial*, not *prepositional*, Mark xiv. 5. Comp. ὑπέρ. Lobeck, *ad Phryn.* p. 410. Τινές, referred to by Chrysostom, were mistaken in holding it to mean: *above*, over their heads.—πεντακοσ.] Consequently the number of the believers in general was already much greater than that of *those who were assembled*, Acts i. 15. The remarks to the contrary by Baur and Zeller, according to whom the small number 120 is plainly shown by our passage to be incorrect, are not conclusive, since the appearance here mentioned may, without any arbitrariness, be placed at so early a stage that many pilgrims to the Passover may be conceived as still present in Jerusalem when it took place, and among these many extraneous disciples of Jesus, especially Galileans. The 120 who assembled afterwards were the stock of the congregation of Jerusalem itself. Comp. on Acts i. 15. On the other hand, it is possible that the Lord appeared to the 500 brethren also in *Galilee* in an assembly of so many of His disciples there (Schleiermacher, Ewald). More precise evidence is wanting. Matt. xxviii. 16 ff. has nothing to do with our passage (in

opposition to Lightfoot and Flatt), but applies only to the eleven. — ἐφάπαξ] not : *once for all* (Bretschneider, comp. Rom. vi. 10 ; Heb. vii. 27, ix. 12, x. 10), but, as it is *usually* understood : *at once, simul* (Luc. Dem. enc. 21). The former sense would need to be given by the context, which, however, from the largeness of the number, naturally suggests the latter. Van Hengel, too, wrongly insists upon the meaning *semel*, holding that this appearance took place only *once*, whereas ver. 5 applies to *several* appearances. The peculiar importance of this appearance lies precisely in the *simul* (Vulgate), ἀνύποπτος δὲ τῶν τοσούτων ἡ μαρτυρία, Theodoret. This ἐφάπαξ and the multitude of the spectators exclude all the more decidedly the idea of a visionary or ecstatic seeing, although some have ascribed *all* the appearances of the Risen One to this source (see especially, Holsten, *zum Ev. des Paul. u. Petr.* p. 65 ff.). Here we should have upwards of 500 visions occurring at the same time and place, the same in substance and form, and that, too, as psychological acts of the individual minds. — οἱ πλείους] *the majority*, x. 5. Luther gives it wrongly : “many still.” — μένουσιν] *superstites sunt*. Comp. on John xxi. 22 ; Phil. i. 25. Ἐχω μάρτυρας ἔτι ζῶντας, Chrysostom. It may be added that the definite affirmation, οἱ πλείους μένουσιν, shows how earnestly the apostolic church concerned itself about the still surviving witnesses to the resurrection of Jesus, and how well it knew them.

Ver. 7. Both of these appearances also are otherwise unknown. — Ἰακώβω] The non-addition of any distinguishing epithet makes it more than probable that the person meant is he who was then the *James κατ' ἐξοχήν*, James the Just,¹ not one of the Twelve, but universally known as the *brother of the Lord* (see on ix. 4). Perhaps it was this appearance which made him become decided for the cause and service of his divine brother. Comp. Michaelis on our passage. The apocryphal narrative of the *Evang. sec. Hebr.* in Jerome, *de vir. ill.* 2, is, even as regards time, here irrelevant (in opposition to Grotius). — τοῖς ἀποστόλοις πᾶσιν] ἀπόστολοι, since it takes in James also (comp. Gal. i. 19), must stand here in a wider sense than τοῖς δώδεκα, but includes them *along with* others. In the Book of Acts, Barnabas, for instance, is called an apostle (xiv. 4, 14) ; and in 1 Thess. ii. 7, Timothy and Silvanus

¹ Comp. Plitt in the *Zeitschrift f. Luth. Theol.* 1864, p. 28 ff.

are comprehended under the conception ἀπόστολοι, of whom, of course, Timothy at least cannot be as yet included here. Chrysostom supposes the Seventy to be included. Comp. on xii. 28. In no case is it simply the *Twelve* again who are meant, whom Hofmann conceives to be designated here in their relation to the church. How arbitrary that is, and how superfluous such a designation would be! But πᾶσι stands decidedly opposed to it; Paul would have required to write εἶτα πάλιν τοῖς ἀποστ. Notice also the strict marking off of the original apostles by οἱ δώδεκα, an expression which Paul uses *in no other place*.

Ver. 8. Appearance at Damascus. Comp. ix. 1. — Regarding the adverbial ἔσχατον, comp. Plato, *Gorg.* p. 473 C; Soph. *Oed. Col.* 1547; Mark xii. 22 (Lachm.). It concludes the series of *bodily* appearances, and thereby separates these from later appearances in visions (Acts xviii. 9), or some other apocalyptic way. — πάντων] is not to be understood, as has been *usually* done, of all those in general to whom Christ appeared after His resurrection, but of all *apostles*, as is the most natural interpretation from the very foregoing τοῖς ἀποστ. πᾶσι, and is rendered certain by the τῷ ἐκτρώμ. with the article, which, according to ver. 9, denotes κατ' ἐξοχήν the apostolic “abortion.”¹ — The apostle's sense of the high privilege of being counted worthy to see the Risen One awakens in him his deep humility, which was always fostered by the painful consciousness of having once persecuted the church; he therefore expresses his strong sense of unworthiness by saying that he is, as it were (ὥσπερί, *quasi*, only here in the N. T., often in classic writers), τὸ ἐκτρώμα, the *untimely foetus*, Arist. *Gener. An.* iv. 5; LXX. Num. xii. 12; Job iii. 16; Eccles. vi. 3; Aq. Ps. lvii. 9. See the passages in Wetstein, Fritzsche, *Diss.* I. p. 60 f.; and as regards the standing of the

¹ The “abortion” in the series of the apostles. Hofmann is wrong in making πάντων extend to the whole of the cases previously adduced. That would surely be a thing quite self-evident, namely, that in a series of cases following after each other, the last mentioned is just the *last* of all. No, πάντων is correlative to the preceding πᾶσιν, and the progress of thought is: “to the apostles *all*, *last of all*, however, to me also.” Thereby Paul gives adequate expression to the deep humility with which he sees himself added to the circle of the apostles. Comp. ver. 9: ἀποστόλων, ἀπόστολος, and then the retrospective τῶν πάντων, ver. 10, also the ἐκεῖνοι, ver. 11. — Hofmann seems to take the ὥσπερί in the sense of *ut decet*; for he cites Klausen, *ad Aesch. Agam.* 1140, who treats specially of this meaning of the word, p. 244.

word as Greek (for which the older Attic writers have ἄμβλωμα), Lobeck, *ad Phryn.* p. 209. In opposition to Heydenreich and Schulthess (most recently in Keil and Tzschirner's *Anal.* I. 4, p. 212 f.), who interpret in a way which is linguistically erroneous (adopted, however, as early as by *τινές* in Theophylact), *late-born*, born afterwards in old age, see Fritzsche, *l.c.* The idea of being *late-born*, *i.e.* late in becoming an apostle, is conveyed in ἔσχατον πάντων, not in ἔκτρωμα. What Paul meant to *indicate* in a figurative way by τ. ἔκτρ. is clearly manifest from ver. 9, namely, that he was inferior to, and less worthy than, the rest of the apostles, in the proportion in which the abortive child stands behind that born mature.¹ Comp. Bengel: "Ut abortus non est dignus humano nomine, sic apostolus negat se dignum apostoli appellatione." See also Ignatius, *ad Rom.* 9. The distinct explanation which he gives himself in ver. 9 excludes all the other—some of them very odd—interpretations which have been given,² along with that of Hofmann: Paul designates himself so in contrast to those who, when Jesus appeared to them, were brethren (James too?) or apostles, and consequently had been "*born as children of God into the life of the faith of Christ*;" whereas with him the matter had not yet come to a *full formation of Christ* (Gal. iv. 19), as was the case with the rest. This artificial interpretation is all the more erroneous, seeing that Paul, when Christ appeared to him, had not yet made even the first approach to being a Christian embryo, but was the most determined opponent of the Lord, and was closely engaged in persecuting Him (Acts ix. 4); ὥστ. τ. ἔκτρ. does not describe what Paul *was then*, when Christ appeared to him, but what he *is* since that time.—καὶ μοί] at the end, with the unaffected stamp of humility after the expressions of self-abasement put before.—Observe, further, that Paul places the appearance of the Risen One made to himself in the same series with the others, without mentioning the ascension which lay between.

¹ The whole passage is entirely misunderstood by Kienlen in the *Jahrb. f. d. Theol.* 1868, p. 316 ff.

² Among these must be placed Calvin's opinion (comp. Osiander): "Se comparat abortivo . . . subitae suae conversionis respectu," shared by Grotius and others, including Schrader. So, too, with the view of Baronius, Estius, Cornelius a Lapide, and others, that Paul describes himself as a *supernumerary*. And Wetstein even suggests: "Pseudapostoli videntur Paulo *staturam exiguam* objecisse, 2 Cor. x. 10."

Certainly, therefore, he did not regard the latter as the striking, epoch-making event, which it first appears in the narrative of the Book of Acts, forty days after the resurrection. See generally on Luke xxiv. 51, Remark. But observe also what stress Paul lays here and ix. 1 upon the outwardly manifested bodily appearance of the Lord, with which Gal. i. 15 does not in any way conflict.¹ 2 Cor. xii. 2 ff. is of a different tenor.

Ver. 9. Justification of the expression ὥσπερ ἐν τῷ ἐκτρώματι. Vv. 9 and 10 are not a grammatical, though they may be a logical parenthesis. — ἐγώ] has emphasis: *just I*, no other. Comp. on this confession, Eph. iii. 8; 1 Tim. i. 15. — ὃς οὐκ εἰμὶ κ.τ.λ.] argumentative: *quippe qui*, etc. Comp. *Od.* ii. 41, *al.*; *Xen. Mem.* ii. 7. 13; *Matthiae*, p. 1067, note 1. — ἱκανός] *sufficiently fitted*, Matt. iii. 11; Luke iii. 16; 2 Cor. iii. 5. — καλεῖσθαι] *to bear the name of apostle*, this high, honourable name.

Ver. 10. The other side of this humility, looking to God. *Yet has God's grace made me what I am.* Comp. Gal. i. 15. — χάριτι] has the principal emphasis, hence again ἡ χάρις αὐτοῦ — ὃ εἰμι] In this is comprehended the whole sum of his present being and character, so different from his pre-Christian condition. — ἡ εἰς ἐμέ] Comp. 1 Pet. i. 10: *towards me*. *Plato, Pol.* v. p. 729 D. — οὐ κενή] *not void of result*. Comp. ver. 58; Phil. ii. 16; 1 Thess. iii. 5. — ἐγεν.] *not: has been, but: has practically become*. — ἀλλά] introduces the great contrast to οὐ κενή ἐγεν., valued highly by Paul, even in the depth of his humility, as against the impugnors of his apostolic position; and introduces it with logical correctness, for περισσότερον . . . ἐκοπίασα is the result of the *grace*. — περισσ.] *accusative neuter*. It is the *plus of the result*. Regarding ἐκοπ. of apostolic labour, comp. Phil. ii. 16; Gal. iv. 11, *al.* — αὐτῶν πάντων] *than they all*, which may either mean: *than any of them*, or: *than they all put together*. Since the latter corresponds to the τοῖς ἀποστ. παῖσιν, ver. 7, and suits best the design of bringing out the fruitful efficacy of the divine grace, and also agrees with history so far as known to us, it is accordingly to be preferred (*Osiander and van Hengel*) in opposition to the former interpretation, which is the common one. — οὐκ ἐγὼ δὲ, ἀλλ' κ.τ.λ.] *Cor-*

¹ See Paret in the *Jahrb. f. deutsche Theol.* 1859, p. 243 ff.; Beyschlag in the *Stud. u. Krit.* 1864, p. 219 f.

rection regarding the subject of ἐκοπίασα, *not I however, but*. Chrysostom says well: τῇ συνήθει κεχρημένος ταπεινοφροσύνη καὶ τοῦτο (that he laboured more, etc.) ταχέως παρέδραμε, καὶ τὸ πᾶν ἀνέθηκε τῷ θεῷ. Paul is conscious in himself that the relation of the efficacy of God's grace to his own personal agency is of such a kind, that what has just been stated belongs *not* to the latter, *but* to the former.¹ — ἡ χάρις τ. θεοῦ σὺν ἐμοί] *sc. ἐκοπίασε περισσ. αὐτ. πάντ.* *Not I have laboured more, but the grace of God has done it with me* (in efficient fellowship with me, comp. Mark xvi. 20). It is to be observed that the article before σὺν ἐμοί is not genuine (see the critical remarks), and so Paul does not disclaim for himself his own self-active share in bringing about the result, but knows that the intervention of the divine grace so *outweighs* his own activity, that to the alternative, whether he or grace has wrought such great things, he can only answer, as he has done: *not I, but the grace of God with me*. Were the article before σὺν ἐμοί genuine, the thought would not be: *the grace has wrought it with me*, but: *the grace, which is with me*,² *has wrought it*. But Beza's remark holds true for the case also of the article being omitted: "Paulum ita se ipsum facere gratiae administrum, ut illi omnia tribuat." There is no ground for thinking even remotely of a "not *alone*, but *also*," or the like (see Grotius, Flatt, and others).

Ver. 11. Οὖν] takes up again the thread of the discourse which had been interrupted by vv. 9, 10, as in viii. 4, but yet with reference to ver. 9 f. — ἐκεῖνοι] *i.e.* the rest of the apostles, vv. 7, 8, 9 f. — οὕτω] so as was stated above, namely, that Christ is risen, ver. 4 ff., and see ver. 12. — καὶ οὕτως] *and in this way*, in consequence, namely, of this, that the resurrection of Jesus was proclaimed to you, ye have become believers (ἐπιστ. as in ver. 2). — Observe, further, in εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, the apologetic glance of apostolic self-assertion, which he turns upon those who questioned his rank as an apostle.

Ver. 12. In what a contrast, however, with this preaching

¹ Augustine, *De Grat. et lib. arb.* 3, says: "Non ego autem, *i.e.* non solus, sed gratia Dei mecum; ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo." Therewith, however, the *relation* of the grace to the individuality, as Paul has expressed it by οὐκ ἰγὼ, ἀλλὰ, is entirely overlooked.

² That is, which stands in helping fellowship with me. See Kühner, II. p. 276.

stands the assertion of certain persons among you that, etc. ! *Χριστός* has the main emphasis in the protasis ; hence its position. — *πῶς*] expression of astonishment ; *how is yet possible, that* ; xiv. 7, 16 ; Rom. iii. 6, vi. 2, viii. 32, x. 14 ; Gal. ii. 14. The logical justice of the astonishment rests on this, that the assertion, “there is no resurrection of dead persons,” denies also *per consequentiam* the resurrection of Christ. Ver. 13. — *τινές*] *quidam, quos nominare nolo*. See Hermann, *ad Viger.* p. 731, also Schoemann, *ad Is.* p. 250. See, besides, introduction to the chapter. *Ἐν ὑμῖν* is simply *in your church*, without any emphasis of contradistinction to non-Christians (Krauss). — *οὐκ ἔστιν*] *does not take place, there is not*. Comp. Eph. vi. 9 ; Matt. xxii. 23 ; Acts xxiii. 8. Comp. also Plato, *Phaed.* p. 71 E : *εἴπερ ἔστι τὸ ἀναβιώσκεσθαι*, Aesch. *Eum.* 639 : *ἅπαξ θανόντος οὐτις ἐστ’ ἀνάστασις*.

Ver. 13. *Δέ*] carrying onward, in order by a chain of inferences to reduce the *τινές* with their assertion *ad absurdum*. — *οὐδέ*] *even not*. The inference rests upon the principle : “*sublato genere tollitur et species*” (Grotius). For Christ had also become a *νεκρός*, and was, as respects His human nature, not different from other men (ver. 21). Comp. Theodoret : *σῶμα γὰρ καὶ ὁ δεσπότης εἶχε Χριστός*. This in opposition to the fault which Rückert finds with the conclusion, that, if Christ be a being of higher nature, the Logos of God, etc., the laws of created men do not hold for Him. It is plain that the resurrection, as well as the death, related only to the human form of existence. The *σῶμα* of Christ (xi. 24 ; Rom. vii. 4), the *σῶμα τῆς σαρκὸς αὐτοῦ* (Col. i. 22 ; comp. Eph. ii. 15), was put to death and rose again, which would have been impossible, if *ἀνάστασις νεκρῶν* (bodily revivification of those bodily dead) in general were a chimera. Comp. Knapp, *Ser. var. arg.* p. 316 ; Usteri, p. 364 f. ; van Hengel, p. 68 f. Calvin, following Chrysostom and Theodoret, grounds the apostle’s conclusion thus : “*quia enim non nisi nostra causa resurgere debuit : nulla ejus resurrectio foret, si nobis nihil prodesset.*” Comp. Erasmus, *Paraphr.* But according to this it would not follow from the *ἀνάστασις νεκρ. οὐκ ἔστιν* that Christ had not risen, but only that His resurrection had not fulfilled its aim. The idea, that Christ is *ἀπαρχή* of the resurrection, is not yet taken for granted here (as an axiom), but comes in for the first

time at ver. 20 (in opposition to Chrysostom, Theophylact, and others, including de Wette and Osiander), after the argument has already reached the result, that Christ cannot have remained in the grave, as would yet follow with logical certainty from the proposition: *ἀνάστασις νεκρ. οὐκ ἔστιν*. It is only when it comes to bring forward the *ἀπαρχή*, that the series of inferences celebrates its *victory*.

Ver. 14. *Δέ*] continues the series of inferences. Without the resurrection of Jesus, what are *we* with our *preaching*! what *you* with your *faith*! The former is then dealt with in ver. 15 f., the latter in vv. 17–19. — *ἄρα*] is the simple *therefore, thus* (*rebus ita comparatis*). See against Hartung's view, that it introduces the *unexpected* (this may be implied in the connection, but not in the particle), Klotz, *ad Devar.* p. 160 ff. — *κενόν* and *κενή* are put first with lively emphasis. — *οὐκ ἐγγύ.*] i.e. *has remained in the grave*. — *κενόν*] *empty*, i.e. *without reality* (Eph. v. 6; Col. ii. 8), without really existing contents, inasmuch, namely, as the redemption in Christ and its completion through the Messianic *σωτηρία* are the contents of the preaching; but this redemption has not taken place and the Messianic salvation is a chimera, if Christ has not risen. Comp. ver. 17; Rom. i. 4, iv. 25, viii. 34. — *καί*] *also*. If it holds of *Christ* that He is not risen, then it holds *also of our preaching* that it is empty. — *ἡ πίστις ὑμῶν*] *your faith in Jesus as the Messiah*,¹ ver. 11. Christ would, in fact, not be the Redeemer and Atoner, as which, however, He is the contents of your faith.² Comp. Simonides in Plato, *Prot.* p. 345 C: *κενὸν . . . ἐλπίδα*, Soph. *Ant.* 749: *κενὰς γνώμας*, Eur. *Iph. Aul.* 987, *Hel.* 36.

Ver. 15. We should not, with Lachmann, place only a comma after ver. 14; for ver. 15 carries independently its full confirmation with it, and its awful thought comes out all the more impressively, when taken independently of what precedes it. The emphasis of the verse lies in the God-dishonouring *ψευδομάρτυρ. τοῦ θεοῦ*. In this phrase *τοῦ θεοῦ* must, in conformity with what follows, be genitivus *objecti* (not *subjecti*, as Billroth would make

¹ The reading *ἡμῶν*, which Olshausen prefers from a total misapprehension of the connection, has only the weak attestation of D* min. and some vss. and Fathers, and is a mechanical repetition of the preceding *ἡμῶν*.

² Comp. Krauss, p. 74 ff.

it: "false witnesses, whom God has," comp. Osiander, *et al.*): *persons who have testified what is false against God*. — *κατὰ τοῦ θεοῦ*] is not to be taken, with Erasmus, Beza, Wolf, Raphel, de Wette, and others, as *in respect to God, of God* (Schaefer, *ad Dem.* I. p. 412 f.; Valek, *ad Phoen.* 821; Lobeck, *ad Phryn.* p. 272); for the context requires the reference to be as much in opposition to God as possible, and hence requires the sense: *against, adversus* (Vulgate). Comp. Matt. xxvi. 59, 62, xxvii. 13; Mark xiv. 56, 60, xv. 4, *al.*; Xen. *Apol.* 13: οὐ ψεύδομαι κατὰ τοῦ θεοῦ, Plato, *Gorg.* p. 472 B. Every consciously false giving of testimony that God has done something, is testimony *against* God, because an abuse of His name and injury to His holiness. — *ὃν οὐκ ἤγειρεν, εἶπερ ἄρα κ.τ.λ.*] *whom He has not raised, if really thus* (as is asserted) *dead persons are not raised*. Regarding εἰ ἄρα and εἶπερ ἄρα, see Klotz, *l.c.* pp. 178, 528. Observe here (1) the *identity of the category*, in which Paul places the resurrection of Christ and the bodily resurrection of the dead; (2) the *sacredness* of the apostolic testimony for the former; (3) the *fanatical self-deception*, to which he would have been a victim, if the appearances of the Risen One had been psychological hallucinations, so that the whole transformation of Saul into Paul—nay, his whole Gospel—would rest upon this self-deception, and this self-deception upon a mental weakness which would be totally irreconcilable with his otherwise well-known strength and acuteness of intellect.

Ver. 16. Proof of the *ὃν οὐκ ἤγειρεν, εἶπερ κ.τ.λ.* by solemn repetition of ver. 13 entirely as to purport, and almost entirely as to the words also.

Vv. 17, 18. Solemnly now also the other conclusion from the οὐδὲ Χριστὸς ἐγήγ., already expressed in ver. 14, is once more exhibited, but in such a way that its tragical form stands out still more awfully (*ματαία* and *ἔτι ἐστὲ ἐν τ. ἁμ. ὑμ.*), and has a new startling feature added to it by reference to the lot of the departed. — *ματαία*] *vain, fruitless*, put first with emphasis, as *ἔτι* is afterwards. Comp. ver. 14. The meaning of the word *may* be the same as *κενή* in ver. 14 (comp. *μάταιος λόγος*, Plato, *Legg.* ii. p. 654 E; Herod. iii. 56; *μάταιος δοξοσοφία*, Plato, *Soph.* p. 231 B; *μάταιος εὐχῆ*, Eur. *Iph. T.* 628, and the like, Isa. lix. 4; Ecces. xxxi. 5; Acts xiv. 15; 1 Cor. iii. 20), to which Hofmann, too, ultimately comes in substance, explaining the *πίστις ματαία*

of their having comforted themselves groundlessly with that which has no truth. But what follows shows that *resultlessness*, the *missing of the aim*, is denoted here (comp. Tit. iii. 9; Plato, *Tim.* p. 40 D, *Legg.* v. p. 735 B; Polyb. vi. 25. 6; 4 Macc. vi. 10). This, namely, has its character brought out in an awful manner by ἔτι ἐστὲ ἐν τ. ἁμ. ὑμ.: *then ye are still in your sins*—i.e. *then ye are not yet set free from your* (pre-Christian) *sins*, not yet delivered from the obligation of their guilt. For if Christ is not risen, then also the reconciliation with God and justification have not taken place; without His resurrection His death would not be a *redemptive death*.¹ Rom. iv. 25, and see on ver. 14. Regarding the expression, comp. 3 Esdr. viii. 76; Thuc. i. 78. See also John viii. 21, 24, ix. 41. — ἄρα καὶ οἱ κοιμηθ. κ.τ.λ.] a new consequence of εἰ δὲ X. οὐκ ἐγήγ., but further inferred by ἄρα from the immediately preceding ἔτι ἐστὲ ἐν ταῖς ἁμαρτ. ὑμ.: *then those also who have fallen asleep are accordingly* (since they, too, can have obtained no propitiation), etc. — οἱ κοιμηθ.] Observe the *aorist*: *who fell asleep*, which expresses the death of the individuals as it took place at different times. It is otherwise at ver. 20; comp. 1 Thess. iv. 14 f. — ἐν Χριστῷ] for they died² so, that they during their dying were not *out of* Christ, but through faith in Him were in living fellowship with Him. Comp. 1 Thess. iv. 16; Rev. xiv. 13. We are neither, with Grotius (comp. as early interpreters as Chrysostom and Theodoret), to think simply of the *martyrs* (ἐν = *propter*), nor, with Calovius, widening the historical meaning on dogmatic grounds, to include the believers of the Old Testament (even Adam), for both are without support in the context; but to think of the *Christians deceased*. — ἀπώλοντο] *they are destroyed*, because in their death they have become liable to the state of punishment in Hades (see on Luke xvi. 23), seeing that they have,

¹ Comp. Weiss, *bibl. Theol.* p. 329.

² Κοιμᾶσθαι is the habitually used New Testament euphemism for *dying* (comp. vv. 6, 11, 30), and in no way justifies the unscriptural assumption of a sleep of the soul, in which Paul is held to have believed. See against this, Delitzsch, *Psychol.* p. 419 ff. In the euphemistic character of that expression, however, which classic writers also have (Jacobs, *ad Del. epigr.* viii. 2), lies the reason why he never uses it of the death of Christ. This was recognised as early as by Photius, who aptly remarks, *Quaest. Amphiloeh.* 187: ἐπὶ μὲν οὖν τοῦ Χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσῃται· ἐπὶ δὲ ἡμῶν κοίμησιν, ἵνα τὴν ὀδύνην παραμυθήσῃται. "Ἐνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαρρῶν καλεῖ θάνατον· ἔνθα δὲ ἐν ἰλπίσιν ἔτι μένει, κοίμησιν καλεῖ κ.τ.λ.

in fact, died without expiation of their sins. That this does not mean: *they have become annihilated* (Menochius, Bengel, Heydenreich, and others), is clear from ἔτι ἐστὲ ἐν τ. ἁμ. ὑμ., of which, in respect of the dead, the ἀπώλεια in Hades is the consequence.

Ver. 19. Sad lot of the Christians (not simply of the apostles, as Grotius and Rosenmüller would have it), if this οἱ κοιμηθέντες ἐν Χ. ἀπώλονται turn out to be true! "If we are nothing more than such, as in this *life* have their hope in Christ,—not at the same time such, as even when κοιμηθέντες will hope in Christ,¹—then are we more wretched," etc. In other words: "If the hope of the future glory (this object of the Christian hope is obvious of itself, xiii. 13; Rom. v. 2), which the Christian during his temporal life places in Christ, comes to nought with this life, inasmuch as death transports him into a condition through which the Christian hope proves itself to be a delusion,—namely, into the condition of ἀπώλεια,—then are we Christians more wretched," etc.—The correct reading is εἰ ἐν τῇ ζ. ταύτῃ ἐν Χ. ἡλπ. ἐσμ. μόνον. See the critical remarks. In ἐν τ. ζωῇ ταύτῃ the main emphasis falls upon τῇ ζωῇ, as the *opposite* of κοιμηθέντες (comp. Rom. viii. 38; 1 Cor. iii. 22; Phil. i. 20; Luke xvi. 25), not upon ταύτῃ (so commonly); and μόνον belongs to the whole ἐν τ. ζ. τ. ἐν Χ. ἡλπικότες ἐσμέν, so that the adverb is put last for emphasis (Kühner, *ad Xen. Anab.* ii. 5. 14, ii. 6. 1), not simply to ἐν τ. ζ. ταύτῃ, as it is usually explained: "If we are such as *only* for *this* life ('dum hic vivimus,' Piscator) have placed their hope in Christ," Billroth. This trajection of μόνον would be in the highest degree violent and irrational. The perfect ἡλπικότες indicates the continued subsistence during this life of the hope cherished; 2 Cor. i. 10; 1 Tim. iv. 10, *al.* See Bernhardt, p. 378; Ast, *ad Plat. Legg.* p. 408. Comp. the εὐλπα so frequent in Homer; Duncan, *Lex.*, ed. Rost, p. 368. That the hope has an end with the present life, is not implied in the perfect (Hofmann), but in the whole statement from εἰ on to μόνον. The *participle* again with ἐσμέν does not stand for the *tempus finitum*, but the *predicate* is brought into peculiar relief (Kühner, II. p. 40), so that it is not said what we *do*, but what we *are*

¹ The conception of the ἰλασίς does not so coincide here with that of the πίστις, as Lipsius assumes, *Rechtfertigungsl.* p. 209.

(Hoffer). Comp. as early as Erasmus, *Annot.* As regards ἐν Χριστῷ, comp. Eph. i. 12; 1 Tim. vi. 17; the hope is *in Christo reposita*, rests in Christ. Comp. πιστεύειν ἐν; see on Gal. iii. 26. Rückert is wrong in connecting ἐν Χ. with μόνον (equivalent to ἐν μόνῳ τῷ Χ.): "If we in the course of this life have placed our whole confidence *on Christ alone*, have (at the end of our life) disdained every other ground of hope and despised every other source of happiness, and yet Christ is not risen . . . is able to perform nothing of what was promised; then are we the most unhappy," etc. Against this may be decisively urged both the position of μόνον and the wholly arbitrary way in which the conditioning main idea is supplied ("and if yet Christ is not risen"). According to Baur, what is meant to be said is: "if the whole contents of our life were the mere hoping," which, namely, never passes into fulfilment. But in that way a pregnancy of meaning is made to underlie the ἡλπιότες, which must have been at least indicated by the arrangement: εἰ ἡλπιότες μόνον ἐσμὲν κ.τ.λ. — ἐλκεϊνότεροι πάντ.] *more worthy of compassion than all men*, namely, who are in existence besides us Christians. Comp. the passages in Wetstein. Regarding the form ἐλκεϊνός, which is current with Plato also (in opposition to Ast) and others, instead of ἐλκεϊνός, see Lobeck, *ad Phryn.* p. 87; Bornemann, *ad Xen. Anab.* iv. 4. 11, Lips. *In how far* the Christians—supposing them to be nothing more than persons who build their hope upon Christ so long as they *live*, who therefore after their death will see the hope of their life concerning the future δόξα vanish away—are the most wretched of all men, is clear of itself from their distinctive position, inasmuch, namely, as for the sake of what is hoped for they take upon themselves privation, self-denial, suffering, and distresses (Rom. viii. 18; 2 Cor. iv. 17 f.; Col. iii. 3), and then in death notwithstanding fall a prey to the ἀπώλεια. In this connection of the condition *until* death with the disappointment *after* death would lie the ἐλκεϊνόν, the tragic nothingness of the Christian moral eudaemonism, which sees in Christ its historical basis and divine warrant. The unbelieving, on the contrary, live on carelessly and in the enjoyment of the moment. Comp. ver. 32, and see Calvin's exposition.

Ver. 20. No, we Christians are not in this unhappy condition; Christ is risen, καὶ τὴν τοῦ ἡμετέρου σωτῆρος ἀνάστασιν ἐχέγγυον

(guarantee) τῆς ἡμετέρας ἔχομεν ἀναστάσεως, Theodoret. Several interpreters (Flatt, comp. Calvin on ver. 29) have wrongly regarded vv. 20–28 as an episode. See on ver. 29. — νυνὶ δέ] *jam vero, but now, as the case really stands.* Comp. xiii. 13, xiv. 6, *al.* — ἀπαρχὴ τῶν κεκοιμ.] *as first-fruits of those who have fallen asleep,* predicative more precise definition to Χριστός, *inasmuch as He is risen from the dead.* Comp. as regards ἀπαρχή used of *persons*, xvi. 15; Rom. xvi. 5; Jas. i. 18; Plutarch, *Thes.* 16. The meaning is: “Christ is risen, so that thereby He has made the holy beginning of the general resurrection of those who have fallen asleep” (comp. ver. 23; Col. i. 18; Rev. i. 5; Clement, Cor. I. 24). Whether in connection with ἀπαρχή Paul was thinking precisely of a *definite* offering of first-fruits as the concrete foil to his conception (comp. Rom. xi. 16), in particular of the sheaves of the Paschal feast, Lev. xxiii. 10 (Bengel, Osiander, and others), must, since he indicates nothing more minutely, remain undecided. The genitive is *partitive*. See on Rom. viii. 23. — That by τῶν κεκοιμ. we are to understand *believers*, is to be inferred both from the word itself, which in the New Testament is always used only of the death of the saints, and also from the fellowship with Christ denoted by ἀπαρχή. And in truth what is conceived of is the *totality* of departed believers, including, therefore, those too who shall still fall asleep up to the Parousia, and then belong also to the κεκοιμήμενοι (the sleeping); see ver. 23. This does not exclude the fact that Christ is the raiser of the dead also for the *unbelieving*; He is not, however, *their* ἀπαρχή; but see on ver. 22. That those, moreover, who were raised before Christ and by Christ Himself (as Lazarus), also those raised by apostles, do not make the ἀπαρχὴ τῶν κεκοιμ. untrue, is clear from the consideration that no one previously was raised to immortal life (to ἀφθαρσία); while Enoch and Elias (Gen. v. 24; 2 Kings ii. 11) did not die at all. Christ thus remains πρῶτος ἐξ ἀναστάσεως νεκρῶν, Acts xxvi. 23. But the ἀπαρχή allows us to look from the *dawn* of the eschatological order of salvation, as having taken place already, to the certainty of its future completion. Luthardt says well: “The risen Christ is the beginning of the history of the end.”

Ver. 21. Assigning the ground for the characteristic ἀπαρχὴ τῶν κεκοιμ. “For *since* (seeing that indeed, i. 21 f., xiv. 16; Phil

ii. 26) *through a man death is brought about, so also through a man is resurrection of the dead brought about.*" We must supply simply *ἐστὶ*; but the conclusion is not (Calvin and many others) *e contrariis causis ad contrarios effectus*, but, as is shown by the *δι' ἀνθρώπου* twice prefixed with emphasis: *a causa mali effectus ad similem causam contrarii effectus*. The evil which arose through a human author is by divine arrangement removed also through a human author. *How* these different effects are each brought about by a man, Paul assumes to be known to his readers from the instructions which he must have given them orally, but reminds them thereof by ver. 22.—*θάνατος*] of *physical* death, Rom. v. 12.—*ἀνάστασις νεκρῶν*] *resurrection of dead persons*, abstractly expressed, designates the matter ideally and in general. So also *θάνατος* without the article; see the critical remarks.

Ver. 22. More precise explanation confirmatory of ver. 21, so that the first *δι' ἀνθρώπου* is defined *in concreto* by *ἐν τῷ Ἀδάμ*, likewise *θάνατος* by *πάντες ἀποθνήσκουσιν κ.τ.λ.* — *ἐν τῷ Ἀδάμ*] *In Adam it is causally established that all die*, inasmuch as, namely, through Adam's sin death has penetrated to all, Rom. v. 12; to which statement only Christ Himself, who, as the sinless One, submitted Himself to death in free obedience toward the Father (Phil. ii. 8; Rom. v. 19), forms a self-evident exception. — *ἐν τῷ Χ.*] for *in Christ* lies the ground and cause, why at the final historical completion of His redemptive work the death which has come through Adam upon all shall be removed again, and all shall be made alive through the resurrection of the dead. In this way, therefore, certainly no one shall be made alive except in Christ,¹ but this will happen to *all*. Since *πάντες*, namely, is not to be restricted to the totality of *believers*, but to be taken quite *generally* (see below), there thus results more specially as the idea of the apostle: Christ, when He appears in His glory, is not simply the giver of life for His believing people; He makes them (through the resurrection, and relatively through the transformation, ver. 51) alive unto the eternal Messianic *ζωή* (Rom. viii. 11); but His life-giving power extends also to the other side, that is, to the unbelievers who must experience the necessary opposite of the completed redemption; these He awakes

¹ Von Zezschwitz in the *Erlang. Zeitschr.* 1863, Apr. p. 197. Comp. also Luthardt, *v. d. letzten Dingen*, p. 125.

to the resurrection of condemnation. Paul thus agrees with John v. 28 f.; Matt. x. 28; and thus his declaration recorded in Acts xxiv. 15 finds its confirmation in our text (comp. on Phil. iii. 11). — πάντες ζωοπ.] which is to be understood not of the new principle of life introduced into the consciousness of humanity (Baur, *neut. Theol.* p. 198), but, according to the context and on account of the future, in the eschatological sense, is by most interpreters (including Flatt, Billroth, Rückert, Osiander, van Hengel, Maier, Ewald, Hofmann, Lechler, *apost. Zeit.* p. 145; Lutterbeck, II. p. 232 ff.) held to refer only to *believers*. But ἕκαστος, ver. 23, requires us to think of the resurrection of *all* (so also Olshausen, de Wette); for otherwise we should have to seek the πάντες collectively in the second class ἔπειτα οἱ τοῦ Χριστοῦ, so that οἱ τοῦ Χριστοῦ and the πάντες would cover each other, and there could be no mention at all of an ἕκαστος ἐν τῷ ἰδίῳ τάγματι in reference to the πάντες. Accordingly we must not restrict ζωοπ. to *blessed* life, and perhaps explain (so de Wette, comp. also Neander *in loc.*; Messner, *Lehre der Apost.* p. 291 f.; Stroh, *Christus d. Erstl. d. Entschlaf.* 1866) its universality (πάντες) from the (not sanctioned by the N. T.) ἀποκατάστασις πάντων (comp. Weizel in the *Stud. u. Krit.* 1836, p. 978; Kern in the *Tüb. Zeitschr.* 1840, 3, p. 24). Neither must we so change the literal meaning, as to understand it only of the *destination*¹ of all to the blessed resurrection (J. Müller in the *Stud. u. Krit.* 1835, p. 751), or as even to add mentally the *condition* which holds universally for the partaking in salvation (Hofmann)—which alteration of what is said categorically into a hypothetical statement is sheer arbitrariness. On the contrary, ζωοποιηθ. (see also ver. 36), confronted with the quite universal assertion of the opponents that a resurrection of the dead is a *non ens* (vv. 12–16), is in and by itself *indifferent* (comp. Rom. iv. 17; 2 Kings v. 7; Neh. ix. 6; Theod. Isa. xxvi. 14; Lucian, *V. H.* i. 22), the abstract opposite of θάνατος (comp. ver. 36), in connection with which the concrete difference as regards the different subjects is left for the reader himself to infer. As early interpreters as Chrysostom, Ambrosiaster, and Theodoret have rightly understood πάντες ζωοπ. not simply of the blessed resurrection, but generally of *bodily*

¹ Comp. Krauss, p. 107 ff., who finds in the whole chain of thought the ἀποκατάστασις τῶν πάντων.

revivification, and without limiting or attaching conditions to the πάντες. It denotes all without exception, as is necessary from ver. 23, and in keeping with the quite universal πάντες of the first half of the verse. See, too, on ver. 24. In opposition to the error regarding the Apokatastasis, see generally Philippi, *Glaubenslehre*, III. p. 372 ff.; Martensen, *Dogmat.* § 286.

Ver. 23. *Each, however, in his own division, sc. ζωοποιηθήσεται.* — τάγμα] does not mean *order of succession*, but is a military word (*division of the army, legion*, Xen. *Mem.* iii. 1. 11, and see the passages in Wetstein and Schweighäuser, *Lex. Polyb.* p. 610 f.), so that Paul presents the different divisions of those that rise under the image of different troops of an army. In Clement also, *Cor.* i. 37, 41, this meaning should be retained. — ἀπαρχὴ Χριστός] as *first-fruits Christ*, namely, *vivificatus est*. What will ensue in connection with the ἀπαρχή, after the lapse of the period between it and the Parousia, belongs to the future. It would appear, therefore, as though ἀπαρχὴ X. were not pertinent here, where the design is to exhibit the order of the *future* resurrection (ver. 22). But Paul regards the resurrection of all, *including Christ Himself*, as *one* great connected process, only taking place in several acts, so that thus by far the greater part indeed belongs to the future, but, in order not simply to the *completeness* of the whole, but at the same time *for the sure guarantee* of what was to come, the ἀπαρχή also may not be left unmentioned. There is no ground for importing any further special design; in particular, Paul cannot have intended to counteract such conceptions, as that the whole τάγμα must forthwith be made alive along with its leader (von Zezschwitz), or to explain why those who have fallen asleep in Christ continue in death and do not arise immediately (Hofmann). For no reader could expect the actual resurrection of the dead *before the Parousia*; that was the *postulate* of the Christian hope.¹—We may note that, in using ἀπαρχή, Paul departs again from his military mode of conception as expressed in τάγμα; otherwise he would have written ἀρχός, ἀρχηγός, ἑπαρχος, κορυφαῖος, or something similar. — οἱ τοῦ Χριστοῦ] *the Christians*, Gal. v. 24; 1 Thess. iv. 16. — ἐν τῇ

¹ This applies also against the view of Weiss, *bibl. Theol.* p. 429, that Paul wishes to anticipate the question, Why, then, has no other of them that sleep arisen, seeing that Christ has truly arisen already?

παρουσία αὐτοῦ] at *His coming* to set up the Messianic kingdom, Matt. xxiv. 3 ; 1 Thess. ii. 19, iii. 13, iv. 15 ; Jas. v. 7 f. ; 1 John ii. 28 ; 2 Pet. iii. 4. Paul accordingly describes the *τάγμα* which rises first after Christ Himself (as the ἀπαρχή) thus : thereafter shall *the confessors of Christ* be raised up at *His Parousia*. It is opposed to this—the only correct—meaning of the words to restrict οἱ τοῦ Χριστοῦ to the *true Christians* (οἱ πιστοὶ καὶ οἱ εὐδοκίμηκότες, Chrysostom), and thereby to anticipate the *judgment* (2 Cor. v. 10 ; Rom. xiv. 10), or to include along with them the *godly of the Old Testament*, as Theodoret, and of late Maier, have done. Not less contrary to the words is it to explain away the *Parousia*, as van Hengel does : “qui sectatores Christi fuerunt, *quum ille hac in terra erat.*” This is grammatically incorrect, for the *article* would have needed to be repeated ;¹ inappropriate as regards expression, for ἡ παρουσία τοῦ Χ. is in the whole New Testament the habitual technical designation of the *last coming* of Christ ; and lastly, missing the mark as to meaning, since it would yield only a non-essential, accidental *difference as to the time of discipleship* as the criterion of distinction (Matt. xx. 16). — ἔπειτα is simply *thereafter, thereupon*, looking back to the ἀπαρχή, not *following next*, as Hofmann would have it. The *intervening period* is the time running on to the Parousia. Hofmann inappropriately compares the use of the word in Soph. *Ant.* 611, where τὸ ἔπειτα occurs and denotes what follows *immediately next* ; see Schneidewiin on Soph. *l.c.* ; also Hermann *in loc.* : “a quo proximum est cum eoque cohaeret.”

Ver. 24. Εἴτα τὸ τέλος] *sc. ἔσται.* Then shall the end be, namely, as is clear from the whole context, *the end of the resurrection.* Bengel puts it aptly : “correlatum primitiarum” (comp. Matt. xxiv. 14, where τὸ τέλος is correlative with ἀρχή in ver. 8, also Mark xiii. 7, 9) ; although Christ is only the *first-fruits* of the *believers*, He is nevertheless at the same time the *beginning of all.* According to Paul, therefore, the order of the resurrection is this : (1) it has begun already with *Christ Himself* ; (2) at Christ's return to establish His kingdom the *Christians* shall be raised up ; (3) thereafter—how soon, however, or how

¹ Because ἐν τῇ παρουσίᾳ αὐτοῦ does not blend together with οἱ τοῦ Χ. into a unity of conception ; as, for example, τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, 1 Tim. vi. 17, where τοῖς πλουσ. receives an essential *modification of the conception* by the note of time added.

long after the Parousia, is not said¹—sets in the last act of the resurrection, its close, which, as is now self-evident after what has gone before, applies to the non-Christians.² These too shall, it is plain, be judged (vi. 2, xi. 32), of which their resurrection is the necessary premiss (in opposition to Weiss, *bibl. Theol.* p. 430 f.). Paul has thus conjoined the doctrine of Judaism regarding a two-fold resurrection (Bertholdt, *Christol.* pp. 176 ff., 203 ff.) with the Christian faith, in accordance with the example of Christ Himself (see on Luke xiv. 14; John v. 29). The majority of interpreters after Chrysostom (including Reiche, Ewald, Maier) understand τὸ τέλος of the end of the present age of the world,³ the final consummation (Weiss), the closing issue of things (Luthardt, *v. d. letzten Dingen*, p. 127), which includes also the resurrection of all men. In connection with this Rückert thinks (comp. Kling, p. 505) that εἴτα indicates the immediate following, one upon the other, of the ἀνάστασις and the τέλος; Olshausen, again, that Paul conceived the thousand years of the Messianic kingdom to come in between the Parousia and the τέλος, and the resurrection of the non-Christians to be joined together with the τέλος. But against the latter view it may be urged that, according to the constant doctrine of the New Testament (apart from Rev. xx.), with the Parousia there sets in the *finis hujus sæculi*, so that the Parousia itself is the terminal point of the pre-Messianic, and the commencing-point of the future, world-period (Matt. xxiv. 3, *al.*; Usteri, *Lehrbegr.* p. 344). Against the former view it may be decisively urged, that εἴτα τὸ τέλος in the assumed sense would be inappropriate here, where the order of the resurrection is stated and is begun with ἀπαρχή; further, that Paul would not have given, in any proper sense at all, the promised order of

¹ Within this intermediate time falls the continued conquest of Christ over all hostile powers, vv. 24, 25, whose subjugation will not yet be completed at the Parousia. This also in opposition to Weiss, *bibl. Theol.* p. 427. To import into this period a process of redemption for the non-Christians and the wicked (Weizel, Stroth), is neither in accord with Paul nor with the New Testament generally.

² Van Hengel, too, takes it rightly of the closing act of the resurrection, but explains this in consequence of his incorrect understanding of οἱ τοῦ Χ. ἐν τῇ παρουσίᾳ αὐτοῦ: "tum ceteri Christi sectatores, qui mortem subierant, in vitam restituentur."

³ Comp. Calvin: "*finis, i.e. meta cursus nostri, quietus portus, conditio nullis amplius mutationibus obnoxia.*" Erasmus, *Paraphr.*: "*finis humanarum vicissitudinum.*"

succession, whether we take πάντες, ver. 22, simply of *believers* or correctly of *all in general*. For in the former case there could be no mention at all of several τάγματα (see on ver. 22); and in the latter case Paul would have passed over in silence the very greatest τάγμα of all, that of those who died non-Christians. But how complete and self-consistent everything is, if ἀπαρχή is the beginning, ἔπειτα οἱ τοῦ Χριστοῦ the second act, and εἶτα τὸ τέλος the last act of the same transaction! So in substance among the old interpreters, Theodoret and Oecumenius, later Cajetanus, Bengel, Jehne, *de resurrect. carn.* Alton. 1788, p. 19; Heydenreich, Osiander, Grimm in the *Stud. u. Krit.* 1850, p. 784. In accordance with what has been said, we must reject also the view of Grotius and Billroth, that τὸ τέλος is *the end of the kingdom of Christ* (comp. Kahnis, *Dogm.* I. p. 575); in connection with which Billroth leaves it undecided whether Paul conceived that there would be a thousand years' reign, but finds rightly that his conception is different from that of Rev. xx. 1 ff.¹ The same considerations militate against this view as against that of Rückert; moreover, τέλος requires its explanation not from what follows, but from what precedes it, with which it stands in the closest relation. This also in opposition to de Wette (so, too, Lechler, *apost. u. nachapost. Zeitalter*, p. 140; Neander *in loc.*), who understands the completion of the *eschatological events* (comp. Beza), so that the general resurrection would be *included* in the conception (comp. Theophylact: τὸ τέλος τῶν πάντων καὶ αὐτῆς τῆς ἀναστάσεως); similarly, therefore, as regards the latter point, with Luthardt and Olshausen. Theodoret is right, in accordance with the Pauline

¹ According to the Apocalypse, between the first and second resurrection there is the thousand years' reign, which ends with Satan's being again let loose and again overcome and cast into hell. Olshausen, who does not admit the variation of the Pauline doctrine from the Apocalyptic, holds that the Revelation, which handles the doctrine *ex professo*, is only more detailed. But this plea would only avail if Paul had shown himself to be a Chiliast somewhere else. This, however, he has never done, often as he had opportunity for doing so. In substance like Olshausen's is the view of de Wette and of Georgii in Zeller's *Jahrb.* 1845, 1, p. 14, who, however, puts this difference between Paul and the author of the Apocalypse, that the former leaves the *duration* of the reign indefinite, and places the Messial's conflict not at the end of this regnal period, but throughout the *whole time of its duration*. But these differences are so essential, that they would do away with the agreement of the two.

type of doctrine (comp. Matt. xiii. 39 f.), in remarking already at the *preceding* class (οἱ τοῦ X.): κατὰ τὸν τῆς συντελείας καιρὸν. For the intervening period between the ἔπειτα and the εἶτα is by no means to be reckoned to the αἰὼν οὗτος, but to the αἰὼν μέλλον, of which it is the first stage in time and development; the absolute consummation is then the giving over of the kingdom, which is immediately preceded by the last act of the resurrection (τὸ τέλος). Hofmann (comp. also his *Schriftbew.* II. 2, p. 657) takes τὸ τέλος *adverbially*, and then the two clauses commencing with ὅταν as protases to ἔσχατος ἐχθρὸς καταργ. ὁ θάνατος, ver. 26, so that in this way δεῖ γὰρ αὐτὸν κ.τ.λ., ver. 25, falls to the second of those two protases as a reason assigned, inserted between it and the apodosis; consequently: *then shall finally, when . . ., when . . ., the last enemy be brought to nought.* This bringing to nought of death, he holds, includes the raising to life of such as, being ordained to life, did not belong to Christ during their bodily existence, and thus there is formed of these a second *τάγμα*, for the possibility of which Hofmann adduces Rom. ii. 15 f. But in what an involved and violent way are the simple, clear, and logically flowing sentences of the apostle thus folded and fenced in, and all for the purpose of getting out of them at last a second *τάγμα*, which, however, does not stand there at all, but is only inserted between the lines; and that, too, such a *τάγμα* as is entirely alien to the New Testament eschatology, and least of all can be established by Rom. ii. 15 f. (see *in loc.*) as even barely possible! And how unsuitable it is to treat ver. 25, although introduced with solemn words of Scripture, as a subordinate sentence of confirmation, making the chain of protases on to the final short principal sentence only the longer and clumsier! In this whole section withal Paul employs only sentences of short and simple construction, without any involved periods. It may be added that, from a linguistic point of view, there would be nothing to object against the adverbial interpretation of τὸ τέλος, considered solely in itself (comp. 1 Pet. iii. 8); but, after the two elements which have gone before, the substantive explanation is the only one which presents itself as accordant with the context; nay, the adverbial use would have here, as the whole exegetical history of the passage shows, only led the understand-

ing astray.—*ὅταν παραδιδῶ κ.τ.λ.*] states with what τὸ τέλος will be contemporaneous: *when he gives over the* (Messianic) *kingdom*, etc. The *church*, or the *fellowship of believers* (van Hengel), is never designated by ἡ βασιλ., not even vi. 9 f.; Eph. v. 5; Col. i. 13, iv. 11; neither is it so here. The conception, on the contrary, is: the last act of Christ's Messianic rule consists in the close of the resurrection, namely, the raising up of the non-Christians;¹ this He performs when He is about to hand over the rule to God, after which the last-named wields the government Himself and immediately, and Christ's Messianic, and in particular His kingly office—the regency which had been entrusted to Him by God (Phil. ii. 9 f.)—is accomplished. It was a purely dogmatic (anti-Arian) explaining away of the clear meaning of the word to take παραδιδόναι as equivalent to κατορθοῦν (Chrysostom) or τελειοῦν (Theophylact); such, too, was the interpretation of Theodoret, Ambrosiaster, Cajetan, Estius, and others, including Storr and Flatt, according to which the giving over of the kingdom to the Father denotes the producing the result, that God shall be universally *acknowledged* as the supreme Ruler, even by those who did not wish to acknowledge Him as such. Hilary and Augustine (*de Trin.* i. 8) have another mode of explaining it away: what is meant is the bringing of the elect to the vision of God; similarly van Hengel (comp. Neander): Paul means to say, "*Christum sectatores suos facturum peculium Dei, ut ei vivant;*" and in like manner Beza, Heydenreich: we are to understand it of the *presentation of the citizens of the kingdom, raised from the dead, before God*. Another mode is that of Calovius, Bengel, Osiander, Reiche, *al.* (comp. also Gess, *Pers. Chr.* p. 280): it is only the *form* of the rule of Christ (namely, as the *reconciler*) that ceases then; the *regnum gratiae* ceases, and the *regnum gloriae* follows, which is what Luther's and Melancthon's exposition² also comes to in substance. No; Christ, although by His exaltation to the

¹ With which their *judgment* is necessarily bound up; but an express mention of the latter as included was not called for by the connection of the passage.

² Luther: Christ is now ruling through the word, not in visible public fashion, as we see the sun through a cloud. "*There we see indeed the light, but not the sun itself; but when the clouds are gone, then we see both light and sun together in one and the same subsistence.*" Melancthon: "*Offeret regnum patri, i.e. ostendet has actiones* (namely, of the mediatorial office), *completeas esse, et deinde simul regnabit ut Deus, immediate divinitatem nobis ostendens.*"

right hand of the Father He has become the *σύνθρονος* of God, is still only He who is invested with the sovereignty by the Father until all hostile powers are overcome (comp. Phil. ii. 9 ff.; Eph. i. 21; Acts ii. 33 ff.; Heb. i. 3, 13),¹ so that the absolute supreme sovereignty, which remains with the Father, is again immediately exercised after that end has been attained; the work of Christ is then completed; He gives up to the Father the Messianic administration of the kingdom, which has continued since His ascension.² The thought is similar in Pirke Elies. 11. "Nonus rex est Messias, qui reget ab extremitate una mundi ad alteram. Decimus Deus S. B.; *tunc redibit regnum ad auctorem suum.*" We must not mix up the spiritual *βασιλεία*, John xviii. 37, here, where the subject is the exalted Lord.—*τῷ θεῷ κ. πατρί*] *God, who is at the same time Father*, namely, of Jesus Christ. Comp. Rom. xv. 6; 2 Cor. i. 3, xi. 31; Gal. i. 3; Eph. i. 3, v. 20; Col. i. 3; 1 Pet. i. 3; Jas. i. 27, iii. 9. Estius says rightly: "unus articulus utrumque complectens." See Matthiae, p. 714 f., and on Rom. xv. 6. That Paul, however, means by *πατὴρ Χριστοῦ*, not the supernatural bodily generation, but the metaphysical spiritual derivation, according to which Christ is *κατὰ πνεῦμα ἁγιοσύνης* the Son of God, see on Rom. i. 4.—But this giving over of the kingdom will not take place sooner than: *ὅταν καταργήσῃ κ.τ.λ.*, *when He shall have done away*, etc. Observe the difference of meaning between *ὅταν* with the *present* (*παράδιδῶ*) and with the *aorist* (*futur. exact.*). See Matthiae, p. 1195. And this difference of tense shows of itself that of the two clauses introduced with *ὅταν*, this second one is *subordinated* to the first, and not *co-ordinated* with it (Hofmann). Hence, too, we have no *καί* or *τέ* with the second *ὅταν*. It is the familiar phenomenon of the double protasis, the one being dependent on the other (Kühner, *ad Xen. Mem.* i. 2. 35; *Anab.* iii. 2. 31).—*πᾶσαν ἀρχὴν . . . δύναμ.*] *every dominion and every power and might*, is to be understood, as ver. 25 proves clearly, of *all hostile powers*, of *all influences opposed to God*, whose might Christ will bring to nought (*καταργ.*, comp. ii. 6); consequently we may not explain it *simply* of demoniac powers

¹ Comp. upon the relation of the dominion of Christ, as conferred by the supreme Sovereign, the parable in Luke xix. 12 ff.

² Comp. von Zezschwitz, *l.c.* p. 208; Luthardt, *l.c.* p. 128.

(Chrysostom, Calovius, and others, including Heydenreich, Billroth, Usteri, Neander, Luthardt), nor refer it to *worldly political powers* as such (Grotius). In opposition to the context on account of τοὺς ἐχθρούς, ver. 25, Calvin interprets it (comp. Cajetanus): "potestates *legitimas a Deo ordinatas*;" and Olshausen understands all rule, *good as well as bad, and even that of the Son also*, to be meant. The *subject* of καταργ. must, it may be added, be the same with that of παραδιδῶ, consequently not *God* (Beza, Grotius, Bengel, Heydenreich, van Hengel, and others).

Vv. 25–28. Establishment of the fact that Christ will not deliver up the kingdom until after the doing away of every dominion, etc. (vv. 25–27, down to πόδας αὐτοῦ), but that then this abdication will assuredly follow (vv. 27, 28).—*For He must* (it is necessary in accordance with the divine counsel) *reign* (wield the Messianic government) *until*, etc. The emphasis of the sentence as it advances falls on this *until*, etc. — ἄχρις οὗ κ.τ.λ.] words taken from Ps. cx. 1,—a Messianic psalm, according to Christ Himself (Matt. xxii. 43 f.),—which Paul does not quote, but appropriates for himself. The *subject* to θῆ is not *God* (so even Hofmann), but *Christ* (so Rückert, de Wette, Osiander, Neander, Ewald, Maier, comp. already Chrysostom), which is necessarily required by the preceding αὐτόν, and by καταργήσῃ in ver. 24, to which θῆ κ.τ.λ. corresponds.¹ Not till ver. 27 does *God* come in as the subject without violence and in harmony with the context. — ἄχρις οὗ indicates the *terminus ad quem* of the dominion of Christ, *after* which epoch this dominion will have ceased; see on ver. 24. The strange shifts which have been resorted to in order to maintain here the subsequent continuance of the rule of Christ (οὗ τῆς βασιλείας οὐκ ἔσται τέλος was added to the Nicene Creed in opposition to Marcellus in the second Oecumenical Council), may be seen in Estius and Platt. His *kingdom* continues, but not His *regency*, ver. 24. The seeming contradiction to Luke i. 33 (Dan. vii. 14) is got rid of by the consideration that the government of Christ lasts on into the αἰὼν μέλλον, and that after its being given over to the Father, the kingdom itself will have its highest and eternal completion (ver. 28); thus that prophecy receives its eschatological fulfilment.

¹ We are not, however, on this account to write πόδας αὐτοῦ instead of π. αὐτοῦ; the pronoun has proceeded from the standpoint of the writer.

Ver. 26. More precise definition of the ἄχρῖς οὖν, by specification of the enemy who is *last of all* to be brought to nought. As *last enemy* (whose removal is dealt with after all the others, so that then none is left remaining) is *death done away* (by Christ), inasmuch, namely, as after completion of the raising of the dead (of the non-Christians also, see on ver. 22) the might of death shall be taken away, and now there occurs no more any state of death, or any dying. The *present* sets it before us as realized. Olshausen imports arbitrarily the idea that in ἔσχατος there lies a reference not simply to the *time* of the victory, but also to the *greatness of the resistance*. To understand *Satan* (Heb. ii. 14) to be meant by θάνατος, with Usteri, *Lehrbegr.* p. 373, and others, following Pelagius, is without warrant from linguistic usage, and without ground from the context. As regards the *personification* of the death, which is done away, comp. Rev. xx. 14; Isa. xxv. 8.

Ver. 27. Πάντα γὰρ . . . αὐτοῦ] Proof that death also must be done away. This enemy cannot remain in subsistence, for otherwise God would not have *all things*, etc. The point of the proof lies in πάντα, as in Heb. ii. 8.—The words are those of Ps. viii. 7, which, as familiar to the reader (comp. on Rom. ix. 7; Gal. iii. 11), Paul makes his own, and in which he, laying out of account their historical sense, which refers to the rule of man over the earth, recognises, as is clear from ὅταν δὲ εἴπῃ κ.τ.λ., a typical declaration of God, which has its antitypical fulfilment in the completed rule of the Messiah (the δεύτερος ἄνθρωπος, ver. 47). Comp. Eph. i. 22; Heb. ii. 8.—The *subject* of ὑπέταξε (which expresses the subjection *ordained* by God *in the word of God*) is *God*, as was obvious of itself to the reader from the familiar passage of the psalm. If God has in that passage of Ps. viii. subjected *all* to the might of Christ, then death also must be subdued by Him; otherwise it is plain that one power would be excepted from that divine subjection of all things to Christ, and the πάντα would not be warranted.—ὅταν δὲ εἴπῃ κ.τ.λ.] δέ leading on, namely, to the confirmation of the giving over of the kingdom to God, for which proof is still to be adduced: “but, when He shall have said that the whole is subjected, then without doubt He will be excepted from this state of subjection, who has subjected the whole to Him.” The *subject* of εἴπῃ is

not ἡ γραφή (de Wette, *al.*), but neither is it *Christ* (Hofmann), but the same as with ὑπέταξεν, therefore *God*, whose word that passage of the psalm adduced is not as regards its historical connection, but is so simply as a *word of Scripture*. Comp. on vi. 16. The *aorist* εἶπη is to be taken regularly, not, with Luther and the majority of interpreters: when He *says*, but, like vv. 24, 28, as *futurum exactum*: *dixerit* (Irenaeus, Hilary). So, too, Hofmann rightly.¹ Comp. Luke vi. 26. Plato, *Parm.* p. 143 C; *Ion.* p. 535 B; also εἰπὼν εἶπη, x. 28, xii. 15. The point of time of the *quando*, ὅταν, is that at which the now still unexecuted πάντα ὑπέταξεν shall be executed and completed; hence, also, not again the *aorist*, but the *perfect* ὑποτέτακται. The progress of the thought is therefore: "But when God, who in Ps. viii. 7 has ordained the ὑπόταξις, shall have once uttered the declaration, that it be *accomplished*—this ὑπόταξις." This *form* of presenting it was laid to the apostle's hand by the fact that he had just expressed himself in the words of a *saying of Scripture* (a saying of God). In Heb. i. 6 also the *aorist* is not to be understood as a present, but (πάλιν) as a *futurum exactum*. See Lünemann *in loc.* — δῆλον ὅτι] Adverbial, in the sense of *manifestly, assuredly*; therefore: *it* (namely, the πάντα ὑποτέτακται) *will clearly take place with the exception of Him, who*, etc. See regarding this use of δῆλον ὅτι, which has to be analysed by means of supplying the preceding predicate, Matthiae, p. 1494; Sturz, *Lec. Xen.* I. p. 661 f.; Buttmann, *ad Plat. Crit.* p. 53 A (p. 106). According to Hofmann, δῆλον ὅτι is meant as, *namely*, as it is used likewise in Greek writers, and especially often in grammarians (not Gal. iii. 11); from δῆλον to πάντα is only an explanation interposed, after which the former ὅταν δὲ εἶπη κ.τ.λ. is shortly resumed by ὅταν δὲ ὑποταγῇ κ.τ.λ., ver. 28. See regarding δέ after parentheses or interruptions, Hartung, *Partik.* I. p. 172 f. But, in the first place, δῆλον ὅτι κ.τ.λ. is a very essential point, no mere parenthetic thought in the course of the argument; and, secondly, the re-

¹ Who, however, with his reference of εἶπη to Christ as its subject gains the conception: "As Christ at the end of His obedience on earth said: *τιτίλισται*, so shall He at the end of His reign within the world say: *πάντα ὑποτέτακται*." But with what difficulty could a reader light upon the analogy of that *τιτίλισται*! How naturally, on the contrary, would he be led to think of the subject of ὑπέταξεν, consequently *God*, as the speaker also in εἶπη! This applies also in opposition to Luthardt, *l.c.* p. 131.

sumption after so short and plain an intercalation would be alike uncalled for, and, through the change in the mode of expression (not again with εἴπη), obscure. — ἐκτὸς τοῦ ὑποτάξ.] i.e. with the exception of *God*; but Paul designates God as *the subjecting subject*: “quo clarius in oculos incurreret, rem loqui ipsam,” van Hengel.

Ver. 28. What Paul had just presented in the, as it were, poetically elevated form ὅταν δὲ εἴπη κ.τ.λ., he now sums up in the way of simple statement by ὅταν δὲ ὑποταγῇ κ.τ.λ., in order to make the further element in his demonstration follow in accordance with the δῆλον ὅτι κ.τ.λ. — καὶ αὐτός] *the Son Himself also* shall be subjected,¹ not of course against His will, but as willingly yielding compliance to the expiry of His government. The Son wills what the Father wills; His undertaking is now completed—the becoming subject is His “last duty” (Ewald). Here, too, especially by the older interpreters, a great deal of dogmatic theology has been imported, in order to make the apostle not teach—what, in truth, he does teach with the greatest distinctness—that there is a cessation of the rule of Christ. The commonest expedient (so Augustine, *de Trin.* i. 8, and Jerome, *adv. Pelag.* i. 6, and the majority of the older expositors) is that Christ *according to His human nature* is meant, in connection with which Estius and Flatt take ὑποταχ. as: *it will become right manifest that*, etc. Ambrosiaster, Athanasius, and Theodoret even explained it, like Χριστός in xii. 12, of the *corpus Christi mysticum*, the church. Chrysostom also imports the idea (comp. Theophylact and Photius in Oecumenius) that Paul is describing τὴν πολλὴν πρὸς τὸν πατέρα ὁμόνοιαν. — ἵνα ἡ ὁ θεὸς τὰ πάντα ἐν πᾶσιν] aim not of ὑποτάσσαντι αὐτ. τ. π. (Hofmann), but of αὐτὸς ὁ υἱὸς ὑποταγῇ. κ.τ.λ., which is indeed the main point in the progress of the argument, the addition of its final aim now placing the reader at the great copestone of the whole development of the history of salvation. The object aimed at in the Son's becoming subject under God is the absolute sovereignty of God: “in order that God may be the all in them all,” i.e. in order that God may be the only and the immediate all-determining principle in the inner life of all the members of the kingdom

¹ ὑποταγήσεται is to be left passive (in opposition to Hofmann). God is the ὑποτάσσων. Comp. Rom. viii. 20. But Christ is subject ἕκων. Comp. ver. 24.

hitherto reigned over by Christ.¹ Not as though the hitherto continued rule of Christ had *hindered* the attainment of this end (as Hofmann objects), but it has *served* this end as its final destination, the complete fulfilment of which is the complete "glory of God the Father" (Phil. ii. 11) to eternity. "Significatur hic novum quiddam, sed idem summum ac perenne . . . ; hic finis et apex; ultra ne apostolus quidem quo eat habet," Bengel. According to Billroth, this expresses the realization of the identity of the finite and the infinite spirit, which, however, is unbiblical.² See in opposition to the pantheistic misunderstanding of the passage, J. Müller, *v. d. Sünde*, I. p. 158 f. Olshausen (following older interpreters in Wolf) and de Wette (comp. Weizel and Kern, also Scholten in the *Tüb. Jahrb.* 1840, 3, p. 24) find here the doctrine of restoration favoured also by Neander, so that *ἐν πασιν* would apply to *all creatures*, in whom God shall be the all-determining One. But that would involve the conversion even of the demons and of Satan, as well as the cessation of the pains of hell, which is quite contrary to the doctrine of the New Testament, and in particular to Paul's doctrine of predestination. The fact was overlooked that *ἐν πασιν* refers to the members of the kingdom hitherto ruled over by Christ, to whom the condemned, who on the contrary are outside of this kingdom, do not belong, and that the continuance of the condemnation is not done away even with the subjugation of Satan, since, on the contrary, the latter himself by his subjugation falls under condemnation. See, moreover, against the interpretation of restoration, on ver. 22, and Weiss, *bibl. Theol.* p. 431; Georgii in the *Tüb. Jahrb.* 1845, 1, p. 24; van Hengel *in loc.* — *ἐν πασιν*] is just as necessarily *masculine* as in Col. iii. 11. The context demands this by the correlation with *αὐτὸς ὁ υἱὸς κ.τ.λ.*, for up to this last consummation the Son is the regulating governing principle in all, but now gives over His kingdom to the Father, and becomes Himself subject to the Father, so that then the *latter* is the all-ruling One in *all*, and no one apart from Him in *any*. This in opposi-

¹ Melanchthon: "Deus . . . immediate se ostendens, vivificans et effundens in beatos suam mirandam lucem, sapientiam, justitiam et laetitiam."

² Equally unbiblical are the similar interpretations of the perishing (*ἀπώλεια*) of the personal self-life and regeneration of the universe to form an immediate absolute theocracy (Beck, comp. Rothe).

tion to Hofmann, who takes *ἐν πᾶσιν* as *neuter*, of the *world*, namely, with regard to which God will constitute the entire contents of its being in such a way as to make it wholly the created manifestation of His nature; the new heaven and the new earth, 2 Pet. iii. 13, is only another expression, he holds, for the same thing. This introduction of the palingenesis of the universe, which is quite remote from the point here, is a consequence of the incorrect reference of *ἵνα* (see above). Moreover, if the meaning was to be: "All in the all," *πᾶσι* would require the retrospective article, which *πάντα* has in ver. 27 and ver. 28a. See a number of examples of *πάντα* and *τὰ πάντα ἔστι* in the specified sense in Wetstein, Locella, *ad Xen. Eph.* p. 209. Comp. on Col. iii. 11, and Hermann, *ad Viger.* p. 727.

Ver. 29.¹ *Ἐπεὶ*] *for*, if there is nothing in this eschatological development onward to the end, when God will be all in all, *what shall those do, i.e.* how absurdly in that case will those act, *who have themselves baptized for the dead?* Then plainly the result, which they aim at, is a chimera! Usually interpreters have referred *ἐπεὶ* back to ver. 20, and regarded what lies between as a digression; Olshausen is more moderate, considering only vv. 25–28 in that light, so also de Wette; Rückert, again, holds that Paul had perhaps rested from writing for a little after ver. 28, and had had the sentence "*the dead arise*" in his mind, but had not expressed it. Pure and superfluous arbitrariness; as always, so here too, *ἐπεὶ* points to what has immediately preceded. But, of course, in this connection the final absolute sovereignty of God is conceived as *conditioned by the resurrection of the dead*, which, after all that had been previously said from ver. 20 onwards, presented itself to every reader as a thing self-evident. Hofmann makes *ἐπεὶ* refer to the whole paragraph beginning with *ἀπαρχὴ Χριστός*, as that is construed by him, down to ver. 26, to which vv. 27, 28 have attached themselves as confirming the final abolition of death. But see on vv. 24, 27. —

¹ See on the passage, Rückert, *Expos. loci P. 1 Cor. xv. 29*, Jena, 1847; Otto in his *dekalog. Unters.* 1857; Diestelmann in the *Jahrb. f. d. Theol.* 1861, p. 522 ff.; Linder in the *Stud. u. Krit.* 1862, p. 571 f., and in the *Luther. Zeitschr.* 1862, p. 627 ff.; Isenberg in the *Meklenb. Zeitschr.* 1864–65, p. 779 ff.; Köster in the *Luther. Zeitschr.* 1866, p. 15 ff. Comp. also Elwert, *Quaest. et obs. ad philol. sacram.*, Tüb. 1860, p. 12 ff. The various interpretations of older expositors may be seen especially in Wolf.

Upon the words which follow all possible acuteness has been brought into play, in order just to make the apostle not say *that* which he *says*. — τί ποιήσουσιν] makes palpable the *senslessness*, which would characterize the procedure in the case assumed by ἐπεὶ. The *future* is that of the general proposition,¹ and applies to every baptism of this kind which should occur. Every such baptism will be without all meaning, if the deniers of the resurrection are in the right. Grotius: “quid *efficient*” (comp. Flatt). But that a baptism of such a kind *effected* anything, was assuredly a thought foreign to the apostle. He wished to point out the *subjective* absurdity of the procedure in the case assumed. The interpretation: “*nescient quid agendum sit*” (van Hengel) does not suit the connection, into which Ewald also imports too much: “are they to think, that they have cherished faith and hope in vain?” — ὑπὲρ τῶν νεκρῶν] The article is *generic*. Every baptism which, as the case occurs, is undertaken for a dead person, is a baptism *for the dead*, namely, as regards the *category*. It must have been something not wholly unusual in the apostolic church, familiarity with which on the part of the readers is here taken for granted, that persons had themselves baptized once more for the benefit of (ὑπὲρ) people who had died *unbaptized* but *already believing*, in the persuasion that this would be counted to them as their own baptism, and thus as the supplement of their conversion to Christ which had already taken place inwardly, and that they would on this account all the more certainly be raised up with the Christians at the Parousia, and made partakers of the eternal Messianic salvation.² This custom propagated and maintained itself afterwards only among heretical sects, in particular among the Cerinthians (Epiphanius, *Haer.* xxviii. 7) and among the Marcionites (Chrysostom; comp., moreover, generally Tertullian, *de resurr.* 48, *adv. Marc.* v. 10).³ Among the great

¹ Comp. Krüger, § liii. 7. 1; Elwert, p. 17; Fritzsche, *ad Matth.* p. 457; *ad Rom.* II. p. 9.

² It is to be noted that Paul does not speak at all in a self-inclusive way, as if of something common to all, but as of *third persons*, τί ποιήσουσιν κ.τ.λ. He designates only those who did it. Comp. already Scaliger.

³ Chrysostom says that among the Marcionites, when a catechumen died unbaptized, some one hid himself under the bed; then they asked the dead man if he wished to be baptized, and on the living one answering affirmatively, they baptized the latter ἀντὶ τοῦ ἀπελθόντος. Of the Cerinthians, again, Epiphanius says, *l.c.*: καὶ

multitude of interpretations (Calovius, even in his time, counts up twenty-three), this is the only one which is presented to us by the words. Ambrosiaster first took them so;¹ among the later interpreters, Anselm, Erasmus, Zeger, Cameron, Calixtus, Grotius, *al.*; and recently, Augusti, *Denkwürdigk.* IV. p. 119; Winer, p. 165 [E. T. 219]; Billroth, Rückert, de Wette, Maier, Neander, Grimm, Holtzmann (*Judenth. u. Christenth.* p. 741), also Kling and Paret (in Ewald's *Jahrb.* IX. p. 247 f.), both of which latter writers call to their aid, on the ground, it is true, of xi. 30, the assumption of a pestilence having then prevailed in Corinth. The usual objection, that Paul would not have employed for his purpose at all, or at least not without adding some censure, such an abuse founded on the belief in a magical power of baptism (see especially, Calvin *in loc.*), is not conclusive, for Paul may be arguing *ex concessio*, and hence may allow the relation of the matter to evangelical truth to remain undetermined in the meantime, seeing that it does not belong to the proper subject of his present discourse. The abuse in question must afterwards have been condemned by apostolic teachers (hence it maintained itself only among heretics), and no doubt Paul too aided in the work of its removal. For to assume, with Baumgarten-Crusius (*Dogmengesch.* II. p. 313), that he himself had never at all disapproved of the βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, or to place, with Rückert, the vicarious baptism in the same line with the vicarious death of Christ, is to stand in the very teeth of the fundamental doctrine of the Pauline gospel—that of faith as the subjective ethical “causa medians” of salvation. For the rest, Rückert says well: “Usurpari ab eo morem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur, radicatus evellendum, ipsius autem reprehendendi aliud tempus expectari.”

τὸ παραδόσις πρῶτον ἦλθεν εἰς ἡμᾶς, ὡς τινῶν μὲν παρ' αὐτοῖς προϋπαρόντων τελευτῆσαι ἂν ἐν βαπτίσματος, ἄλλους δὲ ἀντ' αὐτῶν εἰς ὄνομα ἰεσῶν βαπτίζεσθαι ὑπὲρ τοῦ μὴ ἐν τῇ ἀναστάσει ἠναστάσαντας αὐτοὺς δικὴν δοῦναι τιμωρίας, βάπτισμα μὲν εἰληφότες. Tertullian does not name the Marcionites, but quotes the explanation of our text as applying to the vicarious baptism, without approving of it.

¹ “In tantum stabilem et ratam vult ostendere resurrectionem mortuorum, ut exemplum det eorum, qui tam securi erant de futura resurrectione, ut etiam pro mortuis baptizarentur, si quem mors praevenisset, timentes ne aut male aut non resurgeret, qui baptizatus non fuerat. . . . *Exemplo hoc non factum illorum probat, sed fidem fixam in resurrectione ostendit.*”

The silent disapproval of the apostle is brought in by Erasmus in his Paraphrase: "Fidem probo, factum non probo; nam ut ridiculum est, existimare mortuo succurri baptismo alieno, ita recte credunt resurrectionem futuram." Epiphanius, *Hæc.* 28, explains it of the baptism of the *clivici*, of the catechumens on their deathbed, who *πρὸ τῆς τελευτῆς λουτροῦ καταξιοῦνται*. So Calvin, although giving it along with another interpretation equally opposed to the meaning of the words; also Flacius, Estius, *al.* But how can *ὑπὲρ τ. νεκρ.* mean *jamjam morituri* (Estius)! or how can the rendering "*ut mortuis, non vivis prosit*" (Calvin) lead any one to guess that the "baptismus clinicorum" was intended, even supposing that it had been already customary at that time!¹ Chrysostom, too, runs counter to the words: *ὑπὲρ τῶν νεκρῶν, τουτέστι τῶν σωμάτων, καὶ γὰρ ἐπὶ τοῦτο βαπτίζη, τοῦ νεκροῦ σώματος ἀνάστασιν πιστεύων*. Paul, he holds, has in view the article in the baptismal creed (which, however, certainly belongs only to a later time): "I believe in a resurrection of the dead." So, too, on the whole, Pelagius, Oecumenius, Photius, Theophylact, Melancthon ("profitentes de mortuis"), Cornelius a Lapide, Er. Schmid, and others; and somewhat to the same effect also Wetstein. Comp. yet earlier, Tertullian: "*pro mortuis tingi pro corporibus est tingi*." Theodoret gives it a different turn, but likewise imports a meaning, making the reference to be to the dead body: *ὁ βαπτιζόμενος, φησι, τῷ δεσπότῃ συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γένηται κοινωνός· εἰ δὲ νεκρὸν ἐστὶ τὸ σῶμα, καὶ οὐκ ἀνίσταται, τί δὴποτε καὶ βαπτίζεται*. Luther's explanation, adopted again recently by Ewald and others, that "to confirm the resurrection, the Christians had themselves baptized *over the graves of the dead*" (so Glass and many of the older Lutherans; Calovius leaves us to choose between this view and that of Ambrosiaster), has against it, apart even from the fact that *ὑπὲρ* with the genitive in the local sense of *over* is foreign to the New Testament, the following considerations: (1) that there is a lack of any historical trace

¹ Bengel also understands it of those who receive baptism, "*quum mortem ante oculos positam habent*" (through age, sickness, or martyrdom). Osiander agrees with him. But how can *ὑπὲρ τ. νεκρ.* mean that? Equally little warrant is there for inserting what Krauss, p. 130, imports into it, taking it of baptism in the face of death: "Who caused themselves to receive a consecration to life, while, notwithstanding, they *were coming* not to the living, but *to the dead*."

in the apostolic period of the custom of baptizing over graves, such as of martyrs (for Eusebius, *H. E.* iv. 15, is not speaking of baptism), often as churches were built, as is well known, in later times over the graves of saints; (2) that we can see no reason why just the *baptism* at such places should be brought forward, and not the *regarding* of these spots as *consecrated* generally; (3) that to mark out the burial-places of pious persons who had fallen asleep, would have been in no way anything absurd even without the belief in a resurrection. And lastly, baptism took place at that time not in fonts or vessels of that kind, which could be set over graves, but in rivers and other natural supplies of water. Other interpreters, following Pelagius, refer ὑπὲρ τ. νεκρ. to *Christ*, taking βαπτ. in some cases of the baptism with water (Olearius, Schrader, Lange, Elwert); in others, of the baptism with blood (Al. Morus, Lightfoot). τῶν νεκρ. would thus be the plural of the category (see on Matt. ii. 20). But, putting aside the consideration that Christ cannot be designated as νεκρός (not even according to the view of the opponents), the baptism with water did not take place ὑπὲρ Χριστοῦ,¹ but εἰς Χριστόν; and the baptism with blood would have required to be forcibly indicated by the preceding context, or by the addition of some defining clause. "*For the benefit of the dead*" remains the right interpretation. Olshausen holds this also, but expounds it to this effect, that the baptism took place for the good of the dead, inasmuch as a certain number, a πλήρωμα of believers, is requisite, which must first be fully made up before the Parousia and the resurrection can follow. But this idea must be implied in the connection; what reader could divine it? Olshausen himself feels this, and therefore proposes to render, "who have themselves baptized *instead* of the members removed from the church by death." So, too, in substance Isenberg (whose idea, however, is that of a *militia Christi* which has to be recruited), and among the older interpreters Clericus on Hammond, Deyling, *Obss.* II. p. 519, ed. 3, and Döderlein, *Instit.* I. p. 409. But in that case ὑπὲρ τ. νεκρ. would

¹ Elwert, p. 15, defines the conception of the βαπτίζεσθαι ὑπὲρ Χριστοῦ: "eo fine et consilio, ut per baptismum Christo addictus quaecunque suis promisit, tibi propria facias." But that is plainly included in the contents of the βαπτ. εἰς Χ. or ἐν ὀνόματι τοῦ κυρίου, and one does not see from this why Paul should have chosen the peculiar expression with ὑπὲρ.

be something not at all essential and probative for the connection, since it is plain that every entrance of new believers into the church makes up for the departure of Christians who have died, but in this relation has nothing to do with the resurrection of the latter. This at the same time in opposition to van Hengel's interpretation, about which he himself, however, has doubts: *for the honour of deceased Christians*, "quos exteri vituperare vel despicere soleant." According to Diestelmann, ὑπὲρ τ. ν. is *for the sake of the dead*, and means: *in order hereafter united with them in the resurrection to enter into the kingdom of Christ*; while the νεκροί are *Christ and those fallen asleep in Him*.¹ But it is decisive against this view, first, that there is thus comprised in the simple preposition, an extent of meaning which the reader could not discover in it without more precise indication; secondly, that every baptism whatsoever would be also in this assumed sense a βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, whereby therefore nothing distinctive would be said here, such as one could not but expect after the quite singular expression; thirdly, that Christ cannot be taken as included among the νεκροί, seeing that the resurrection of the Lord which had taken place was not the subject of the denial of resurrection here combated, but its denial is attributed by Paul to his opponents only *per consequentiam*, ver. 13. According to Köster, those are meant *who have themselves baptized for the sake of their Christian friends who have fallen asleep, i.e. out of yearning after them, in order to remain in connection with them, and to become partakers with them of the resurrection and eternal life*. But in this way also a significance is imported into the simple ὑπὲρ τῶν νεκρῶν, which there is nothing whatever to suggest, and which would have been easily conveyed, at least by some such addition as συγγενῶν καὶ φίλων. According to Linder, the βαπτιζόμενοι and the νεκροί are held to be even the same persons, so that the meaning would be: *if they do not rise (in gratiam cinerum)*, which, however, the article of itself forbids; merely ὑπὲρ νεκρῶν (νεκρ. would be in fact *qualitative*) must have been made use of, and even in that case it would be a poetical mode of expression, which no reader would have had any clue to help him to unriddle. Similarly, but with a still more arbitrary importing of meaning, Otto holds that οἱ βαπτιζόμε. are the deniers

¹ Comp., too, Breitschwert in the *Würtemb. Stud.* X. 1, p. 129 ff.

of the resurrection, who had themselves baptized in order (which is said, according to him, ironically) *to become dead instead of living men*. Most of all does Hofmann twist and misinterpret the whole passage (comp. also his *Schriftbew.* II. 2, p. 199 f.), punctuating it thus: ἐπεὶ τί ποιήσ. οἱ βαπτ. ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκρ. οὐκ ἐγείρονται; τί καὶ βαπτίζονται; ὑπὲρ αὐτῶν τί καὶ ἡμεῖς κινδυνεύομεν; the thought being: “*If those, who by means of sin lie in death, become subject in their sins to an utter death from which there is no rising, then will those, who have themselves baptized, find no reason in their Christian status to do anything for them, that may help them out of the death in which they lie;*” nay, *why do they then have themselves baptized? and why do we risk our lives for them?* Ὑπὲρ τῶν νεκρ. thus belongs to τί ποιήσ.; the ὑπὲρ αὐτῶν, placed for emphasis at the head of the last question, applies to the βαπτιζόμενοι. Every point in this interpretation is incorrect; for (1) to do something for others, *i.e.* for their good, is an *absolute* duty, independent of the question whether there be a resurrection or not. (2) But to do something *which will help them out of death*, is not in the passage at all, but is imported into it. (3) Those who can and should do something for others are the *Christians*; these, however, cannot have been designated so strangely as by οἱ βαπτιζόμενοι, but must have been called in an intelligible way οἱ πιστεύσαντες perhaps, or at least οἱ βαπτισθέντες. (4) The νεκροί can only, in accordance with the context, be simply the *dead*, *i.e.* those who have *died*, as through the whole chapter from ver. 12 to ver. 52. (5) To give to ὑπὲρ αὐτῶν another reference than ὑπὲρ τῶν νεκρῶν, is just as violent a shift as the severance of either of the two from βαπτίζεσθαι, in connection with which they are symmetrically requisite for more precise definition, and are so placed. And when (6) ὑπὲρ αὐτῶν is actually made to mean “*in order to induce them to receive baptism,*” this just crowns the arbitrariness of inserting between the lines what the apostle, according to the connection, could neither say nor think. Moreover, ὑπὲρ αὐτῶν could not have the emphasis, but only the ἡμεῖς introduced with καί, like the βαπτίζ. previously introduced with καί. — εἰ ὅλως νεκροὶ οὐκ ἐγείρ.] Parallel to the conditional clause to be supplied in connection with ἐπεὶ. For Paul conceives of the resurrection of the dead as being so necessarily connected with the completion

of the Messianic kingdom that the denial of the one is also the denial of the other. *If universally* (as v. 1) *dead persons cannot be raised up, why do they have themselves baptized also for them?* since plainly, in that case, they would have *nothing at all* to do for the dead. See, generally, on Rom. viii. 24; Pflugk, *ad Hec.* 515; Baeunlein, *Partik.* p. 152. This “*also*” betokens the (entirely useless) *superinduced* character of the proceeding. To refer εἰ ἐγείρ. still to what *precedes* (Luther and many others, the texts of Elzevir, Griesbach, Scholz; not Beza) mars the parallelism; the addition of the conditional clause to ἐπεὶ would have nothing objectionable in itself (in opposition to van Hengel), Plato, *Prot.* p. 318 B; Xen. *Anab.* vi. 1. 30, vii. 6. 22; 4 Macc. viii. 8.

Ver. 30. How preposterously *we also* are acting in that supposed case! — καί] does not, as some fancy, determine the meaning of the preceding βαπτ. to be that of a baptism of suffering, but it adds a new *subject*, whose conduct would likewise be aimless. — ἡμεῖς] *I and my compeers*, we apostolic preachers of the gospel, we apostles and our companions. Paul then, in ver. 31 f., adduces *himself, his own fortunes*, in an individualizing way as a proof. The argument is, indeed, only for the *continuance of the spirit* (comp. Cicero, *Tusc.* i. 15); but this, when hoped for as *blessedness*, has with Paul the resurrection as its necessary condition.

Ver. 31. Ἀποθνῄσκω] *I am occupied with dying*, am a *mori-bundus*. See Bernhardt, p. 370, and van Hengel. Strong way of denoting the *deadly peril* with which he sees himself encompassed daily. Comp. 2 Cor. iv. 11, xi. 23; Rom. viii. 36, and the parallel passages in Wetstein. The *perfect*, as in Eur. *Hec.* 431, would have been still stronger. — νῆ] a very frequent term of asseveration in classical writers (in the New Testament only here), always with the accusative of the person or thing by which the asseveration is made (Kühner, II. p. 396). *By your boasting, which I have in Christ*, i.e. as truly as I boast myself of you in my fellowship with Christ, in the service of Christ. Comp. Rom. xv. 17. The boasting, which takes place on the part of the apostle, is conceived of by him as a moral activity, which *belongs to him*. Comp. the opposite μομφὴν ἔχειν, μέμψιν ἔχειν, and the like, Ellendt, *Lex. Soph.* I. p. 732. — ὑμετέραν] is to be understood *objectively* (Matthiae, p. 1032; Mätzner, *ad Antiph.* p. 221; Kühner, II. § 627, A. 6). Comp. xi. 24; Rom. xi. 31. The expression

brings out more strongly the reference to the person (as truly as *ye* are the subject of my boasting). The Corinthians, whose subsistence as a church is an apostolic boast for Paul, can testify to himself what deadly perils are connected with his apostolic work. He thus guards himself against every suspicion of exaggeration and bragging. The asseveration does not serve to introduce what *follows* (Hofmann), since that does not come in again as an assertive declaration, but in a conditional form.

Ver. 32. Something of a special nature after the general statement in ver. 31. — *If I after the manner of men have fought with beasts in Ephesus, what is the profit* (arising therefrom) *to me?* — *κατὰ ἄνθρωπον*] has the principal emphasis, so that it contains the element, from which follows the negative involved in the question of the apodosis: “*then it is profitless for me.*” And the connection yields from this apodosis as the *meaning* of *κατὰ ἄνθρωπον*: *after the manner of ordinary men*, i.e. not in divine striving and hoping, but only in the interest of temporal reward, gain, glory, and the like, whereby the common, unenlightened man is wont to be moved to undertake great risks. If Paul has fought in such a spirit, then he has reaped nothing from it, for he *καθ’ ἡμέραν ἀποθνῄσκει*. The many varying explanations¹ may be seen in Poole’s *Synopsis*. Against Rückert, who explains it: “according to human ability, with the exertion of the highest power,” it may be decisively urged that *κατὰ ἄνθρ.* in all passages does not denote what is human *per excellentiam*. If, therefore, the context here required that *κατὰ ἄνθρ.* should express the measure of *power* (which reference, however, lies quite remote), then we must explain it as: *with ordinary human power, without divine power*. According to Rückert’s view, moreover, *κατὰ ἄνθρ.* would not be at all the principal element of the protasis, which, however, from its position it must necessarily be. Interpretations such as *exempli causa* (Semler, Rosenmüller, Heydenreich), or *ut hominum more loquar* (Estius), are impossible, since *λέγω* or *λαλῶ* does not stand along with it. The *conjecture* was hazarded: *κατὰ ἀνθρώπων* (Scaliger). — *ἐθριομάχησα*] *θηριομαχεῖν*, *to fight with wild beasts* (Diod. iii. 42; Artem. ii. 54, v. 49), is here a significant *figurative* description of the *fight with strong and*

¹ Chrysostom and Theophylact: ὅσον τὸ εἰς ἀνθρώπους, as far as a *beast-fight* can take place in reference to *men*. Theodoret: κατὰ ἀνθρώπινον λογισμόν θηρίων ἐγενόμενη βορά.

exasperated enemies. So Tertullian (*De resurr.* 48: "depugnavit ad bestias Ephesi, illas sc. bestias Asiaticae pressurae"), Chrysostom, Theophylact, Oecumenius, Pelagius, Sedulius, Beza, Grotius, Estius, Calovius, Michaelis, Zachariae, Valckenaer, Stolz, Rosenmüller, as well as Schrader, Rückert, Olshausen, de Wette, Osiander, Neander, Ewald, Maier, Hofmann, Krauss. Comp. Appian. *B. C.* p. 763 (in Wetstein), where Pompeius says: *οἷοις θηρίοις μαχόμεθα.* Ignatius, *ad Rom.* 5: *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης*, *ad Tars.* 1, *ad Smyrn.* 4. Comp. Tit. i. 12; 2 Tim. iv. 17; Ignatius, *ad Eph.* 7, as also in classical writers brutal men are called *θηρία* (Plato, *Phaed.* p. 240 B; Aristophanes, *Nub.* 184; Jacobs, *ad Anthol.* XII. p. 114). See also Valckenaer, p. 332. Paul takes for granted that his readers were acquainted with what he describes in such strong language, as he might assume, moreover, that they would of themselves understand his expression figuratively, since they knew, in fact, his privilege of Roman citizenship, which excluded a condemnation *ad bestias, ad leonem.* His lost letter also may have already given them more detailed information. Notwithstanding, many interpreters, such as Ambrosiaster, Theodoret, Cajetan, Erasmus, Luther, Calvin, Cornelius a Lapide, Lightfoot, Wolf, and others, including Flatt and Billroth, have explained this of an *actual fight with beasts*, out of which he had been wonderfully delivered.¹ It is objected as regards the privilege of a Roman citizen (see in particular Flatt), that Paul was in point of fact scourged, etc., Acts xvi. 22 f. But in Acts, *l.c.*, Paul did not appeal to his right of citizenship, but made it known only *after* he had suffered scourging and imprisonment, whereupon he was forthwith set free, ver. 37 ff. Before he was thrown to the beasts, however, he would, in accordance with his duty, have appealed to his right of citizenship, and thereby have been protected. And would

¹ From this *literal* interpretation arose the legend in the apocryphal *Acta Pauli* in Nicephorus, *H. E.* ii. 25 (p. 175, ed. Paris, 1630), that he was thrown first of all to a lion, then to other beasts, but was left untouched by them all. — Van Hengel (comp. previously his *Annot.* p. 208), while likewise holding fast the literal view, has explained it only of a supposed case: "*Sumamus, me Ephesi depugnasse cum feris,*" etc. But this would not at all fit into the connection with the *actual* dangers and sufferings which Paul has mentioned before. Observe, on the contrary, the climax: *κινδυνεύομεν, ἀποκινήσκαμ, ἰθνηριμάχῃσκα*, which latter word brings forward a particular incident, which has occurred, as proof of the general *ἀποκινήσκαμ*.

Luke in the Acts of the Apostles have left unmentioned an incident so entirely unique, which, among all the wonderful deliverances of the apostle, would have been the most wonderful? Would not Paul himself have named it with the rest in 2 Cor. xi. 23 ff., and Clement in 1 Cor. 5?—Upon the non-literal interpretation,¹ however, it cannot be proved *whether a single event, and if so, which*, is meant. Many of the older expositors think, with Pelagius, Oecumenius, and Theophylact, of the uproar of Demetrius in Acts xix. But in connection with that Paul himself was not at all in danger; moreover, we must assume, in accordance with Acts xx. 1, that he wrote *before* the uproar. Perhaps he means no single event at all, but the whole heavy conflict which he had had to wage in Ephesus up to that time with exasperated Jewish antagonists, and of which he speaks in Acts xx. 19: *μετὰ . . . δακρύων κ. πειρασμῶν κ.τ.λ.* — *τί μοι τὸ ὄφελος;*] *what does it profit me?* The article denotes the definite profit, conceived as *result*. The self-evident answer is: *nothing!* Comp. ix. 17. As the gain, however, which he gets from his fight waged *not κατὰ ἄνθρωπον*, he has in view not temporal results, founding of churches and the like, but the *future glory*, which is conditioned by the *resurrection of the dead* (comp. Phil. iii. 10, 11); hence he continues: *εἰ νεκροὶ κ.τ.λ.* — *εἰ νεκροὶ οὐκ ἐγείρ.*] is referred by the majority of the old interpreters (not Chrysostom and Theophylact, but from Pelagius and Theodoret onwards) to the preceding. It would then be a second conditional clause to *τί μοι τὸ ὄφελος* (see on xiv. 6); but it is far more suitable to the symmetry in the relation of the clauses (comp. ver. 29) to connect it with what follows (Beza, Bengel, Griesbach, and later expositors). For the rest, it is to be observed that *εἰ νεκρ. οὐκ ἐγείρ.* corresponds to the thought indicated by *κατὰ ἄνθρ.* as being in correlative objective relation to it; further, that Paul has not put an *οὖν* or even a *γάρ* after *εἰ*, but has written asyndetically, and so in all the more vivid and telling a manner; likewise, that for the apostle moral life is necessarily based on the belief in eternal redemption, without which belief—and thus as resting simply on the abstract postulate of duty—it cannot in truth subsist at all; lastly, that the form

¹ Which Krenkel also follows in Hilgenfeld's *Zeitschr.* 1866, p. 368 ff., assuming in connection with it a use of language among the primitive Christians based upon Mark i. 13, which resolves itself into a hypothesis incapable of proof.

of a *challenge* is precisely fitted to display the moral absurdity of the premiss in a very glaring light, which is further intensified by the fact that Paul states the dangerous consequence of the earthly eudaemonism, which τῇ γαστρὶ μετρεῖ καὶ τοῖς αἰσχύιστοις τὴν εὐδαιμονίαν (Dem. 324, 24) in set words of Scripture (comp. Chrysostom), LXX. Isa. xxii. 13. Analogies to this Epicurean maxim from profane writers, such as Euripides, *Alcest.* 798, may be seen in Wetstein; Jacobs, *Del. epigr.* vii. 28; Dissen, *ad Pindar.* p. 500; comp. Nicostr. in Stob. *Flor.* lxxiv. 64: τὸ ζῆν οὐδὲν ἄλλο ἐστὶν ἢ ὅστις ἂν φάγη. See also Wisd. ii. 1 ff. — αὔριον] light-minded concrete expression for what is to be very soon. Comp. Theocr. xiii. 4. — It is not implied, however, in αὔριον γὰρ ἀποθνήσκ. that εἰ νεκροὶ οὐκ ἐγ. includes the denial of life after death absolutely (Flatt, Rückert, *al.*), but Paul conceives of death as the translation of the soul into Hades (comp., however, on Phil. i. 25 f., Remark), from which the translation of the righteous (to be found in Paradise) into the eternal Messianic life is only possible through the resurrection.

Ver. 33 f. The immoral consequence of the denial of the resurrection (ver. 32) gives occasion to the apostle now in conclusion to place over against that Epicurean maxim yet a word of moral warning, in order thereby to express that the church should not be led astray, *i.e.* be seduced into immorality (πλανᾶσθε, *passive*, see on vi. 9), by its intercourse with those deniers who were in its bosom (τινὲς ἐν ὑμῖν, ver. 12; comp. ver. 34). — φθείρουσιν κ.τ.λ.] justification of the admonition μὴ πλανᾶσθε. The words (forming an Iambic trimeter acatalectic¹) are from the Thais of the comic poet Menander (see his *Fragmenta*, ed. Meineke, p. 75); although it still remains a question whether Paul really recognised them as an utterance of this comic poet (as a *Μενάνδρειος φωνή*, Lucian, *Am.* 43), or only generally as a common Hellenic saying, which, just as such, may have been taken up by that poet also. The latter is probable from the proverbial character of the words, and in the absence of any indication whatsoever that they are the words of another.

¹ The reading *χρήσθ'* (Lachmann; Elzevir, with wrong accent: *χρῆσθ'*), which is, however, almost without support, suits the metre. According to the correct reading *χρηστά*, Paul has left the metrical form out of account, perhaps was not aware of it at all.

Similar classical passages may be seen in Alberti, *Obs.* p. 356 ff., and Wetstein. Comp. especially, Theognis 35 f. — ἡθῆ χρηστά] *good* morals, the opposite being κακά, Soph. *O. R.* 610, *Antig.* 516, and πονηρά, Plato, *Gorg.* p. 499 E, *Phil.* p. 40 E; *Plat. Def.* p. 412 E: χρηστότης ἡθους ἀπλαστία μετ' εὐλογιστίας. — ὁμιλίας κακαί] Vulgate: *colloquia mala*. So Luther, Erasmus, and many, including van Hengel and Krauss. Comp. Dem. 1468, 27, 1466, 2; Xen. *Mem.* i. 2. 6. But the context does not justify this restriction of the conception. Comp. Beza. Hence it is rather: *good-for-nothing intercourse*, bad company. Regarding the *plural*, comp. Plato, *Pol.* p. 550 B: ὁμιλίας . . . κακαῖς κεχρῆσθαι, Soph. *O. R.* 1489; Xen. *Mem.* iii. 7. 5, *Hier.* iv. 1. In the *application* the readers were meant to think of intercourse with the deniers of the resurrection, to be on their guard against moral contagion through them. — ἐκνήψατε δικαίως, κ. μὴ ἁμαρτ.] Parallel to μὴ πλανᾶσθε, but representing the readers as already disturbed in the moral clearness and soundness of their judgment, already transferred by the influence of those *τινές*, ver. 34, into a certain degree of moral bondage (intoxication); for the idea of being completely sobered from the condition in which they were *before their conversion* (Hofmann) is remote from the text, as, in particular, the very ground assigned, which immediately follows, points to the hurtful influence of the *τινές*. He separates the church from these individuals among her members; the former is not to let herself be injured through the latter (v. 6), but to become sober, in so far as she has already through them experienced loss of moral soberness. *Become sober after the right fashion*, properly as it behoves. Comp. Livy, i. 41: *expergiscere vere*; Homer, *Od.* xiv. 90: οὐκ ἐθέλουσι δικαίως μᾶσθαι, Dem. 1180, 25. Comp. Lobeck, *ad Soph. Aj.* 547. As regards ἐκνήφειν, to *become sober* in a non-literal respect, comp. Plutarch, *Dem.* 20; Aret. iv. 3; Joel i. 5. Bengel, we may add, says well: “ἐκνήψατε exclamatio plena majestatis apostolicae.” The *aurist* imperative denotes the swift, instant realization of the becoming sober; μὴ ἁμαρτάνετε,¹ on the contrary, requires the continuous abstinence from sinning. — ἀγνωσίαν γὰρ κ.τ.λ.]

¹ The context gives no warrant for lending (comp. on Eph. iv. 26) to the imperative *vim futuri* (Bengel, Krauss). As regards the general μὴ ἁμαρτάνειν, comp. the ποιῆσαι κακὸν μηδὲν, 2 Cor. xiii. 7.

for some persons have ignorance of God; how carefully should you guard yourselves from being befooled by such! Ἀγνωσία (1 Pet. ii. 15) is the opposite of γνώσις, see Plato, *Pol.* v. p. 477 A, *Soph.* p. 267 B. The τινές are those spoken of in ver. 12, not, as Billroth arbitrarily assumes, only a small portion of them. The nature of their unbelief in the resurrection is apprehended as in Matt. xxii. 29. The expression ἀγν. ἔχειν, "grāvior est phrasis quam ignorare," Bengel. They are affected with it. Comp. Stallbaum, *ad Plat. Rep.* p. 574 E. — πρὸς ἐντρ. ὑμ. λέγω] For it disgraced the church, that such τινές were within it; all the more alert should it be. Comp. vi. 5, v. 6. Ὑμῖν belongs to λέγω.

REMARK ON vv. 32-34.—Billroth, followed by Olshausen, is too hasty in inferring from ver. 32 that the opponents of a resurrection would themselves have abhorred the maxim φάγωμεν κ.τ.λ. Paul assumes of his readers generally that they abhorred that maxim as anti-Christian; but the τινές among them, who denied the resurrection, must, according to the warning and exhortation vv. 33, 34, have been already carried away in consequence of this denial to a frivolous tendency of life; otherwise Paul could not warn against being led away by their immoral companionship (ver. 33). Nay, several others even must already have become shaken in their moral principles through the evil influence of the τινές; else Paul could not give the exhortations which he does in ver. 34. For that, in ver. 33f., he is not warning against mistaking and neglecting of saving truths, as Hofmann thinks, but against corruption of wholesome habits, consequently against immorality, is certain from ἡθῆ in the words of Menander, and from μὴ ἁμαρτ.; hence, also, the danger of going astray is not to be conceived of as having arisen through intercourse with heathen fellow-countrymen (Hofmann), but through association with those τινές in the church, who had become morally careless by reason of the denial of the resurrection. This is demanded by the whole connection. The τινές were sick members of the church-body, whom Paul desires to keep from further diffusion of the evil, alike in faith and in life.

Ver. 35. The discussion on the point, that the dead arise, is now closed. But now begins the discussion regarding the nature of the future bodies. This is the second, the special part of the apology, directed, namely, against the grounds upon which they disputed the resurrection. — ἀλλ' ἐρεῖ τις] but, notwithstanding of my arguments hitherto adduced, some one will say. Comp. Jas. ii. 18. "Objeicit in adversa persona quod doctrinae resurrectionis contra-

rium prima facie videtur; neque enim interrogatio ista quaerentis est modum cum dubitatione, sed ab impossibili arguentis," Calvin. — *πῶς*] This general and not yet concretely defined expression is afterwards fixed more precisely by *ποιῶ δὲ σώματι*. The *δέ* places *πῶς* and *ποιῶ δὲ σώματι* in such a parallel relation (see Hartung, *Partik.* I. p. 168 f.; Klotz, *ad Devar.* p. 362) that it does not, indeed, mean *or again* (Hofmann), but sets over against the *πῶς* that which is intended to be properly the scope of the question: *but* (I mean) *with what kind of a body do they come?* Then from ver. 36 onward there follows the answer to the question, which has been thus more precisely formulated. — *ἔρχονται*] namely, to those still alive at the Parousia, 1 Thess. iv. 16 f. The *presents* *ἐγείρ.* and *ἔρχ.* bring what is in itself future vividly before us as a *present object of contemplation*. Comp. Dissen, *ad Pind. Nem.* iv. 39. So the same tense may bring the *past* also before us as present (Dissen, *ad Dem. de Cor.* p. 253). Erasmus puts it happily: "actio rei declaratur absque significatione temporis."

Vv. 36-41. In the first place, analogies from the experience of nature,¹ by way of preparation for the instruction, which then follows at ver. 42 ff., regarding the *ποιότης* of the resurrection-body inquired about. — *ἄφρων*] The deniers have thus, on the assumption of the identity of the resurrection-body with the body which is buried, found the *ποιότης* of the former to be inconceivable; but how *foolish* is this assumption! The *nominative* is not *address*, because without the article, but *exclamation*; so that to explain it grammatically we must supply *εἰ*. Comp. Luke xii. 20 (Lachmann, Tischendorf), and see, generally, Bernhardt, p. 67; Winer, p. 172 [E. T. 228]; Kühner, II. § 507 c, remark. — *σὺ δὲ σπείρεις*] *What thou sowest*, is not made alive, etc. The *σύ* has the emphasis of the subsequent contrast with the *divine* agency in ver. 38: *Thou on thy part*; hence we must not take *ἄφρων* *σύ* together. — *ζωοποιεῖται*] description (suggested by the thing typified) of the springing up of the seed, which must first of all die; inasmuch, namely, as the living principle in it, the germ, grows out thereof, and the grain containing it becomes subject to decomposition. Comp. John xii. 24. The *ἀποθавεῖν* is therefore, in the case of the seed sown, the analogue of the decay of the body buried. As the seed-corn in the earth must die by decomposition,

¹ Comp. Clement, 1 Cor. 24.

in order to become alive in the springing germ, so must the body decay in the earth in order to become alive in the resurrection-body arising out of it at the resurrection of the dead. That it is not simply the necessity of *dying* to attain the resurrection-life (van Hengel; comp. Rückert and Holsten, *z. Ev. d. Paul. u. Petr.* p. 374) which is depicted, is clear from this, that in the explanation of the *resurrection* the being sown necessarily represents the *burial*, and consequently the ἀποθανεῖν of the *seed-corn*, because it *follows after* the being sown, must correspond to the *decay* of the body.

Ver. 37. Καὶ ὃ σπείρεις] *And what thou sowest,—not the body, which is to be, sowest thou.* Ὁ σπείρεις makes the attention rest upon itself first in general, independently of what follows, which forms a complete sentence by itself. See on Matt. vii. 24, x. 14; Luke xxi. 6. What shall spring out of the grain, *the plant*, Paul calls τὸ σῶμα τὸ γενησόμεν, because he has it before his mind as the analogue of the resurrection-body. The emphasis, however, lies upon τὸ γενησ. — γυμνὸν κόκκον] *a naked grain*, which is not yet *clothed*, as it were, with a plant-body (see what follows). Comp. 2 Cor. v. 3. To this future plant-body corresponds the future resurrection-body with which that, which is buried and decays, is clothed. That it is not the soul or the πνεῦμα of the departed which corresponds to the γυμνὸς κόκκος (Holsten), is shown by ὃ σπείρεις; comp. with ver. 42 ff. — εἰ τύχοι σίτου] *it may be of wheat.* Here, too, εἰ τύχοι does not mean, *for example*, but, *if it so happens* (that thou art just sowing wheat). See on xiv. 10. — ἢ τινος τῶν λοιπῶν] *neuter.* We are to supply from the connection σπερμάτων. Comp. Nägelsbach on the *Iliad*, p. 304, ed. 3.

Ver. 38. Ὁ δὲ θεός] setting over against the σὺ ὃ σπείρεις, ver. 36, what is done *on God's part* with the seed which on man's part is sowed. — ἡθέλ.] *has willed.* It denotes the (already at the creation) completed act of the divine volition as embodied in the laws of nature. — καί] *and indeed*, as iii. 5. — The *diversity of the* (peculiar, ἴδιον) *organisms*, which God bestows upon—*i.e.* causes to spring forth out of—the different seeds sown, while preserving the identity of the kinds, exposes all the more the folly of the question: ποίῳ δὲ σώματι ἔρχονται, in so far as it was meant to support the denial of the resurrection. As if God, who gives such varied plant-bodies to the sown grains, each according to its kind, could not also give new resurrection-

bodies to the buried dead! How foolish to think that *the same* body which is buried (as *e.g.* the Pharisees conceived of the matter) must come forth again, if there is a resurrection! Every stalk of wheat, etc., refutes thee!

Vv. 39-41. In order to make it conceivable that *the same* body need not come forth again, further reference is now made to the manifold *diversity* of organic forms in nature; so also faith in the resurrection cannot be bound up with the assumption of the sameness of the present and the future bodily organism. Very diverse are, namely: (1) the kinds of animal flesh (ver. 39); (2) the heavenly and earthly bodies (ver. 40); and (3) the lustre of the sun, of the moon, and of the stars (ver. 41). — σὰρξ κτηνῶν] flesh of cattle, *i.e.* not *quadrupedum* generally (so de Wette and Osiander, following older interpreters), but also not simply *jumentorum* (van Hengel), but *pecorum* (Vulgate), which are kept for household use and for burden-bearing; Plato, *Crit.* p. 109 B; Herod. ii. 41; Xen. *Anab.* iii. 1. 19, iv. 7. 17; Luke x. 34; Acts xxiii. 24. — σώματα ἐπουράνια] *heavenly bodies*, *i.e.* bodies to be found in heaven. Comp. on John iii. 12; Phil. ii. 10. The *bodies of the angels* are meant by this (Matt. xxii. 30; Luke xx. 36; Phil. *l.c.*). So, too, de Wette.¹ Were we to understand by these words, as is *usually* done (so, among others, Hofmann; Hahn, *Theol. d. N. Test.* I. p. 265; Delitzsch, *Psychol.* p. 66; Philippi, *Glaubensl.* II. p. 292 f.), the *heavenly bodies* (sun, moon, and stars), we should be attributing to the apostle either our modern use of language, or the non-biblical mode of regarding the stars as living beings (see Galen, *de usu part.* 17 in Wetstein²), which is not to be proved even from Job xxxviii. 7. The same holds in opposition to Billroth, who understands the words as meaning *heavenly organisms* generally and indefinitely, from which sun, moon, and stars are then named *by way of example*. Sun, moon, and stars are *not* comprehended *at all* under σώματα ἐπουρ., and are first adduced in ver. 41 as a *third analogue*, and that simply in reference to their manifold δόξα. The whole connection

¹ Comp. also Kurtz, *Bibel u. Astron.* p. 157; Holsten, *z. Ev. d. Paul. u. Petr.* p. 72 f.

² Chrysostom and Theophylact (comp. also Theodoret) go entirely astray, supposing that σώμ. ἱερούς. denotes the *pious*, and σώμ. ἁγία the *godless*, in spite of the δόξα which is attributed to both.

requires that σώματα should be *bodies* as *actual organs of life*, not inorganic things and materials; as, for instance, stones (Lucian, *vitt. auct.* 25), water (Stob. *fl. app.* ii. 3), and material things generally (Plato, *Polit.* p. 288 D) are designated in Greek writers—not, however, in the New Testament—by σῶμα. Had Paul meant heavenly bodies in the modern sense, he would in that case, by describing them as *bodies*, have committed a μετάβασις εἰς ἄλλο γένος; whereas, on the contrary, the bodies of the *angels*, especially when we consider the similarity of those who are raised up to the angels, which was taught by Jesus Himself, were essentially included as relevant to the subject in the list of the diversities of bodily organization here enumerated (in opposition to Hofmann's objection). He then, ver. 41, brings forward in addition the heavenly bodies only in respect of the diversity—not of their *bodies*, but—of the *lustre of their light*. — σώματα ἐπ' γεία] *bodies to be found on earth*, that is, the bodies of *men and beasts*. — Both kinds of bodies, the heavenly and earthly, are of different sorts of peculiar *glory*,—the former encompassed with a heavenly radiancy (Matt. xxviii. 3; Acts xii. 7, *al.*), the latter manifesting strength, grace, beauty, skilful construction, and the like in their outward appearance. Notice that in ver. 40 ἑτέρα is used, because the subjects are of specifically different kinds and qualities. It is otherwise in ver. 41, comp. ver. 39. — Ver. 41. *Sun-lustre is one thing, and moon-lustre another, and lustre of stars another (i.e. another than solar and lunar lustre)*. Paul uses, however, ἀστέρων, not ἀστέρος, because the stars too among themselves have not one and the same lustre; hence he adds by way of explanation: *for star differs from star in lustre*. Διαφέρει is thus simply *differt* (Vulgate), not *excellit* (Matt. vi. 26, x. 31, xii. 12), which the context does not suggest. Regarding ἐν with διαφέρει, comp. Plato, *Pol.* viii. p. 568 A; Dem. 291, 17; Bremi, *ad Isocr.* I. p. 169. The accusative or dative of more precise definition is more usual (Lobeck, *ad Phryn.* p. 394). The design of ver. 4 is not to allude to the different degrees of glory of the bodies of the saints (Chrysostom, Oecumenius, Theodoret, Calovius, Estius, *al.*), which is neither indicated in what precedes nor adverted to in the application ver. 42 ff., and hence has no foundation in the context; but Calvin rightly remarks: “Non disputat, qualis futura sit conditionis differentia

inter sanctos post resurrectionem, sed quid nunc differant corpora nostra ab iis, quae olim recipiemus . . . ac si diceret: nihil in resurrectione futurum doceo, quod non subjectum sit jam omnium oculis." Comp. also Krauss.—Generally, let us beware of forcing upon the individual points in vv. 39-41 different individual references also,¹ contrary to the application which the apostle himself makes in vv. 42-44.

Vv. 42-44. Application of the passage from ver. 36 (σπείρεται) on to ver. 41. — οὕτω καὶ ἡ ἀνάστασις τ. νεκρ.] *sc. ἐστι.* So does it hold also with the resurrection of the dead, in so far, namely, as the resurrection-body will be quite otherwise constituted than the present body.²—It is sown in corruption, etc. What is sown and raised up, is self-evident, and is also distinctly said in ver. 44, on occasion being given by the adjectival form of expression, into which the discourse there passes. — On σπείρεται, the remark of Grotius is sufficient: "cum posset dicere *sepelitur*, maluit dicere *erritur*, ut magis insisteret similitudini supra sumtae de grano." The apostle falls back on the image of the matter *already familiar* to the readers, because it must have by this time become clear to them in general from this image, that a reproduction of the present body at the resurrection was not to be thought of. The fact, again, that the image of sowing had already gone before in *this* sense,—in the sense of *interment*,—excludes as contrary to the text, not only van Hengel's interpretation, according to which σπείρεται is held to apply to *generation* and *man* is to be conceived as the subject, but also Hofmann's view, that the sowing is the giving up of the body *to death*, without reference to the point whether it be laid in the *earth* or not. The sowing is *man's* act, but the ἐγείρεται *God's* act, quite corresponding to the antithesis of σύ, ver. 36, and ὁ δὲ θεός, ver. 38. — ἐν φθορᾷ] *in corruption*,

¹ Tertullian, *de resurr.* 52, may serve as a warning; he says on ver. 39: "Alia caro hominis, i.e. servi Dei; alia jumenti, i.e. ethnici; alia volucrum, i.e. martyrum; alia piscium, i.e. quibus aqua baptismatis sufficit." On ver. 41, again: "alia solis gloria, i.e. Christi; alia lunae, i.e. ecclesiae; et alia stellarum, i.e. seminis Abrahæ."

² It is to be observed that Paul, in his whole discussion regarding the nature of the future bodies, has in view only those of the first resurrection (see on ver. 23), having quite out of account the bodies of those who shall belong to the second resurrection, and consequently to the τῶν, ver. 24. He has in fact to do with *believers*, with future sharers in the resurrection of the righteous (comp. on Phil. iii. 11), whose resurrection-hope was being assailed.

i.e. *in the condition of decay*, is the body when it is buried.¹ Of a wholly different nature, however, will be the new body which raises itself at the resurrection-summons (ver. 52 f.) out of the buried one (as the plant out of the seed-corn); *it is raised in the condition of incorruptibility*. Comp. vv. 50, 52. — ἐν ἀτιμίᾳ] *in the condition of dishonour*. Chrysostom (τί γὰρ εἰδεχθέστερον νεκροῦ διαρρύνετος;), Theodoret, Theophylact, Oecumenius, Beza, Grotius, *al.*, including Billroth, have rightly understood this of the *foeditas cadaveris*; for σπείρεται represents the act of *burial*. Erasmus, Calvin, Vorstius, Estius, Rosenmüller, *al.*, including Flatt (comp. Rückert), hold that it refers to the “*ante mortem miseriis et foeditatibus obnoxium esse*,” Estius. So also de Wette (comp. Osiander and Hofmann) in reference to *all the three* points, which, according to these expositors, are meant to designate the nature of the *living* body as regards its organization, or at least to *include it* (comp. Maier) in their scope. But this mode of conception, according to which the definition of state characterizes the earthly body *generally according to its nature*, not specially according to the condition in which it is *at its interment*, comes in only at the fourth point with σῶμα ψυχικόν in virtue of the change in the form of expression which is adopted on that very account. From the way in which Paul has expressed the first three points, he desires to state in what condition that which is being sown is at its sowing; in what condition, therefore, the body to be buried is, *when it is being buried*. This, too, in opposition to Ewald's view: “even the best Christians move *now* in corruption, *in outward dishonour before the world*,” etc. — ἐν δόξῃ] refers to the *state of outward glory*, which will be peculiar to the resurrection-bodies; ver. 40. It is the σύμμορφον εἶναι τῷ σώματι τῆς δόξης Χριστοῦ, Phil. iii. 21. — ἐν ἀσθενείᾳ] not: “*variis morbis et periculis obnoxium*,” Rosenmüller and others, comp. Rückert (weakliness); for it refers to the already *dead* body (σπείρεται), but: *in the condition of powerlessness*, inasmuch as all ability, all ἰσχὺς (Soph. Oed. Col. 616), all σθένος of the limbs (Pindar, Nem. v. 72, x. 90) has vanished from the dead body. Chrysostom, Oecumenius, Theodoret, Theophylact, *al.*, narrow the reference too much in an arbitrary way, applying it simply to the

¹ Not as Hofmann would have it, in connection with his inappropriate interpretation of σπείρεται: *up to the point, when it is given over to death*.

inability to withstand corruption. 'Εν ἁσθ. is not a *superfluous* (de Wette), but a *characteristic* mark which specifically distinguishes the dead from the living body. — ἐν δυνάμει] *in the condition of strength*: the resurrection body will be endowed with fulness of strength for life and activity. What Grotius adds: "cum sensibus multis, quos nunc non intelligimus," is perhaps true in itself, but is not conveyed in ἐν δυνάμει.—Instead of adducing one by one further qualities of the body as buried, with their opposites in the resurrection-body, Paul sums up by naming in addition that which conditions those other qualities, the *specific fundamental nature* of the present body which is buried, and of the future one which is raised: σπείρεται σῶμα ψυχικόν, ἐγείρ. σ. πνευματικόν, i.e. *there is sown a psychological body*, etc. This is not opposed to the identity of the body, but the one which rises is *quite differently qualified*; there is buried a ψυχικόν, there rises a πνευματικόν. That is the *new ποιότης τοῦ σώματος* in which the risen man comes (ver. 35); but the expression, which sets forth the difference as two subjects, is stronger and more significant than if we should take it with Hofmann: *it is sown as a psychological body*, etc.—The body which is buried is ψυχικόν, inasmuch as the ψυχή, this power of the sensuous and perishable life (comp. on ii. 14), was its life-principle and the determining element of its whole nature (consisting of flesh and blood, ver. 50). The ψυχή had in it, as Oecumenius and Theophylact say, τὸ κῦρος κ. τὴν ἡγεμονίαν. The resurrection-body, however, will be πνευματικόν, i.e. not an *ethereal* body (Origen, comp. Chrysostom),¹ which the antithesis of ψυχικόν forbids; but a *spiritual body*, inasmuch as the πνεῦμα, the power of the supersensuous, eternal life (the true, imperishable ζωή), in which the Holy Spirit carries on the work of regeneration and sanctification (Rom. viii. 16, 17), will be its life-principle and the determining element of its whole nature. In the earthly body the ψυχή, not the πνεῦμα, is that which conditions its constitution and its qualities, so that it is framed as the organ of the ψυχή;² in the resurrec-

¹ Or as Zeller in the *theol. Jahrb.* 1852, p. 297, would have it: "a body composed of spirit," the πνεῦμα being conceived as material. Comp. Holsten, *zum Ev. d. Paul. u. Petr.* p. 72: "out of heavenly light-material."

² Luther's gloss is: "which eats, drinks, sleeps, digests, grows larger and smaller, begets children, etc. *Spiritual*, which may do none of these things, and nevertheless is a true body alive from the spirit."

tion-body the reverse is the case; the *πνεῦμα*, for whose life-activity it is the adequate organ, conditions its nature, and the *ψυχή* has ceased to be, as formerly, the ruling and determining element. We are not, however, on this account to assume, with Rückert, that Paul conceived the soul as not continuing to subsist for ever,—a conception which would do away with the essential completeness and thereby with the identity of the human being. On the contrary, he has conceived of the *πνεῦμα* in the risen bodies as the absolutely dominant element, to which the psychical powers and activities shall be completely subordinated. The whole predicates of the resurrection-body, contrasted with the properties of the present body, are united in the *likeness to the angels*, which Jesus affirms of the risen, Matt. xxii. 30, Luke xx. 36, and in their being fashioned like unto the glorified body of Christ, as is promised by Paul, vv. 48, 49; Phil. iii. 21. How far the doctrine of Paul is exalted above the assertion by the Rabbins of the (quite crass) identity of the resurrection-body with the present one, may be seen from the citations in Wetstein on ver. 36, and in Eisenmenger, *entdeckt. Judenth.* II. p. 938 f. — *εἰ ἔστι σῶμα ψυχ., ἔστι καὶ κ.τ.λ.*] logical confirmation of the *σῶμα πνευματ.* just mentioned. It is to be shown, namely, that it is not an air-drawn fancy to speak of the future existence of a *σῶμα πνευματικόν*: *If it is true that there is a psychical body, then there is also a spiritual body*, then such a body cannot be a *non-ens* — according to the mutually conditioning relations of the antitheses. The emphasis lies on the twice-prefixed *ἔστι*, *existit* (comp. the Rabbinical *היה* in Schoettgen, *Hor.* p. 670). The logical *correctness* of the sentence, again, depends upon the presupposition (ver. 42 f.) that the present and the future body stand *in the relation of counterparts* to each other. If, therefore, there exists a psychical body (and that is the present one), then a pneumatic body also must be no mere idea, but really existent (and that is the resurrection-body).

Ver. 45. Scriptural confirmation for the *εἰ ἔστι σῶμα ψ. κ.τ.λ.* — *οὕτω*] *so*, i.e. *in this sense*, corresponding to what has been said above, *it stands written also*, etc. The passage is from Gen. ii. 7 according to the LXX. (*κ. ἐγένετο ὁ ἄνθρ. εἰς ψ. ζ.*), but with the addition of the more precisely explanatory words *πρῶτος* and

Ἀδάμ. The *citation* extends only to ζῶσαν; the ὁ ἔσχατος κ.τ.λ. that follow are *words of the apostle*, in which he gives an explanation of his οὕτω by calling attention, namely, to the opposite nature of the *last* Adam, as that to which the Scripture likewise pointed by its description of the *first* Adam, in virtue of the typical relation of Adam to Christ. He joins on these words of his own, however, *immediately* to the passage of Scripture, in order to indicate that the ὁ ἔσχατος . . . ζωοποιούν follows as necessarily from it according to its typical reference, as if the words had been expressed along with it.¹ He thus gives *expression* to the inference which is *tacitly* contained in the statement, by adding forthwith this self-evident conclusion as if belonging also to the passage of Scripture, because posited for it by the inner necessity of the antithesis. When others, such as Billroth and Rückert, assume that ὁ ἔσχατος κ.τ.λ. is meant really to be a part of the Scripture-quotation, they in that case charge the apostle with having made the half of the citation himself and given it out as being Bible words; but assuredly no instance is to be found of such an arbitrary procedure, however freely he handles passages from the Old Testament elsewhere. And would the *readers*, seeing that ἐγένετο . . . ζῶσαν is *such a universally known* statement, have been able to recognise in ὁ ἔσχατος κ.τ.λ. Bible words? According to Hofmann, οὕτω καὶ γέγρα. is a completed sentence, which only states that the distinction between two kinds of human body is scriptural. In order to demonstrate this scripturalness the apostle then *applies* the passage Gen. ii. 7. But against this it may be urged, *first*, that Paul is wont in general to use the γέγραπται for *citing* passages of Scripture; *secondly*, that the reader could all the less think here of another use of the word, since *in reality* at the moment a passage of Scripture, and that a universally familiar one, is joined on directly and without a particle (such as γάρ) to lead the thoughts aright in another direction. — ἐγένετο] by his creation, by means of the animation through God's breath. — εἰς ψυχὴν ζῶσαν] נְפִשׁ חַיָּה, comp. Gen. i. 30, *unto a living soul-nature*, so that thus the *body* of Adam must be formed as the receptacle and organ of

¹ To make the relation of the two halves discernible in reading, let ἐγένετο . . . ζῶσαν be read slowly and loud, pause markedly at ζῶσαν, and let then ὁ ἔσχατος κ.τ.λ. follow a little less slowly and loudly.

the *ψυχή*, must be a *σῶμα ψυχικόν*.¹ Therewith sin itself is not assumed as yet, nor even the necessity of its future entrance (comp. Ernesti, *Urspr. d. Sünde*, I. p. 133), but the susceptibility for it, which, however, did not fall within the scope of the apostle here. — *ὁ ἔσχατος Ἀδάμ*] is *Christ*. Comp. ver. 22; Rom. v. 14; Neve Schalom, ix. 9: "Adamus postremus (האחרון) est Messias." He is called, however, and is *the last Adam* in reference to the *first Adam*, whose antitype He is as the head and the beginner of the new humanity justified and redeemed through Him; but at the same time in reference also to the fact, that after Him no other is to follow with an Adamite vocation. Apart from this latter reference, He may be called also the *second Adam*. Comp. ver. 47. — *εἰς πνεῦμα ζωοποι.*] *unto a life-giving spirit-being, sc. ἐγένετο*. It is thereby expressed that the body of Christ became a *σῶμα πνευματικόν*. *But what is the point of time, at which Christ εἰς πνεῦμα ζωοπ. ἐγένετο?* Not as a created being, as one of the heavenly forms in the divine retinue before His mission (Holsten), nor yet *in His incarnation*,² whether we may supply mentally a *Deitate* (Beza, comp. too Rübiger, *Christol. Paul.* p. 35; Baur, Delitzsch, *al.*), or take refuge in the *communicatio hypostatica* (Calovius and others); for during his earthly life Christ had a *ψυχικὸν σῶμα* (only without sin, Rom. viii. 3), which ate, drank, slept, consisted of flesh and blood, suffered, died, etc. The one correct answer in accordance with the context, since the point in hand has regard to the *resurrection* (and see especially ver. 44), can only be: *after His death* (comp. Hellwag in the *Tübing. theol. Jahrb.* 1848, 2, p. 240; Ernesti, *Urspr. d. Sünde*, II. p. 122 ff.; Weiss, *bibl. Theol.* p. 314), and indeed *through His resurrection*, Christ became *εἰς πνεῦμα ζωοπ.* The body, doubtless, of the Risen One before His ascension (hence the Socinians think here of the latter event; so, too, J. Müller and Maier) consisted still of flesh and blood, still ate, drank, etc.; but it was immortal, and so changed (see Remark appended to Luke xxiv. 51) that it already appears as *πνευματικόν*, although it was only at the ascension that it entered upon its completion in that respect, and consequently into its *δόξα* as the *σῶμα τῆς*

¹ Not as if he had lacked the higher life-principle (the *πνεῦμα*); but the *ψυχή* was that which determined the nature of the body.

² So, too, Sellin in the *Luther. Zeitschr.* 1867, p. 231.

δόξης (Phil. iii. 21). The event producing the change, therefore, is the resurrection; in virtue of this, the last Adam, who shall appear only at the Parousia in the *whole* efficiency of His life-power (ver. 47), *became* (ἐγένετο) εἰς πνεῦμα ζωοποιοῦν,¹ and that through God, who raised Him up. — ζωοποιοῦν] οὐκ εἶπεν εἰς πνεῦμα ζῶν, ἀλλὰ ζωοποιοῦν τὸ μεῖζον εἰπών, Theophylact. The connection shows *what* ζωή is meant in ζωοποιοῦν, namely, the *resurrection-life*, which Christ, who has become πνεῦμα ζωοπ., works at His Parousia. Comp. ver. 22; Phil. iii. 21; Col. iii. 4; 1 Thess. iv. 16; John v. 21 ff. This limitation of the reference of ζωοποιοῦν, made in accordance with the context, shows that we have not here an argument proving too much (in opposition to Baur, *neut. Theol.* p. 197).

Ver. 46. After it has been stated and confirmed from Scripture in vv. 44, 45 that *there exists* not simply a psychical, but also a spiritual body, it is now further shown that the latter cannot *precede* the former, but that the reverse must be the case. “*Nevertheless the pneumatic is not first, but the psychical; afterwards the pneumatic.*” We are not, with the majority of the older commentators (also Flatt, Osiander, Hofmann), to supply σῶμα (which the context does not even suggest); but Paul states *quite generally* the law of development,² that the pneumatic appears later than the psychical, a gradation from lower to higher forms, which goes through the whole creation. This general statement he then proves:

Ver. 47, by the concrete phenomena of the two heads of the race of mankind, Adam and Christ. — The principal emphasis is upon πρῶτος and δεύτερος, so that the former corresponds to the πρῶτον, and the latter to the ἔπειτα of ver. 46; hence, too, ἔσχατος is not used here again. “The *first* man (not the second) is of earthly origin, earthy (consisting of earth-material); the *second* man (not the first) is of heavenly origin.” — ἐκ γῆς χοϊκός] Origin and material nature. Comp. Gen. ii. 7, χούν

¹ There exists no ground for assuming a different conception of the corporeity of the risen Christ before His resurrection on the part of Paul than on the part of the evangelists. It is true that Paul mentions the appearances of the Risen One, ver. 5 ff., in such a way that he speaks of the appearance *after* the ascension, ver. 8, no other-wise than of those which preceded it. But he had there no *ground* for drawing any such distinction, since it only concerned him generally to enumerate the appearances of the *Risen One*, while for his purpose it was all the same which of them had taken place before and which after the ascension.

² See also Ernesti, *loc. cit.* p. 126.

λαβὼν ἀπὸ τῆς γῆς; Eccles. iii. 20, xii. 7; 1 Macc. ii. 63. That the article (John iii. 31) was not required with γῆς (in opposition to van Hengel, who, on account of the lacking article, explains it, *terrenus* sc. *terram sapiens*; and then χοϊκός; *humilia spirans*) is clear not only in general (see Winer, p. 114 [E. T. 149]), but also from passages such as Wisd. xv. 8, xvii. 1; Ecclus. xxxvi. 10, xl. 11. It may be added, that since, by the words ἐκ γῆς χοϊκός, Adam's body is characterized as ψυχικὸν σῶμα, as in ver. 45, and the psychical corporeity, again, taken purely in itself (without the intervention of a modifying relation), includes mortality (ver. 44), it is clear that Paul regards Adam as *created mortal*, but so that he *would have become immortal, and would have continued free from death, if he had not sinned*. The protoplasts are accordingly in his eyes such as under an assumed condition *potuerunt non mori*, which, however, through the non-fulfilment of this condition, i.e. through the Fall, came to nothing; so that now *death*, and that as a *penalty*, came to be a reality,—a view which agrees alike with his own doctrinal statement, Rom. v. 12,¹ and also with Genesis. For had the protoplasts not sinned, they would, according to Genesis, have remained in Paradise, and would have become immortal (Gen. iii. 22) through the enjoyment of the tree of life (Gen. ii. 9), which God had not forbidden to them (Gen. ii. 16, 17). But they were driven out of Paradise, before they had yet eaten of this tree (Gen. iii. 22); and so, certainly, according to Genesis also, through sin came death into the world as the penalty appointed for them by God (ii. 17). Comp. Augustin, *De pecc. meritis et remiss.* i. 5: "ipsum mortale non est factum mortuum nisi propter peccatum;" see, too, Ernesti, *l.c.* p. 248 f.; Ewald, *Jahrb.* II. p. 153 f. — ἐξ οὐρανοῦ] of heavenly derivation. This applies to the *glorification of the body* of Christ,²

¹ In connection with this, no difficulty whatever is occasioned by the ἐφ' ᾧ πάντες ἥμαρτον, Rom. v. 12, according to its correct interpretation, which does not make it refer to the individual sins of the posterity; see on Rom. *l.c.* The Pelagian view, that Adam, even if he had not sinned, would have died, is decidedly against the Pauline doctrinal conception. This in opposition to Schleiermacher, Neander, and others; especially, also, against Mau, *v. Tode, d. Solde der Sünde*, 1841.

² Hence Gess (*v. d. Person Chr.* p. 75) very irrelevantly objects to the reference to the body of Christ, that that body was not from *heaven*, but from the seed of *David*. Delitzsch (*Psychol.* p. 334 ff.), by referring ἐξ οὐρανοῦ back to the incarnation, which is contrary to the context, mixes up things that differ. Beyschlag (comp. also his

originating from heaven, *i.e.* wrought by God (comp. 2 Cor. v. 2), in which glorified body He is in heaven, and will appear at His Parousia (comp. Phil. iii. 20). Comp. on ver. 45. According to de Wette (comp. also Beyschlag in the *Stud. u. Krit.* 1860, p. 437 f., and *Christol.* pp. 228, 242), it applies to the *whole personality* of Jesus, "which, through its preponderating spirituality, has also a spiritual body," or to the heavenly origin characterizing the nature of the whole person (Beyschlag). But the above-given definite reference is the only one which corresponds, in accordance with the text, to the contrast of ἐκ γῆς χοϊκός, which applies to the formation of Adam's *body*, as well as to the whole point of the development (σῶμα πνευματικόν). Van Hengel is wrong in seeking to conclude from the absence of the article here also, that the *heavenly dignity* of Jesus is meant. Comp. 2 Cor. v. 2; Gal. i. 8. Paul has the article before οὐράνός or οὐρανοί, after ἐκ or ἀπό, only in 1 Thess. i. 10.—No predicate in the second clause corresponds to the χοϊκός of the first half of the verse,¹ because the *material* of the glorified body of Christ transcends alike conception and expression.

Ver. 48. Application to our present and future bodily nature. We are to supply simply ἐστί and εἰσί. — ὁ χοϊκός] *Adam*. — οἱ χοϊκοί] all *Adam's posterity*, as such, in so far as they have the same material nature with their first father. This common nature is the *psychical corporeity*. — ὁ ἐπουράνιος] *He who is in heaven* (comp. the frequent ἐπουράνιοι θεοί in Homer; Matt. xviii. 35; Phil. ii. 10; 2 Macc. iii. 39; see also on ver. 40), *i.e.* *Christ*; not, however, as the *heavenly archetype of humanity*, as which He was pre-existent in God (Beyschlag), but as *the exalted to heaven*, Phil. ii. 9; Eph. iv. 8 ff. — οἱ ἐπουράνιοι] These are the risen Christians, inasmuch as they shall be citizens of the heavenly commonwealth, Phil. iii. 20; Heb. xii. 22; 2 Tim. iv. 18. The common nature of the ἐπουράνιος and the ἐπουράνιοι is the *pneumatic body*. Comp. Phil. iii. 21. Instead of referring the two-

Christol. p. 226) finds in our text a *heavenly humanity* of Christ (human pre-existence); but the connection and the contrast lead us only to the heaven-derived body of the risen and exalted One. Comp., too, Hofmann and J. Müller, *v. d. Sünde*, p. 412, ed. 5; Weiss, *bibl. Theol.* p. 315 f.

¹ Delitzsch, *Psychol.* p. 336, prefers the Marcionitic reading: ὁ δεύτερος κύρ. ἐξ οὐρ., *i.e.* *the second is Lord from heaven*. According to the critical evidence, this reading deserves no consideration. Offence was taken at ἀνθρώπος.

fold resemblance in kind to the nature of the *body*, Hofmann makes it refer to the nature of the *life*,—on the one side, sinfulness and nothingness; on the other side, holiness and glory. But the matter is thus turned to its *ethical* side, which Paul cannot have in view here in accordance with the whole connection, which has to do only with the twofold bodily condition—that belonging to the first, and that to the last Adam. This also in opposition to van Hengel.

Ver. 49. The *Recepta* *φορέσομεν* is to be retained (see the critical remarks), for which van Hengel, too, decides, although taking τ. *εἰκόνα* in the moral sense. An exhortation (*φορέσωμεν*, defended by Hofmann) lies all the more remote from the connection, seeing that Paul proceeds in his development of the subject with *καί*, and it is certainly not the *ethical*, but the *physical* conception of *εἰκών* which is prepared for by what precedes (see still *τοιούτοι*, ver. 48); also in what follows, ver. 50, it is not an *ethical*, but a *physiological* relation which is expressed. Beza says well, in opposition to the reading *φορέσωμεν* and its interpretation: “Hoc plane est detortum, quum res ipsa clamet, Paulum in proposito argumento pergere.” What, namely, was already contained in ver. 48, he now expresses in a yet more definite and concrete way (hence, too, passing over into the first person), bringing out with much emphasis the full meaning of the weighty statement, thus: *And as we have borne* (before the Parousia) *the image of the earthly* (of Adam),—*i.e.* the psychical body which makes us appear as like in kind to Adam,—*so shall we* (after the Parousia) *bear also the image of the heavenly* (of Christ), *i.e.* the pneumatic body. Paul transfers himself and his readers to the turning-point of the Parousia, from which the *aoiist* dates backward in the *αἰὼν οὖτος*, and the *future* forward in the *αἰὼν μέλλον*.—To extend the “*we*” to *all men* (Krauss) is forbidden by the whole context, and would presuppose the idea of the *ἀποκατάστασις πάντων*.—Regarding *φορεῖν*, the *continuous* *φέρειν*, see on Rom. xiii. 4.

REMARK.—Adopting the reading *φορέσωμεν*, we should not, with Bengel, import the idea of a *promise*, but take it as *hortative*, with Chrysostom, Theophylact, Erasmus, *al.*, including Hofmann, so that *εἰκών* would fall to be understood *ethically*. *Εἰκόνα δὲ χοϊκοῦ τὰς φαύλας πράξεις λέγει· εἰκόνα δὲ τοῦ ἐπουρανίου τὰς ἀγαθὰς*, Theophylact. In connection with this Hofmann takes *καθώς* *argumentatively*

(comp. on Phil. i. 7, ii. 12): "*seeing that* we have borne . . . so must we now also *be willing to bear* . . ." But that *καθώς* is the ordinary *as* of comparison, is shown by the two comparative clauses in ver. 48, and by the annexing of the *καθώς* to them by the simple *καί*, which continues the comparison in the way of assertion. Moreover, *φορέσωμεν* would, in fact, not mean, "*we must be willing to bear*," but, "*let us bear*."

Ver. 50. The discussion regarding the nature of the resurrection body is now closed with a negative axiom, which serves to confirm the *φορέσωμεν τ. εἰκ. τ. ἐπουρ.*¹ But this (in order to add yet this general statement in confirmation of what has just been said) *I assure you of*. Comp. vii. 29. The sense of a *concession* (for the spiritualistic opponents, so Usteri, Billroth, Olshausen) is imported into the context and the simple *φημί*. According to van Hengel, Paul writes to *obviate* a misapprehension; his readers were not to think that the *φορέσωμεν κ. τ. εἰκόνα τοῦ ἐπουρανίου* consisted in the fellowship of the flesh and blood, which Christ had before and after His resurrection. But there was no occasion presented for such an opinion, since the Christian belief was assured that the heavenly Christ has a glorified body (Phil. iii. 21). Hofmann (following Beza) refers *τοῦτο* to *what precedes*, and takes *ὅτι* as introducing the *ground*, *why* the apostle has uttered vv. 46–49. But this ground is of a positive nature, and does not lie in the merely negative thought ver. 50, but much deeper, namely, in the Scriptural (ver. 45) relation of the bodily condition of the earthly and of the heavenly Adam. — *σὰρξ κ. αἷμα*] *i.e.* the bodily nature which we have in this temporal life, the chief constituents of which are flesh and blood,² the latter as the seat of life. *Τὴν θνητὴν φύσιν καλεῖ ἀδύνατον δὲ ταύτην ἐτι θνητὴν οὖσαν τῆς ἐπουρανίου βασιλείας τυχεῖν*, Theodoret. Comp. vi. 13. *Σ. κ. αἷμα* is just as little to be taken in the *ethical*

¹ According to Tischendorf and Ewald, ver. 50 begins already the new section, and would thus be the introduction to it. Likewise suitable; still at vii. 29 also *τοῦτο* ἔτι *φημί* serves to confirm what has preceded it.

² It is not to the body as such that participation in the Messianic kingdom is denied, but to the *present* body consisting of flesh and blood. Jerome says well: "*alia carnis, alia corporis definitio est; omnis caro est corpus, non omne corpus est caro.*" In harmony with our passage we should have to read in the third article [of the "Apostles' Creed"] "*resurrection of the body*," instead of "*resurrection of the flesh*." The conception "*glorified flesh*" is for the apostle a *contradictio in adjecto*, which cannot even be justified from his doctrine of the Lord's Supper.

sense, which *σάρξ* by itself elsewhere has, as is *φθορά* afterwards (in opposition to Chrysostom, Theophylact, *al.*) — *οὐδέ]* and not, still dependent upon *ὅτι*. This second half of the verse forms with the first a *parallelism*, in which the first clause names the concrete matters, and the second one the *general* class (the categories in question), to which the former belong. The *φθορά*, *i.e.* according to the context (comp. ver. 42), the *corruption* (and to this category flesh and blood belong, which fall a prey to corruption), *inherits* not the *incorruptibility*, to the realm of which belong the relations of the Messianic kingdom, and in particular the glorified body of the sharers in the kingdom. The *abstract* nouns instead of *τὸ φθαρτὸν* and *τὸ ἀφθαρτον* have a certain solemnity. Comp. Dissen, *ad Pind.* p. 476: “Sublimitatem et *πάθος* adjuvant abstracta sic posita pro concretis.” Regarding *κληρονομ.* of the entrance upon the *Messianic* possession, comp. vi. 9; Gal. iii. 29. The *present* sets what is *sure and certain* before us as present.

Ver. 51. After Paul has with the weighty axiom in ver. 50 disposed of the question *ποιῶ δὲ σώματι ἔρχονται*, which he has been discussing since ver. 35, a new point, which has likewise a right withal not to be left untouched in this connection, however mysterious it is, now presents itself for elucidation, namely, *what shall happen in the case of those who shall be yet alive at the Parousia*. This last, as it were, appended part of his discussion begins without transition in a direct and lively way (*ἰδού*), designated too as *μυστήριον*, as *dogma reconditum*, the knowledge of which Paul is conscious that he possesses by *ἀποκάλυψις*.¹ See on Rom. xi. 25. — *πάντες μὲν οὐ κοιμ. κ.τ.λ.*] is held by the commentators to mean: *we shall indeed not all die, but all shall be changed*. They either assume a transposition of the negation (so the majority of the older expositors, following Chrysostom, also Heydenreich, Flatt, Osiander, Reiche, and van Hengel); or they hold that Paul had *ἀλλαγ.*, upon which all the emphasis lies, already in his mind in connection with the first *πάντες*: “*We all—shall not indeed die until then, but notwithstanding—all shall be changed,*” Billroth, whom Olshausen, de Wette, Maier, follow; or (so Rückert) the meaning is: *die indeed we shall not*

¹ Not “a half confession that now there comes a *private* opinion” (Krauss, p. 169), which he only with reluctance gives to the public. Comp. also, as against this view, 1 Thess. iv. 15: *ἐν λόγῳ κυρίου*.

all, etc., so that, according to this view, in pure Greek it would be said: *κοιμηθησόμεθα πάντες μὲν οὐ*.¹ Three makeshifts, contrary to the construction, and without proof or precedent, in order to bring out a meaning assumed beforehand to be necessary, but which is incorrect, for Paul after ver. 52 can only have applied *ἀλλαγησόμεθα* to those still living at the *Parousia*, and not, as according to that assumed meaning must be the case, to those already dead. The result of this is, at the same time, that the subject of *οὐ κοιμ.* and *ἀλλαγ.* must be *Paul himself, and the whole of those who, like him, shall yet witness the Parousia* (comp. 1 Thess. iv. 17: *ἡμεῖς οἱ ζῶντες*), as could not but be clear to the reader from *ἀλλαγ.* Hence we must interpret strictly according to the order of the words: *we shall indeed all not sleep* (*i.e.* shall not have to go through the experience of dying at the *Parousia*, in order to become sharers in the resurrection body, but shall remain alive then), *but shall, doubtless, all be changed*.² Regarding the subject-matter, comp. ver. 53; 1 Thess. iv. 15, 17. This interpretation alone, according to which *οὐ*, in conformity with the quite ordinary use of it (comp. immediately *οὐ δύναται*, ver. 50), changes the conception of the word before which it stands into its opposite (Baeumlein, *Partik.* p. 278), is not merely verbally correct, but also in keeping with the character of a *μυστήριον*; while, according to the usual way of taking it, the first half at least contains nothing at all mysterious, but something superfluous and self-evident. Our interpretation is adopted and defended by Winer since his fifth edition (p. 517, ed. 7 [E. T. 695]), comp. Ewald and Kling;³ but it is contested by Fritzsche, *de conform.* *Lachm.* p. 38; Reiche, *Commentar. crit.*; de

¹ Comp. Hofmann's earlier interpretation (in the *Schriftbew.* II. 2, p. 654): "Collectively we shall not sleep, but we shall be changed collectively." Now (*heil. Schr. d. N. T.*) the same writer follows Lachmann's reading, which, however, he punctuates thus: *πάντες μὲν κοιμηθησόμεθα οὐ, πάντες δὲ ἀλλαγ.*, whereby, on the one hand, the universality of the dying is denied, whereas on the other the universality of the change is affirmed. Against this interpretation, apart from the critical objections, it may be urged, as regards the sense, that *ἀλλαγ.* cannot be predicated of the dead along with the rest (see ver. 52), and as regards linguistic usage again, that to place the *οὐ* after the conceptions negated by it (Baeumlein, *Partik.* p. 307 f.) is foreign throughout to the New Testament, often as there was opportunity for placing it so.

² *εἰς ἀφελασίαν μεταπεισῖν*, Chrysostom.

³ Comp. also Holtzmann, *Judenth. u. Christenth.* p. 565.

Wette, van Hengel, Hofmann, Hoelemann, *neue Bibelstud.* p. 276 ff., who, it may be added, looks upon the passage as regards text and interpretation as a "still uncertain" one, but decidedly denies that there is here or in 1 Thess. iv. an expectation of the Parousia as *nigh at hand*. The objections raised against our view are insufficient; for (a) something absurd would result from it only on the supposition of the subject being *all Christians* or Paul and *all his readers*; (b) to make πάντες refer to the whole category of those among whom Paul reckoned himself, that is, to all *who should still live to see the Parousia*, of whom the apostle says that they shall not attain to the new body by the path of death, is not only not inadmissible, but is established in accordance with the context by the predicate ἀλλαγησ., which does *not* include the process of the resurrection (ver. 52); (c) the LXX. Num. xxiii. 13 cannot be used to support the reference of οὐ to πάντες, for in the words of that passage: πάντας δὲ οὐ μὴ ἴδῃς, the well-known use of οὐ μὴ testifies irrefragably in favour of the connection of the negation, not with πάντας, but directly with the verb. Equally unavailable is the LXX. Josh. xi. 13, where by πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπρησεν it is declared of *the whole* of the hill-cities that Israel left them unburnt, so that the negation thus belongs to the verb alongside of which it stands. In Ecclus. xvii. 30 also the words οὐ δύναται (it is impossible) belong to each other; in John iii. 16, vi. 29, again, the mode of expression is quite of another kind (in opposition to Buttmann, *neut. Gr.* p. 106 [E. T. 121]). In our text the repetition of πάντες ought to have sufficed of itself to prevent misapprehension of the plain meaning: all we shall at the return of the Lord, in order to our entering glorified into His kingdom, not need first to fall asleep, but shall all be changed living (ver. 52), so that our ψυχικὸν σῶμα shall become a πνευματικόν.

Ver. 52. Ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθ.] A double, because a thoroughly designed and extremely exact description of *the suddenness* of the ἀλλαγησ., which is meant wholly to exclude even the possibility of those still alive having first, perhaps, to die at the Parousia, in order to come into the resurrection-life. — ἄτομον, *what is indivisible*, an atom (Plato, *Soph.* p. 229 D), is here a little indivisible *point of time*. ἐν ἀτόμῳ ἐν ῥιπήματι, Hesychius. Comp. the phrase, current in Greek writers, ἐν

ἀκαρεῖ (Lucian, *As.* 37; Alciphron. iii. 25). — ἐν τῇ ἐσχ. σάλπιγγι] *at the last trumpet*, while it is sounded (by an archangel). See Winer, p. 361 [E. T. 482]. Comp. ἐν αὐλοῖς, Pindar, *Ol.* v. 45. Paul might also have written: ἀπὸ . . . σάλπιγγος, Polyb. iv. 13. 1. Regarding the subject-matter, comp. 1 Thess. iv. 16, and Lünemann and Ewald on that passage. The *last trumpet* is *that sounding at the final moment of this age of the world*. It does not conflict with this statement, if we suppose that Paul conceived the second resurrection also (ver. 24) to take place with trumpet-sound, for ἐσχ. has its temporal reference in αἰὼν οὗτος. De Wette (so, too, in the form of a suggestion, Vatablus; and comp. previously, Theodoret of Mopsuestia) thinks of the *last among several trumpet-signals*, against which, however, is the simple, not more precisely defined σαλπίζει γάρ which follows. This, too, in opposition to Osiander, van Hengel, Maier, and Hofmann. To understand, with Olshausen, who follows older expositors (τινές even already in Theophylact), the *seventh trumpet*, Rev. viii. 9, with which, along with the trumpets of Jericho, Hofmann also compares it, is to place it on the same level with the visions of the Revelation, for doing which we have no ground, since in 1 Thess. too, *l.e.*, only one trumpet is mentioned, and that one taken for granted as well known. It is true that the Rabbins also taught that God will sound the trumpet *seven times*, and that in such a way that the resurrection will develop itself in seven acts;¹ but this conception, too, was foreign to the apostle, seeing that he represents the rising as an *instantaneous* event without breaks of development. It may be added, that the *trumpet* of the Parousia (see, already, Matt. xxiv. 31) is not to be explained away, either with Wolf and others: “cum signa apparebunt iudicii jam celebrandi,” or, with Olshausen (comp. Maier), of a startling *work of the Spirit*, arousing mankind for a great end. Comp., too, Theophylact, who understands by the σάλπιγξ the κέλευσμα and νεῦμα of God τὸ διὰ πάντων φθάνον; as in substance also Usteri, p. 356, Billroth, Neander, Hofmann.² As regards the phrase in itself, we might

¹ “Primo sono totus mundus commovebitur; secundo pulvis separabitur; tertio ossa colligentur . . . tuba septima vivi stabunt pedibus suis.” See Eisenmenger, *entdeckt. Judenth.* II. p. 929.

² Lange in the *Stud. u. Krit.* 1836, p. 708, thinks of a *revolution of the earth*.

compare the Homeric ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανόσ, *Il.* xxi. 388, where the *thunder* (as signal for the onset) is meant. But the connection gives us no right whatever to assume a non-literal, imaginative representation. On the contrary, Paul has in fact carried with him the conception of the resurrection-trumpet (resting upon Ex. xix. 16) from the popular sphere of conception, attested also in Matt. *l.c.* (comp. 4 Esdr. vi. 24), into his Christian sphere,¹ as he then himself adds forthwith by way of confirmation and with solemn emphasis: σαλπίζει γὰρ κ.τ.λ.] *for the trumpet shall sound, and the dead* (the Christians who have already died up to that time) *shall be raised incorruptible, and we* (who are still alive then) *shall be changed*. The *paratactic* expression (instead of ὅτε γάρ, or some other such form of subordination) should of itself have been sufficient to prevent the divesting the σαλπ. γάρ. of its emphasis by regarding it simply as an introduction to what follows in connection with ἐν τ. ἐσχ. σάλπ. (Hofmann); comp. Kühner, § 720, 4; Winer, p. 585 [E. T. 785]. A special attention is to be given to the σαλπίσ. Instead of ἡμεῖς ἀλλαγ., Paul might have written οἱ ζῶντες ἀλλαγῇσονται; but from his persuasion that he should live to see the Parousia, he includes *himself* with the rest.² Comp. on ver. 51. Van Hengel is wrong in referring οἱ νεκροί to those *now* (when Paul wrote) already dead, and ἡμεῖς to those *now* still alive, of whom a part will then be also dead; ἀλλαγ. can apply only to the change of the *living*. — σαλπίζει (*sc.* ὁ σαλπιγκτής) has become in its use just as impersonal as ὕει, νίφει, *al.* See Elmsl. *ad Heracl.* 830; Kühner, II. p. 36, and *ad Xen. Anab.* i. 2. 17. The form σαλπίσω instead of σαλπίξω is later Greek. See Lobeck, *ad Phryn.* p. 191.

which will be the signal of the advent of Christ. Osiander holds that the *victory over the last enemy* (vv. 25, 27) is pointed at. According to de Wette, it is generally the apocalyptic figure for solemn, divinely-effected catastrophes.

¹ The recognition of this *form of conception* by no means implies that a *dogma* is to be made out of it.

² As in 1 Thess. iv. 15 ff., to which passage, however, this one does not stand in the relation of a further advance of development, or more thorough liberation from Rabbinical reminiscences (Krauss, p. 172); for the two passages agree in substance, and they supplement each other. The incapacity, too, of the flesh for inheriting the kingdom forms the necessary presupposition for 1 Thess. iv. 17. And the restoration of all is not taught even in our passage, ver. 54 f., where the final shout of triumph of the *redeemed* (ver. 26 f.) is heard.

Ver. 53. Confirmation of what has last been said, κ. ἡμεῖς ἀλλαγ., by the *necessity* of this change. — δεῖ] denotes, in accordance with ver. 50, the *absolute* necessity. — τὸ φθαρτὸν τοῦτο] pointing to it; Paul looks, as he writes, at his own body. — ἐνδύσασθαι ἀφθαρσ.] *figurative* description (2 Cor. v. 4) of the *process of change to an incorruptible condition of existence*; ἀθανασίας καὶ ἀφθαρσίας ἐπιούσης αὐτῷ, Chrysostom. The infinitives *aorist* are purposely chosen to denote the instantaneous completion.

Ver. 54. Then, however, when this our change has taken place, shall the dominion of death cease; no one shall die any more. — ὅταν δὲ . . . ἀθανασ.] *an*, as it were, triumphant repetition of the same weighty words. Comp. Bornemann, *Schol. in Luc.* p. xxxix. Theodoret calls the passage a *song of victory*. All the less is the first clause to be rejected, with Hofmann, on critical grounds. The first corrector of **8** has rightly restored it. — γενήσεται] *shall come to pass* (in respect of its contents) the word, *i.e.* it shall become actual,—the written word shall become *fact*. Hofmann wrongly takes it: Men shall then *say so*, as it stands written. Where a λόγος or ῥῆμα *goes forth*, *i.e.* is spoken, there stands along with it the preposition of *direction* (as John x. 35, Luke iii. 2, and frequently; comp. Gen. xv. 1, *al.*), or whence the word comes (as Jer. xxvi. 1), or *through whom* it goes forth (from God; as Hagg. i. 3). It may be added, that they are not *things simultaneous* which are announced in the protasis and apodosis (as Hofmann objects); but when that which is spoken of in the protasis shall have taken place, then, because from this time forward no one shall fall any more under the power of death, shall that be realized, etc. This is the happy *consequence* of that,—the complete victory of the life, which will link itself to that change which shall thus take place in the twinkling of an eye, as to its signal and prelude. — ὁ λόγος] *effatum, oraculum*, 1 Macc. vii. 16; Plato, *Phaedr.* p. 275 B; Pindar, *Pyth.* iv. 105. Comp. Rom. ix. 9; John xii. 38, xv. 25. — κατεπόθη κ.τ.λ.] Isa. xxv. 8, not according to the LXX.,¹ but according to the original text; in quoting which, however, עָלָה is rendered as passive, and נִלְכַּח is expressed in the way in which it is often rendered in other passages, *e.g.* 2 Sam. ii. 26, Job xxxvi. 7, Jer. iii. 5 (but not here), by the LXX.: εἰς νίκος.

¹ Who here translate the words of the prophet incorrectly: κατέπιεν ὁ θάνατος ἰσχύσας.

The meaning is : *Death has been completely done away.* Comp. 2 Cor. v. 4. This being brought to nought is represented under the image of *being swallowed up* (namely, by God ; see the original text). As regards the event itself, comp. Rev. xxi. 4. — εἰς νίκης] *unto victory*, i.e. *so that thereby victory*—namely, of the opposing power of eternal life in the future Aeon—is established ; εἰς, in the sense of the result.¹ Comp. Matt. xii. 20. Νίκος is a later form, in place of the old νίκη. See Hermann, *Diss. de Orph.* p. 821. — Since the personified θάνατος is, according to the context, bodily death and nothing more, this passage also (comp. ver. 26) is of no avail for the establishment of the doctrine of restoration (in opposition to Olshausen). Comp. on vv. 22, 28. The passages from the Rabbins, who likewise, upon the ground of Isa. l.c., teach : “ *in diebus ejus (Messiae) Deus S. B. deglutiet mortem,*” may be seen in Wetstein.

Ver. 55. Exulting exclamation of joy from the apostle (comp. as to ποῦ, Rom. iii. 27 ; 1 Cor. i. 20), who transfers himself into that blessed future of the γενήσεται κ.τ.λ., ver. 54,² and breaks out, as it were, into an ἐπινίκιον. In doing so, he makes words from the LXX. Hos. xiii. 14 his own, with free alteration. This great freedom in availing himself of the passage almost solely in respect of the assonance of the words, and the whole lyrical cast of the outburst, make it less likely that ver. 55 is still *part of the quotation* (the common view ; but see, in opposition to it, van Hengel). — τὸ κέντρον] Paul images to himself death as a beast with a deadly sting (a scorpion, or the like). Billroth, following Schoettgen, thinks of a *goad*, which death uses in order to cultivate its field. But this conception is not in the least recalled by the context. Olshausen, too, is wrong in holding that τὸ κέντρον denotes that which elicits the forthputting of strength : “ *sin*

¹ According to Osiander, εἰς is *local* ; so that νίκης is presented under the image of a wild beast, which swallows up its prey. Against this view there is, first, the absence of the article ; secondly, εἰς (we should have expected ὑπὸ, comp. Polyb. ii. 41. 7) ; lastly, the τὸ νίκης which follows vv. 55, 57. — Luther's gloss puts it happily and graphically : “ *Death lies undermost, and has now no strength left ; but life lies uppermost, and says, Victory !*”

² So, rightly, Chrysostom and Theophylact. According to van Hengel, Paul is speaking of the *present* life, namely, of the joy of *hope*. But it is just the *boldness* of the flight of thought which is the most Pauline feature in our passage. The κέντρον also is taken in too weak a sense by van Hengel, namely, in that of only a hurting, not a deadly sting, by which, in his view, the *terrors* of death are meant.

awakens the sleeping strength of death, and the law, again, that of sin." Then, plainly, τὸ κέντρον τοῦ θανάτου, ver. 56, would be that which stings death, which is impossible according to ver. 55! — In the second question, according to the *Recepta ποῦ σου*, ἤδη κ.τ.λ., the (personified) *Hades* is looked upon as having lost the victory; for it has not only had, in virtue of the resurrection of the bodies, to render up the souls of the departed which lay under its power, but it receives no other souls into its power any more. According to the reading: ποῦ σου, θάνατε κ.τ.λ. (see the critical remarks), the new element, which comes as a climax, is brought forward in τὸ νῆκος by way of addition, after a bold repetition of the same address; so that, putting aside the interrogative form, the meaning of the triumphant outburst is: *Thou death stingest no more*, for no one dies henceforth; *thou death hast lost the victory*, for the power of eternal life has won it over thee.

Ver. 56 f., still retaining the conception of the κέντρον and the νῆκος, points, by way of happy conclusion (not as introduction to the admonition which follows, as Hofmann would have it), to the firm dogmatic ground upon which this certainty of future victory rests in a connected view of the gospel. "Seeing that death slays through *sin* (Rom. v. 12), and sin, again, is powerful through the *law* (Rom. vii. 7 ff.), it is thus certain that God gives us the victory over death through Jesus Christ." Christ, that is to say, has indeed blotted out sin through His *ἱλαστήριον*, has risen for our righteousness' sake; and has thus withdrawn us from the curse of the law, and withdrawn us by His Spirit from its power to stir up and promote sin (Rom. viii. 1 ff.). In this proof set forth by the apostle, the *summary of his whole gospel* is contained. The *form*, however, is not argumentative, but, in correspondence with the elevated and emotional tone of the passage, such that shadow and light are placed *beside* each other, but with the light breaking forth after the darkness, as in Rom. vii. 25, in the shape of a *cry of thanksgiving*. — τῷ διδόντι. *present*; for this future victory of life over death is for us sure and certain.

Ver. 58. Closing admonition, drawn in the way of inference by ὥστε from τῷ διδόντι ἡμῖν τὸ νῆκος διὰ κ.τ.λ. "Therefore—because you are sure of the victory—*be steadfast*," etc. The εἰδότες κ.τ.λ., which glances back upon that sure νῆκος, testifies in favour of this reference of ὥστε; hence we have no adequate

ground for referring ὥστε to the whole section (de Wette, van Hengel, *al.*), nay, even for making it extend to the whole Epistle (Hofmann). — ἐδραῖοι, ἀμετακίν.] Comp. Col. i. 23. To conceive of the readers as ethical *athletes* (Beza), is not suggested by the context. What is expressed is *Christian perseverance* in general, under the figure of *standing firm*, comp. vii. 37 (opposite : σαλεύεσθαι, comp. Theodoret), in connection with which, again, ἀμετακίν. presents the perseverance more precisely as *unseduceableness*, both being in opposition to the possible seductions through the deniers of the resurrection. Comp. on ἀμετακίν., Plato, *Ep.* vii. p. 343 A ; Dion. Hal. i. p. 520 ; and on both words, Arist. *Eth.* ii. 4. 3. — περισσεύοντες ἐν τῷ ἔργῳ τ. κ. πάντ.] *abounding in the work of the Lord, i.e. exceedingly active and energetic therein, always.* This more precise definition of περισσ. is confirmed by the correlative ὁ κόπος ὑμῶν (your pains and labour) ; ἐν, again, denotes the definite *sphere, wherein*, etc. Comp. 2 Cor. viii. 7 ; Phil. i. 26 ; Col. ii. 7 ; Rom. xv. 13. The ἔργον τοῦ κυρίου is *the work which is carried on in the service of Christ.* Comp. xvi. 10. *His* is the work, in which His people labour. And they labour therein, each according to his different calling, by the active fulfilment of His will as *servants of the Lord* (xii. 5). The three points, ἐδραῖοι, ἀμετακ., περισσ. κ.τ.λ., form a *climax*. — εἰδότες] *since ye know* (comp. Rom. v. 3 ; 2 Cor. i. 7, iv. 14) ; it introduces the motive, so significant in this connection, to follow the περισσ. ἐν τ. ἐ. τ. κ. ; ὁ κόπος ὑμῶν, *your painstaking labour*, which is devoted to the ἔργον τ. κυρίου. — κενός] *in vain, i.e. without result.* Comp. ver. 10 ; 1 Thess. iii. 5. So would the labour be, if there were no resurrection and no victorious consummation of eternal life, because then the blessed reward of the labour would remain unattained, namely, the salvation of the Messianic kingdom which is destined for the labourer. Rom. ii. 7 ; 2 Tim. ii. 12 ; Jas. i. 12, *al.* — ἐν κυρίῳ] is not to be connected with ὁ κόπος ὑμ., but with οὐκ ἔστι κενός. It depends *upon Christ*, that your labour is not fruitless ; for in Him the resurrection (ver. 22) and the Messianic σωτηρία have their causal basis, vv. 17–19 ; Acts iv. 12 ; Rom. v. 9 f., vi. 22, 23, x. 9, *al.*

CHAPTER XVI.

VER. 2. σαββάτου] recommended by Griesb., adopted also by Lachm. Rück. Tisch., following A B C D E F G J \aleph^{**} 17, Syr. Vulg. Chrys., *al.* Elz. and Scholz, however, have σαββάτων, an alteration in accordance with passages such as Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1. — Ver. 7. Instead of the second γάρ, Elzevir has δέ, against decisive evidence. An alteration to express the antithesis. — ἐπιτρέπη] Lachm. Rück. Tisch. read, as approved previously by Griesb.: ἐπιτρέψῃ, following A B C J \aleph , min. Chrys. Theoph. ms. Rightly; comp. Heb. vi. 3. — Ver. 17. ὑμῶν] ὑμέτερον should be adopted, according to preponderant evidence; and comp. Phil. ii. 30. — Instead of οὗτοι, A D E F G, 64, Vulg. Chrys. Oec. Ambrosiast. have αὐτοί, which is recommended by Griesb. and adopted by Lachm. Rück. Tisch. Rightly; the external evidence is considerable enough, and οὗτοι might easily be written on the margin by way of gloss. — Ver. 19. In place of Πρίσκιλλα we should write Πρίσκα, with Tisch., following B \aleph , 17, and several vss. Pel. The former name was taken from the Acts. — Ver. 22. Ἰησοῦν Χριστόν in Elz. after κύριον (against A B C* \aleph^{*} and several min. Aeth. Copt.) is an old, readily-occurring addition.

Vv. 1–9. *Regarding the collection* for Jerusalem; doubtless (comp. vii. 1, viii. 1, xii. 1) occasioned by a question in the Corinthian letter.

Ver. 1. The construction may be: ὥσπερ περὶ τῆς λογ. διέτ. ταῖς ἐκκλ. τῆς Γαλ., οὕτω κ.τ.λ. Comp. 2 Cor. ix. 1; also 1 Cor. xii. 1. Still περὶ . . . ἁγίους may also be taken *by itself* (de Wette and others), comp. ver. 12, vii. 1, viii. 1. We cannot, indeed, decide, but the latter is more in harmony with the inartificial movement of the epistolary style. — λογία συλλογῇ, Suidas, comp. Hesychius. Without example elsewhere save in the Fathers. — εἰς τοὺς ἁγίους] *i.e.* εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ, Rom. xv. 26. This detail, however, was obvious of itself to the readers; the assumption that οἱ ἅγιοι by itself

denoted the *mother church* (Hofmann)¹ is neither necessary nor capable of proof; they are the *ἄγιοι who are known*; the readers were acquainted with the fact, for *whom* the apostle made the collection. — The *poverty* of the church at Jerusalem explains itself in part from the community of goods which had formerly² subsisted there (see on Acts ii. 44 f.). This poverty itself, along with the high interest excited by what was in truth the mother church of the whole of Christendom, as well as Gal. ii. 10, and generally Paul's love for his people (Rom. ix. 3), which made sacrifices with joy, form a sufficient explanation of his great zeal in their support, and of his delivering over the sums raised in person, notwithstanding of the dangers which he saw before him. Rückert's view (comp. also Olshausen), that Paul desired to appease the minds of the Jewish Christians there which were embittered against him, before he journeyed into the west, has no trace whatever of its existence either in the Acts or the Epistles. See, on the contrary, Acts xxi. 17–24. Rückert even asserts that such a reason alone could justify him in undertaking so perilous a journey. But see Acts xx. 22–24. — τῆς Γαλατ.] whether from Ephesus by messengers, or in person on the journey mentioned in Acts xviii. 23 (Osiander, Neander, Wieseler), or by letter (so Ewald), must be left undecided. In the Epistle to the Galatians preserved to us there is no mention of this collection; for Gal. ii. 10 is of *general* import, although it is the basis of the apostolic διατάσσειν, as well as the special warrant for it. For the rest, Bengel aptly says: "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, et Macedonum Romanis proponit, 2 Cor. ix. 2; Rom. xv. 26. Magna exemplorum vis." But a proof, too, how Paul sought to foster the *community* of life and effort in his churches (comp. Lechler, p. 364 f.), and how the appointed *mode* of doing so had already approved itself.

Ver. 2. Κατὰ μίαν σαββάτου] *on each first day of the week*. A Hebraism very common in the New Testament, in accordance with the Jewish custom of designating the days of the week by

¹ See in opposition to this explanation of οἱ ἄγιοι, which was previously proposed by Wieseler also, Riehm, *Lehrbegr. d. Hebr. Br.* p. xviii. ed. 2.

² The community of goods cannot by this time have subsisted any longer; otherwise it could not have been said, Rom. i. c., τοὺς πτωχοὺς τῶν ἁγίων. See Acts iv. 34.

שבת, אחר בשבת, etc. Lightfoot, *Hor. ad Matth.* xxviii. 1. The singular of σαββ. also means *week*, as in Mark xvi. 9; Luke xviii. 12. — It does not, indeed, follow from this passage in itself that the Sunday was already observed at that time by assemblies for the worship of God, although this is to be assumed from other indications (see regarding this on Acts xx. 7); for παρ' ἐαυτῷ τιθέτω cannot refer to the laying down of money in the assembly (Estius, Bengel, Mosheim, *al.*); but no doubt it does show that to the Christian consciousness it was a holy day in whose consecration the appropriateness of such works of love was felt, τὰ γὰρ ἀπορρήτα ἀγαθὰ καὶ ἡ ρίζα καὶ ἡ ἀρχὴ τῆς ζωῆς ἡμετέρας ἐν ταύτῃ γέγονεν, Chrysostom. — παρ' ἐαυτῷ τιθέτω κ.τ.λ.] *let him lay up in store at home whatever (quodcunque) he succeeds in, i.e. if he has success in anything, let him lay it up (i.e. what has been gained thereby), comp. expressions such as in John xii. 5; Matt. xix. 21, etc. Comp. Herod. vi. 73: Κλεομένει εὐδώθη τὸ πρῆγμα. Ecclus. xi. 16, xxxviii. 14, xli. 1; Tobit iv. 19; 3 John 2. To supply θησαυρίζειν after εὐοδ. (Hofmann) is superfluous. Explanations such as quod ei placuerit (Vulgate,¹ Erasmus, *Paraphr.*, Luther, *al.*), and that of Billroth and Rückert, following older interpreters: *what is possible for him without burdening himself*, are not in accordance with the literal sense of εὐοδώ (see on Rom. i. 10). παρ' ἐαυτῷ: *at home, chez lui*, see on Luke xxiv. 12. Loesner, *Obs.* p. 297. θησαυρίζων: “*paulatim cumulum aliquem faciens*,” Grotius. — ἵνα μὴ κ.τ.λ.] *in order that gatherings be not made, when I shall have come. The collection was to be then so far already made, that every one would only have to produce what he had already gathered together week by week out of his profits in trade. By this whole injunction Paul doubtless had in view both the enlargement and the acceleration in due season of the collection.**

Ver. 3. Οὓς ἐὰν δοκιμ.] *whomsoever you shall consider fit.* Paul thus makes the appointment of the persons who were to bring the money dependent upon the choice of his *readers*; hence Grotius observes: “*Vide, quomodo vir tantus nullam suspicioni rimam aperire voluerit.*” It is possible, however, that he had never thought of that; for it was quite natural for him, with his

¹ The Vulgate, perhaps, may have read εὐδοκῇ. Comp. the Gothic: “*thatei vili*” (what he will).

fine practical tact, not to anticipate the givers as respects the transmission of their gifts. — δι' ἐπιστολῶν] *by means of letters*, by my giving them letters along with them to express their mission. Comp. Winer, p. 356 [E. T. 476]. The *plural* might denote the category (by way of letter), and thus only one letter be meant (Heumann); but there is nothing to *compel* us to depart from the plural sense, for Paul very reasonably might design to write different letters to *several* persons at Jerusalem.¹ Δι' ἐπιστ. is to be connected with what follows (Chrysostom, Theophylact, and the majority of modern expositors), and it is *put first*, because Paul has already in his mind the other possible alternative, that *he himself* may make the journey. The majority of the older editors (except Er. Schmid), also Beza, Calvin, Estius, *al.*, connect it with δοκιμ.: “quos Hierosolymitanis per epistolas commendaveritis,” Wetstein. But in that case the πέμψω would surely be somewhat meaningless! No; the *bearers* of the collection are to be chosen by the *givers*; but it is Paul, as the originator and apostolically commissioned steward (Gal. ii. 10) of the collection, who *sends* the money. — τὴν χάριν ὑμ.] *your love-gift, beneficium*. Comp. 2 Cor. viii. 4, 6, 7, 19. “Gratiosa appellatio,” Bengel; comp. Oecumenius; Xen. *Ag.* iv. 4 f., *Hier.* viii. 4; *Eccles.* iii. 29, xxx. 6, xxix. 15; 4 *Macc.* v. 8.

Ver. 4. *In case, however, of it* (what is being spoken of, *i.e.* the result of the collection) *being worthy that I too should journey* (to Jerusalem),² *then they shall journey with me*. The genitive τοῦ πορεύεσθαι depends upon ἄξιον. Comp. Fritzsche, *ad Matth.* p. 845; Winer, p. 304 [E. T. 408]. — Paul makes his own journeying thither dependent upon the issue of the collection, not, of course, for the sake of *safety* in its conveyance, nor yet because, in

¹ We see, too, from this passage how common it was for the apostle, in the course of his work, to indite letters even to individuals. Who knows how many of such writings of his have been lost! The only letter of the kind which we still have (setting aside the pastoral Epistles), that to Philemon, owes its preservation perhaps solely to the circumstance that it was addressed at the same time to the *church* in the house (Philem. 2).

² It is clear from καὶ πορ. that he will not make the journey *at any rate* (Hofmann), but that he makes it dependent on the above-named circumstance whether *he also* shall journey thither. What a strange state of things, too, would be the result, if he were resolved to journey *at any rate*, but the messengers, in the event of the collection proving a small one, were to make the journey not in his company, but *alone*! Paul assuredly did not contemplate anything so paltry.

the event of a considerable sum being realized, he desired to be independent in connection with the *application* of it, but—which alone results from ἀξίον without arbitrariness—because a scanty sum would have been *disproportionate to an extraordinary mission*. Consideration for the decorum attaching to the apostolic rank underlies his procedure, not the prudential motive: “in order, on this opportunity, to fulfil his purpose of going to Jerusalem (Acts xix. 21), and to prepare for himself there a good reception” (de Wette), or in order by this journey to heal the breach between the Jewish and Gentile Christians (Baur). Bengel says well: “Justa aestimatio sui non est superbia.” At the same time, he will not undertake this charge *alone*; see 2 Cor. viii. 20.

Ver. 5 f. His arrival, which had not hitherto been specifically determined, is now defined by him as respects its time.—ὅταν Μακεδ. διέλθω] According to 2 Cor. i. 15, it had previously been his plan to proceed from Ephesus by Corinth to Macedonia, from Macedonia again back to Corinth, and then onward to Jerusalem. This plan, however, he has altered (see 2 Cor. i. 15, 23 ff.), and he now intends to journey first through Macedonia, and then to Corinth, where he thinks perhaps (τυχόν) to spend some time, or even to winter. In the second Epistle, too, we see him actually engaged on this journey in Macedonia (2 Cor. ii. 13, viii. 1, ix. 2, 4), and upon the way to Corinth (ii. 1, xii. 14, xiii. 1, *al.*). Acts xx. 1, 2, agrees with this.—Μακεδ. γὰρ διέρχ.] is not a parenthesis, but the Μακεδ. put first corresponds to the πρὸς ὑμᾶς δέ which follows, and the διέρχομαι to the παραμενῶ: *for Macedonia I journey through (without halting), but with you will I perhaps remain*. The present διέρχ. designates the future as present in conception, *i.e.* conceived as quite certain. From the erroneous rendering: *I am on my journey through Macedonia*, arose the erroneous statement in the subscription, that the letter was written from Philippi.—παραμενῶ] he remained three months, Acts xx. 2.—ἵνα ὑμεῖς κ.τ.λ.] ὑμεῖς has the emphasis. Were Paul to remain in another church, others would give him the escort; there is something kindly both in ἵνα and in ὑμεῖς, the unprompted thoughtfulness of love.—τυχόν] *forsoan*, only here in the New Testament, very common in Greek writers.—οὗ] As Luke x. 1. Bornemann, *Schol. in loc.*; Kühner, II. p. 318.

Whither his thoughts, however, were *generally* turned at that time, see Acts xix. 21.

Ver. 7. *For it is not my will to see you now in passing.* Since he does not say *πάλιw ἐν παρ.*, but *ἄρτι ἐν παρ.*, no inference can be drawn from this passage to decide the question (see Introduction to 2 Cor. § 2) whether Paul had been already *twice* in Corinth before writing our Epistle to the Corinthians (in opposition to Schrader, Neander, Wieseler, Otto); but he says simply: *it is not his will now to visit the Corinthians only as a passing traveller*, which leaves it quite undecided whether he has already previously visited them once *ἐν παρόδῳ* (so, too, Hofmann) or not. In order rightly to understand the passage, observe that the *ὑμᾶς*, which is put first on that account, has the emphasis, in contrast to the Macedonians. The *Corinthians*, in the journey which he is now about to make, are to have the advantage over the Macedonians, whom he will only see *in journeying through*, ver. 5.¹ According to Billroth and others, the thought is meant to be, that he will not now see them, *as he had formerly intended*, on his journey through (to Macedonia). But in that case he would have written: *ἄρτι γὰρ οὐ θέλω κ.τ.λ.* Regarding *ἐν παρόδῳ*, comp. Thuc. i. 126. 7, v. 4. 5, vii. 2. 3; Polyb. v. 68. 8; Lucian, *D. Deor.* xxiv. 2. — *ἐλπίζω γὰρ κ.τ.λ.*] ground of the *οὐ θέλω κ.τ.λ.*; for he hopes that the Lord will enable him to make a longer visit to the church than merely *ἐν παρόδῳ*, and upon the ground of this hope it is not his will, etc. — *ὁ κύριος*] *Christ*, in whose service the apostle journeys and works (Acts xvi. 7, 10). — *ἐπιτρέψῃ*] *shall have allowed*, *i.e.* shall have given signs of His approval. “*Pia conditio*,” Bengel. Comp. iv. 19.

Vv. 8, 9. Paul now mentions the duration of his present stay in Ephesus, and the reason of it. — *τῆς πεντηκ.*] is the immediately impending festival of Pentecost. See Introduction, § 3. Nothing can be inferred from our text, which contains simply a statement of time, in support of a *Christian* celebration of this festival as already by this time subsisting. — *θύρα γάρ μοι κ.τ.λ.*] The figurative expression (comp. Wetstein) denotes *the opportunity opened before him for working* (otherwise Acts xiv. 27). Comp. 2 Cor. ii. 12, and see on Col. iv. 3. *Μεγάλη* applies to the *extent*, *ἐνεργ.* to the *influence* of the sphere of action offered; the

¹ This also against Otto, *Pastoralb.* p. 356 f.

latter epithet, however, *powerful*, corresponds not to the *figure* but to the *matter*, and even to that only in so far as it is conceived of as immediately *connected* with the opened *θύρα*,—a want of congruity in the animated and versatile mode of representation (comp. Plato, *Phaedr.* p. 245 A : *Μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται*) which occasioned the reading *ἐναργής*, *evidens* (Vulgate, Itala, Pelagius, Ambrosiaster, Beda), which occurs in Philem. 6, and is approved by Beza, Grotius, Bos, and Clericus. As regards the later Greek of *ἀνέωγεν* (instead of *ἀνέφκειται*, as 46, Theophylact and Oecumenius actually read), see Lobeck, *ad Phryn.* p. 157 f. — κ. ἀντικείμε. πολλοί] “quibus resistam. Saepe bonum et contra ea malum simul valde vident,” Bengel.

Vv. 10, 11. Recommendation of Timothy (iv. 17) to be well received and escorted back. He is not the bearer of our Epistle (Bleek), but journeyed through Macedonia (Acts xix. 22), and must arrive in Corinth later than the Epistle. — *ἐὰν δὲ ἔλθῃ*] *if, indeed, he shall have come.* Rückert holds that *ὅταν* would have been more correct. Either one or other was correct, just according to the conception of the writer. He conceives of the arrival of Timothy as conditioned by the circumstances, and therefore places it under the hypothetical, not under the temporal (*ὅταν*), point of view. — *ἵνα κ.τ.λ.*] design of the *βλέπετε*: be careful, *in order that he, etc.* Paul might also have written negatively: *βλέπετε, μὴ ἐν φόβῳ* (ii. 3), or *ἵνα μὴ ἐ. φ.* (2 John 8), etc. The positive expression, however, demands more; his *going out and in* among the readers is to be *free from fear*. Comp. on *γίνεσθαι* with the adverb of the mode of the going out and in, Herod. i. 8, ix. 109; Plut. *Alex.* 69, *Demetr.* 11, *Mor.* p. 127 A; also Plato, *Prot.* 325 B; Tobit vii. 9, 11; 1 Macc. viii. 29. They are so to conduct themselves towards him that he shall not be *intimidated* among them. This peculiar *ἀφόβως*, as well as the reason assigned which follows *τὸ γὰρ ἔργον κ.τ.λ.*, and the conclusion again drawn from it: *μὴ τις οὖν αὐτ. ἐξουθενήσῃ*, make it probable that Paul has in view not the *ill-will of his own opponents*, which his friend might encounter (Osiander, Neander), with which the *τὸ γὰρ . . . ὥς καὶ ἐγώ* does not well agree, but the *youth* of Timothy (1 Tim. iv. 12), on account of which, in a church to some extent of a high-minded tendency, he might easily be not held in full respect, slighted and intimidated. So already

Chrysostom and the majority of interpreters. The conjecture that Timothy was of a timid *nature* (de Wette) is without a trace of historical support, and is superfluous. Regarding τὸ ἔργ. τοῦ κυρ., see on xv. 58. --- ἐν εἰρήνῃ] is not to be explained from the formula: πορεύεσθαι ἐν εἰρήνῃ (so Calvin: "salvum ab omni noxa," comp. Beza, Flatt, Maier), since, on the contrary, the context would lead us to think, in accordance with ἀφόβως and μή τις ἐξουθ., of a *peaceful* escort, a προπέμπειν *in peace and concord*, χωρὶς μάχης κ. φιλονεικίας (Chrysostom, Theophylact). Flatt and Hofmann refer ἐν εἰρ. to *what follows* (*that he may come to me safely and without danger*). But the subsequent reason assigned contains nothing referable to ἐν εἰρήνῃ, which must have been the case, had it been so emphatically put first. Besides, the escort to be given was not for protection, but in testimony of love and reverence. — ἵνα ἔλθῃ πρὸς με] There is implied, namely, in προπέμψατε κ.τ.λ., with its aim as here defined: "in order that he may come (back) to me," the admonition *not to detain him too long in Corinth*—for Paul is *expecting* him. — μετὰ τῶν ἀδελφῶν] Several others, therefore, besides Erastus (Acts xix. 22), had journeyed with Timothy.¹

Ver. 12. Δέ] marks the transition from Timothy to Apollos. — περὶ δὲ Ἀπ. τοῦ ἀδ.] stands independently: *quod attinet ad Apoll.*, as ver. 1, vii. 1. — ἵνα ἔλθῃ κ.τ.λ.] design of the πολλά παρεκάλεσα αὐτόν: *I have advised him much, in order that he should come*, etc. Paul makes this remark: "ne Corinthii suspicentur, ab eo fuisse impeditum," Calvin. Perhaps they had expressly besought that Apollos might be sent to them. — πολλά is *intensive*, as in ver. 19, and often in Greek writers. — μετὰ τῶν ἀδελφῶν] These are the Corinthian Christians, who journeyed back from Ephesus to Corinth with this Epistle. See ver. 17. Here also the words are not to be joined with παρεκάλεσα (Hofmann), but with ἵνα ἔλθῃ κ.τ.λ., beside which they stand. — καὶ πάντως κ.τ.λ.] *And the will was wholly* (out and out) *lacking* ("sermo quasi impersonalis," Bengel) *in order to come now*, comp. Matt. xviii. 14. The *context* compels us to understand θέλημα

¹To refer it to ἐκδίχ.: *I with the brethren* who are here (Bengel and de Wette undecidedly, older interpreters in Calovius, and again Hofmann), has the analogy of ver. 12 against it. It was usual that several should be sent together on such missions.

of the will of *Apollos*, not of *God's* will (Theodoret, Oecumenius, Theophylact, Bengel, Rückert). *καί* does not stand for *ἀλλά* (Beza and others), comp. Rom. i. 13. — *ὅταν εὐκαιρῇ*.] *So soon as he shall have found a convenient time* for it. Regarding the lateness of the word in Greek, see Lobeck, *ad Phryn.* p. 125.

REMARK.—It follows from this passage that Apollos, who by this time must have been again (Acts xviii. 24 ff.) in Ephesus,¹ was neither a faction-maker nor at variance with Paul, for Paul himself plainly regarded his going to Corinth as a thing advantageous and to be desired. Hence, too, the refusal of Apollos is not to be explained from fear of adding new fuel to the party heats, but simply from the contents of the *ὅταν εὐκαιρῇ*. He must have found hindrances for the present in the relations of his work, by which he saw himself detained from the desired journey until a more convenient time, so that he did not yield even to the advice of the apostle. The text tells us nothing further; but the Corinthians themselves might learn more details from the bearers of the Epistle. Van Hengel (*Gave d. talen.* p. 111 f.) brings the refusal into a too arbitrarily assumed connection with the Corinthian misuse of the glossolalia.

Ver. 13 f. In conclusion of the whole Epistle, and without connection or reference to what has immediately preceded, there is now added a concise exhortation which compresses closely together, in five imperatives following each other asyndetically, the whole sum of the Christian calling, upon which are then to follow some personal commendations and greetings, as well as, lastly, the proper closing greeting and the benediction. — The *γρηγορεῖτε* summons to Christian *foresight and soberness*, without which steadfastness in the faith (*στήκ. ἐν τ. πίστ.*) is not possible; *ἀνδρίζεσθε* and *κραταιούσθε*, again, to the manly (“*muliebris enim omnis inconstantia*,” Pelagius) and vigorous resistance against all dangers, without which that steadfastness cannot continue. — *ἀνδρίζεσθαι*] *to bear oneself manfully*, to be manly in bearing and action; only here in the New Testament, but often in classic writers, see Wetstein, and in the LXX. Comp. the Homeric *ἀνέρες ἔστε*, *Il.* v. 529; and see, also, Valckenaer, *ad Herod.* vii. 210; Heind. *ad Plat. Phædr.* p. 239 B. Comp. *ἀνδρικῶς ὑπομεῖναι μάχεσθαι κ.τ.λ.*, Ast, *Lex. Plat.* I. p. 165. — *κρα-*

¹ He seems, however, just when this letter was written to have been absent for a time, since no special greeting is sent from him.

ταιοῦσθε] *be strong*. Comp. Eph. iii. 16 : *δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον*. The verbal form occurs in the LXX. and Apocrypha; not in Greek writers, who say *κρατύνεσθαι*. — ἐν ἀγάπῃ] as in the life-sphere of the whole Christian dispositions and action, chap. xiii., and, in particular, of mutual edification, viii. 1.

Vv. 15–18. Commendation of the three Corinthian delegates who had brought to the apostle the letter of the church; first of all (ver. 15 f.) and chiefly, of *Stephanas* (i. 16) and his house. The special expression which Paul gives (ver. 16) to the commendation of Stephanas must have been grounded in some antagonism unknown to us, which the man had to lament in his work for the church. — παρακαλῶ] The question is, Whether the exhortation itself begins at once with οἴδατε (so that the latter would be *imperative*), or only with ἵνα, so that οἴδατε would be *indicative*, and the passage ending with ἑαυτούς would put forward the motive in the first place? The latter is the *ordinary* view and the only *correct* one, for οἴδατε as an *imperative* form (instead of ἴστε) cannot be pointed out (in opposition to Erasmus, Wolf, Heydenreich); on the supposition of its being *imperative*, εἰδέναι would require to be taken as in 1 Thess. v. 12 (“ut jubeat agnosci bene meritos,” Erasmus); on the view of its being *indicative*, it is the simple *know*. The construction is the ordinary attraction οἰδά σε τίς εἶ, and οἴδατε . . . ἑαυτούς is an auxiliary thought which interrupts the construction (comp. Dissen, *ad Dem. de Cor.* p. 34 b). — ἀπαρχὴ τῆς Ἀχ.] *i.e.* the first family which had accepted Christianity in Achaia; the holy *first-fruits* of the land, in so far as it was destined to become, and was in process of becoming, *Christian*. Comp. Rom. xv. 6. — ἔταξαν] The *plural*, on account of the collective οἰκία. *They have set themselves* (voluntarily devoted themselves and placed themselves at the post) *for the service of the saints*. Instances of τάσσειν ἑαυτὸν in this sense may be seen in Wetstein and Kypke, II. p. 234. Comp. Plato, *Rep.* p. 371 C: ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσι ταύτην, Xen. *Ages.* ii. 25, *Mem.* ii. 1. 11. Beza denies the emphasis of ἑαυτούς, unwarrantably, but in the interest of the “*vocatio legitima*.”¹ We have no more precise knowledge of the historical circumstances

¹ Which does not fall to be considered here, since there is no mention of entrance upon an ecclesiastical office.

here pointed to. Perhaps Stephanas devoted himself also especially to journeys, embassies, execution of special commissions, and the like; his wife, to the care of the poor and sick. — τοῖς ἀγίοις is an appropriating dative to διακ. See, already, Raphael, *Xenoph. in loc.*; Bernhardt, p. 88. By οἱ ἄγιοι are meant the Christians, as in ver. 1; not, however, the mother church at Jerusalem (Hofmann). A reference to prosecuting the collection (in connection with which people had, it is supposed, been refractory towards Stephanas) lies wholly remote from the words. — καὶ ὑμεῖς] *You too*. The καί finds its reference, according to the context, in what goes before: εἰς διακ. τ. ἁγ. ἔταξ. ἑαυτ. Wetstein is right, therefore, in saying: “illi vobis ministrant; aequum est, ut vos illis vicissim honorem exhibeatis” (rather: *obsequamini*). — ὑποτάσσ.] namely, to their proposals, exhortations, etc. Ewald and Ritschl regard Stephanas as one of the overseers of the church; a relation which, however, would have required a more precise and definite designation than the general and qualitative τοῖς τοιούτοις. See, besides, on i. 17. — τοῖς τοιούτοις] *to those who are so affected*, indicates, in a generalizing way, the category to which Stephanas and his house belong. This generalization, by which the injunction of obedience towards the concrete persons comes out in a less strict and immediate form, but in which it is still implied, is a delicacy of expression. — τῷ συνεργ.] The reference of the συν is given by the context from τοῖς τοιούτοις; hence: *who works with them*, i.e. *in fellowship with them*, which presupposes harmony in the spirit and purport of the work. Comp. Chrysostom. While Rückert leaves us our choice between three supplements contrary to the context: τῷ θεῷ (iv. 9), ἐμοί (so Erasmus), and ὑμῖν (2 Cor. i. 24), Hofmann adds a fourth arbitrary supplement: *helpful to increase the kingdom of God*. This design is of course taken for granted of itself, but does not explain the συν. — καὶ κοπιῶντι] *and takes pains* (therein), gives himself trouble about it. Comp. xv. 10, iv. 12; Gal. iv. 11; Rom. xvi. 6.

Vv. 17, 18. Regarding *Fortunatus* (probably not different from the person named in Clem. 1 Cor. 59) and *Achaicus* no particulars are known. They are not to be included (as de Wette would have it) in the family of Stephanas, which has been spoken of already. Grotius holds them to be Chloe's people; but see on i. 11. — ὅτι τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλ.] *because*

they for their part have supplied your lack (your absence). Comp. on Phil. ii. 30. Ὑμέτ. is thus taken *objectively* (comp. xv. 31): *the lack of your presence*; and ὑμέτ. and αὐτοί (see the critical remarks) have the emphasis. Observe how *courteously* the expression: *the want of you* (of your presence), is chosen. Hofmann, on the contrary, misses this delicate touch by taking it as: what was lacking *in you*, in this respect, namely, that you could not appear with me in person. With still less delicacy Grotius, who adduces in his support 2 Cor. ix. 12: "*quod vos omnes facere oportuit, id illi fecerunt; certio rem me fecere de vestris morbis.*" He is followed by Rückert, who founds wrongly upon Phil. ii. 30: "*what should have been done by you, that have they done,*" inasmuch, namely, as they had given him joy, which had not been done by the Corinthians. But we must not decide here by passages from other Epistles, since linguistically both renderings alike may be correct, but simply by the connection, according to which the men as *ambassadors* from the Corinthians were the compensation to the apostle for the lack of the presence of the latter. Comp. Chrysostom. — ἀνέπαυσαν γὰρ κ.τ.λ.] reason assigned for the preceding τὸ ὑστέρημα αὐτ. ἀνεπλ.¹ Regarding the phrase, comp. 2 Cor. vii. 13; Philem. 7, 20. — καὶ τὸ ὑμῶν] for they have refreshed (by their arrival here, and the communications and assurances connected therewith, comp. 2 Cor. vii. 13) my spirit *and yours*. The latter, inasmuch as they had come not in their own name, but as *representatives of the whole church*; their meeting therefore with Paul could not but be refreshing to the consciousness of the whole church. As they by their presence provided for *Paul* the joy of ἀνάπαυσις, so they provided it also for the *church*, which through them had entered into this fellowship with the apostle, and thus owed to them the refreshment which it could not but experience in the consciousness of this living intercourse of love with Paul brought about through these men. Comp. Chrysostom: οὐ Παύλῳ μόνον, ἀλλὰ καὶ ἐκείνοις αὐτοὺς χαρισαμένους δείκνυσιν τῇ τὴν πόλιν ἅπασαν ἐν αὐτοῖς περιφέρειν. Paul thus expresses not simply *reciprocity* in general,—that which is *presupposed where there is good-will* (de Wette),—but the relation implied in the

¹ Had Paul and his readers met together in person, this would have been refreshing for both parties (comp. Rom. i. 12); and this refreshment of both parties had now taken place through those delegates.

representation of the church by their delegates,—a relation, therefore, which for the latter, in virtue of their acceptance of the embassy, was one of *merit*. There lies here, also, in the addition of this second pronoun, a tender delicacy (comp. on i. 2), which the readers acquainted with the manner of the apostle could well appreciate. Grotius makes the reference to be to the assurances of Paul's love which those men had brought with them to the Corinthians. But τὸ ὑμῶν also, like τὸ ἐμὸν πνεῦμα, must refer to the time of the presence of the delegates with Paul. — ἐπιγινώσκετε] Attention to the compound verb: *recognise them rightly* (comp. on xiii. 12), should of itself have sufficed to prevent alterations of the sense of the word (such as: *prize them highly*, so Theophylact, Grotius, Flatt, Neander, and others). The high esteem is the *consequence* of the ἐπιγιν. — τοὺς τοιούτους] as in ver. 16.

Ver. 19 f. Τῆς Ἀσίας] in the narrower sense, comprehending the western coastlands of Asia Minor (see on Acts ii. 9), where Ephesus also lay. From the latter, at least, Paul was *charged* with a greeting, but in the assurance of a like loving fellowship on the part also of the other Asiatic churches, with which he was in intercourse from Ephesus, he *widens* it. — ἐν κυρίῳ] marks the *Christian* character of the greeting, inasmuch as it was given with the feeling of living and moving in Christ. Comp. on Rom. xvi. 22. The ἐν κυρ., which is here added, is taken for granted by the reader in the case of the other greetings also. But *here* precisely it is expressed, because this greeting is a specially *fervent* one; hence also πολλά (*much*, comp. ver. 12). — σὺν τῇ κατ' οἶκον αὐτ. ἐκκλ.] Aquila and Prisca (Priscilla), who had gone from Corinth (see on Acts xviii. 2) to Ephesus (Acts xviii. 18, 26), had therefore given their dwelling here too, as afterwards at Rome (Rom. xvi. 3 f.), for the assembly of a portion of the Christians in the place. Comp. on Rom. *l.c.* Probably Paul also lodged with them, so that the old addition: παρ' οἷς καὶ ξενίζομαι (D E F G, Vulg., etc.), contains a true statement. — οἱ ἀδελφοὶ πάντες] the whole of the members of the Ephesian church—these, still, separately and personally, although already included collectively in the first greeting. — ἐν φιλ. ἀγ.] *by means of a holy kiss*. See on Rom. xvi. 16; 2 Cor. xiii. 12; 1 Thess. v. 26. It is the kiss which was the token of Christian, brotherly love (1 Pet. v. 14),

and thus had the specific character of Christian consecration. Comp. *Constit. apost.* ii. 57. 12, viii. 5. 5 : τὸ ἐν κυρίῳ φίλημα. More special considerations, such as that of the *absence of hypocrisy* (Chrysostom, Theodoret, Theophylact), are *imported*. They are to greet *each other, mutually* (not from *Paul*), with the holy kiss after the reading of the Epistle in the assembly, and thereby manifest their brotherly love to each other respectively.¹ Comp. on Rom. xvi. 16.

Vv. 21–24. Conclusion added with his own hand in token, according to 2 Thess. iii. 17, comp. ii. 2, that the Epistle, though not written with his own hand, was *his* Epistle. Comp. Col. iv. 18. — ὁ ἀσπασμός] is the greeting κατ' ἐξοχήν, the final salutation to the church. Nothing is to be supplied; on the contrary, Paul *writes* these words, and *there is* the greeting. — Παύλου] in apposition to ἐμῇ. See Kühner, II. p. 145. — In ver. 22, looking back once more, as it were involuntarily, upon the many degenerate forms of Christian life, and the discords at Corinth, he adds an apostolic utterance of judgment, full of terrible solemnity, against all those who could not but feel that it struck at them. — οὐ φιλεῖ τ. κύρ.] *is without love to Christ*. So he designates *those* Christians, who, like so many at Corinth, by factiousness, self-seeking, strife, a carnal life, etc., practically denied their love to Christ (John xiv. 23). That the curse applied to them, *as long as they were impenitent*, is self-evident. Comp. 2 Cor. vii. 10. — Observe that the more sensuous word φιλεῖν is nowhere used by Paul in those Epistles which are undoubtedly his (comp., however, Tit. iii. 15), except in this passage so full of emotion; elsewhere he uses ἀγαπᾶν (Eph. vi. 24). — ἦτω ἀνάθ.] *i.e. then let him be one devoted to destruction* (to the eternal ἀπώλεια). See on Rom. ix. 3; Gal. i. 8. — μαρναθά] energetic reference to the *Parousia*, at which that ἦτω ἀνάθ. shall be realized. The word is the Aramaic ܡܪܢܐ ܕܢܝܢܐ, *i.e. our Lord is come*, by which, however, not the coming in the flesh is meant, as Chrysostom, Theodoret, Theophylact, Jerome, Erasmus, Castalio, *al.*, assume,² but, in

¹ We are to conceive of this ἀσπάζεσθαι ἀλλήλους as a *silent* one, in which the kiss is the medium instead of words. Comp. *Const. ap.* viii. 11. 4.

² Paul, they hold, means thereby to say: "Quod superfluum sit adversus eum (Christum) odiis pertinacibus contendere, quem venisse jam constet," Jerome, *Ep. 137 ad Marcell.*; or: he means thereby to put them to *shame*, because they still continued in their sins after the Lord had shown such condescension, Chrysostom; or,

accordance with the context (see previously ἦτω ἀνάθ.), the *eschatological* coming to judgment. Paul sees the near and certain Parousia as if already begun (see on this use of the Hebrew praeterite, Ewald, *Lehrb.* 135. 3), and exclaims, like a prophet beholding it in vision: *Our Lord is here!* But it is not a *form of putting under ban* (see Lightfoot, *Hor.* p. 260), as indeed it does not occur in the Rabbinical writings; Luther (comp. Calvin) has without any warrant made it into *Maharam Motha* (which would be מוֹתָם מוֹתָם, *maledictus ad mortem*). According to Hofmann, μαραναθά is meant to be equivalent to מֵרָצָחָהּ, *Thou art the Lord*, whereby the thought is expressed: "*He will prove Himself in them to be Lord.*" But how needless is this wholly novel and far less characteristic interpretation! The traditional interpretation,¹ on the other hand, places the *punishment of the judgment* directly before our eyes. Why, we may ask further, did Paul use the *Aramaean* expression? We do not know. Perhaps there was implied in it some reminiscence from the time of the apostle's presence among them, unknown to us, but carrying weight for his readers; perhaps it was only the prompting of momentary indignation, that, after the sentence of judgment already pronounced (ἦτω ἀνάθεμα), "*rei gravitate commotus, quasi sibi non satisfecisset*" (Calvin), he desired to clothe in truly solemn language the threatening reference to the Parousia yet to be added by μαραναθά, instead of saying ὁ κύριος ἡμῶν ἔκει. That there was a reference, however, in the Aramaean expression to the *Petrine party* who understood Hebrew, is not to be assumed (in opposition to Hofmann), as the general εἴ τις οὐ φιλεῖ τ. κύριον shows of itself. The two Aramaean words were doubtless enough intelligible generally in the mixed church, which contained so much of the Jewish element. Had the *Maranatha*, however, been as it were the *mysterious watchword* in the world of that time (Ewald), there

"quandoquidem aversatur eum, a quo solo poterat consequi salutem, et venisse negat quem constat venisse magno bono credentium, sed magno malo incredulorum," Erasmus, *Paraphr.*; or, "quod si quis eum non amat, frustra alium expectat," Castalio.

¹ Even those codd. which have written the word in a divided way, have the division not μαρ αναθα, but μαραν αθα. So already B**. And the versions, too (those which do not with the Vulgate retain it untranslated), translate according to this division; so already the Peshito: *Dominus noster venit*. Cod. It. g.: *in adventu Domini*.

would be in all probability more traces of it to be found in the New Testament. This also in opposition to Bengel. The view of Chrysostom and Theophylact is singularly absurd: Paul wished by the Aramaean to cross the conceit of the Corinthians in the Hellenic language and wisdom. Billroth, followed by Rückert, holds that he had added something in Aramaic also, in order to accredit yet more strongly the authenticity of the Epistle, but that this had afterwards been written by the transcribers in Greek letters. But the assumption that he had *not* written *μαρναθά* in Greek letters, although it has passed over so into all Greek mss. of the text, is equally arbitrary with the presupposition that he had thought such an *extraordinary* and *peculiar* mode of attestation to be needful precisely in the case of this Epistle, which was already sufficiently accredited without it by the bearers.—Ver. 23. *The grace of the Lord*, etc., *sc.* *εἰη*, the apostle's most common closing wish in an epistle, Rom. xvi. 20, 24; Gal. vi. 18; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18; Philem. 25.—Ver. 24. *My love*, etc., *sc.* *ἐστω*: his heart impels him still to add this assurance at the very end, all the more because the divisions, immoralities, and disorders in the church had forced from him such severe rebukes and, even now, such corrective appeals. He *loves* them, and loves them *all*. If taken as *optative* (Luther, Estius, Ewald), it would be less suitably an indirect admonition, namely, that they might so *conduct* themselves that, etc.—*ἐν Χριστῷ Ἰησοῦ*] Christ is his whole life-sphere; in it *he loves also*. His love has thus the distinctively Christian character, in contrast to all *κοσμικὴ ἀγάπη* (Theophylact).

THE
SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

INTRODUCTION.

§ 1.—OCCASION, AIM, AND CONTENTS OF THE EPISTLE.¹

BEFORE the composition of our first Epistle, Paul had sent Timothy to Corinth (1 Cor. iv. 17); he assumed, in regard to him, that he would arrive there later than the Epistle (1 Cor. xvi. 10 f.), and he might therefore expect from him accounts of the impression which it made, and its result. Certainly Timothy is again with Paul, while he is composing the second Epistle (2 Cor. i. 1); but there is no mention of news brought by him. Hence Eichhorn was of opinion (also Rübiger and Hofmann) that he had again left Corinth even *before* the arrival of our first Epistle in that city; others, however (Ziegler, Bertholdt, Neander, Credner, Rückert, de Wette, Reuss, Maier), assumed that he had *not* come to Corinth *at all*, but had returned from Macedonia, where he had made too long a stay, to Ephesus (Acts xix. 22).² But against the latter view may be urged the fact that, according to 1 Cor. iv. 17, Timothy was quite distinctly *delegated* to Corinth, *i.e.* was commissioned to visit Corinth from Macedonia (comp.

¹ See Klöpffer, *Exeg. krit. Unters. üb. d. zweiten Brief d. Paulus an d. Gemeinde zu Kor.*, Gött. 1869.

² Chap. xii. 17, 18 is also quoted in confirmation of this view; for, it is said, if Timothy had come to Corinth, Paul could not but have mentioned him here. See especially, Rückert, p. 409. But Paul may, during the time when he was not at Corinth himself, have sent to the church there many a one whom he does not here name. He names only the last, *Titus*. Besides, Timothy was in fact *joint-writer* of our Epistle.

Acts xix. 22); hence we are not justified in believing that he left this apostolic mission unfulfilled, or that Paul himself had cancelled it, otherwise we should necessarily expect the apostle in this second Epistle to have explained to his readers *why* Timothy did not come, especially as the anti-Pauline party would not have failed to turn the non-appearance of Timothy to account for their hostile ends (comp. i. 17). Eichhorn's opinion presupposes that the bearers of the first letter lingered on the journey (1 Cor. xvi. 17), which there is the less ground to assume as these men presumably had no other aim than to return from Ephesus to Corinth. In opposition to the opinions that Timothy did not get so far as Corinth, or that he left it again prematurely, compare, in general, Klöpffer, p. 4 ff. It must therefore be held that *Paul had received from Timothy news of the impression which the former Epistle had made.* The fact that he makes no mention of this is explained from the circumstance that, in i. 1, Timothy himself appears as joint-sender of the Epistle; whence not only was it obvious to the reader that Timothy on his return had made communications to the apostle, but it would have been unbecoming and awkward if Paul had said that he had received *from Timothy* accounts of the result of his Epistle. For *these* accounts, viz. those of the *first* impression made by the letter, must have been by no means tranquillizing for Paul (ii. 12, vii. 5 ff.). It is true that in Phil. ii. 19 the joint-sender of the letter is named as a third person, but there the state of the case is quite different (in opposition to Hofmann), namely, a special *recommendation* of Timothy, just as the relation of the apostle himself to the church in Philippi with which he was *so affectionately intimate* was very *diverse* from that in which he stood to the Corinthians.

But besides Timothy, *Titus* also at a later period brought to the apostle, who meanwhile had travelled by way of Troas to Macedonia, intelligence of the result of his letter (ii. 12, vii. 5 ff.). Paul had delegated the latter to Corinth *after* our first Epistle,¹

¹ Schrader, indeed (l. pp. 137, 262), and Billroth, to whose view Rückert also inclines, have assumed that Titus was sent to Corinth *before* our first Epistle, perhaps with the one now lost, and on account of the matter of the collection, and that he was therefore in that city when our first Epistle arrived there. But in that case Paul would have mentioned Titus in his first Epistle (especially xvi. 1 ff.), just as he

and after Timothy had again arrived in Ephesus from the journey mentioned in 1 Cor. xvi. 10 f., comp. iv. 17; and it is natural that from Titus he should have received further (as also more tranquillizing) intelligence than from Timothy, because the former came later to Corinth.

The *occasion* of our Epistle, which Titus was to bear (viii. 6), was therefore given by *the accounts which first of all Timothy, but mainly Titus, had brought regarding the effect produced by the previous letter on the dispositions and relations of the Corinthian church.*

REMARK.—The special *object* that Paul had in sending Titus to Corinth we do not know; for viii. 6 does not refer to *this* journey (see vv. 23, 24), but to the later, second journey, in which this Epistle itself was entrusted to him. The supposition of Eichhorn, Bertholdt, Neander, de Wette, and some others, that the apostle had despatched Titus out of anxiety about the impression which his first Epistle might make on the Corinthians, is a conjecture which receives some probability from ii. 12, vii. 5 ff., especially if we suppose that, before Titus was sent off, Timothy had returned with very disquieting news. Bleek (in the *Stud. u. Krit.* 1830, p. 625 ff., and in his *Introduction*) supposes, and Credner (*Einleit.* I. 2, p. 371), Olshausen, Neander, Hilgenfeld (*Zeitschr.* 1864, p. 167), Beyschlag (in the *Stud. u. Krit.* 1865, p. 253), and Klöpper (*l.c.* p. 3 ff.) agree with him, that Paul, after Timothy's return, sent to the Corinthians by Titus a letter of very strong reproof (which is now lost). But our first Epistle contained enough—especially after Timothy had already brought with him disquieting news—to excite in Paul apprehensions regarding the severity of his letter (i. 15 ff., iii. 2, 3, iv. 8, 18–21, v. 1 ff., vi. 8, xi. 17 ff., *al.*), enough to be used by the evil-disposed in bringing a charge of boastfulness (ii. 16, iv. 1 ff., ix., xiv. 18, xv. 8, 10, *al.*); while the second Epistle contains nothing which required Bleek's supposition to explain it, as will appear at such passages as ii. 3, 4 ff., vii. 8, 11, 14, *al.*; see in general, in opposition to Bleek's hypothesis, Müller, *de tribus Pauli itineribus*, p. 34 ff.; Wurm, in the *Tüb.*

mentions Timothy; and at least a greeting to him would not have been forgotten. Billroth thinks that Paul had probably already in the lost Epistle said enough in recommendation of Titus. But does this make a greeting in the Epistle that follows superfluous? Rückert says that the bearers of our first Epistle had perhaps brought with them a special letter to Titus, or instructions by word of mouth, which, however, is a mere conjecture to which he is constrained to resort. Müller also, *De trib. Pauli itineribus Corinth. susceptis*, Bas. 1831, agrees with Schrader, without, however, admitting the loss of an Epistle, at 1 Cor. v. 9.

Zeitschr. 1833, 1, p. 66 ff.; Wieseler, *Chronol. des apost. Zeitalt.* p. 366 ff.; Baur, Hofmann, and others. According to Ewald, as he has more precisely defined and modified (*Sendschr. des Ap. Paulus*, p. 224 ff.¹) his earlier hypothetical arrangement (*Jahrb.* II. p. 227 f.), the position of things in Corinth after our first Epistle had in part been aggravated, especially by a Petrine opponent of Paul from Jerusalem; Paul had got information of this from Timothy on his return and otherwise, and had himself made a short journey from Ephesus to Corinth in order to restore harmony to the church; after his departure, being calumniated and slandered anew (especially by a member of very high repute), he then sent from Ephesus a very severe letter by Titus to Corinth; and this letter, which has not been preserved to us, brought the church to bethink itself, as he learned from Titus, who joined him in Macedonia. On this account, and also because there still remained various evils to be rectified, he at last wrote our second Epistle to the Corinthians, and had it sent likewise by means of Titus. A supposition of this kind is necessary, if the person mentioned in ii. 5 ff. cannot be the one guilty of incest in 1 Cor. v. But see on ii. 5-11; and for the supposed intermediate journey to Corinth, see § 2, remark.

The *aim* of the Epistle is stated by Paul himself at xiii. 10, viz. to put the church before his arrival in person into that frame of mind, which it was necessary that he should find, in order that he might thereupon set to work among them, not with stern corrective authority, but for their edification. But in order to attain this aim, he had to make it his chief task to elucidate, confirm, and vindicate his apostolic authority, which, in consequence of his former letter, had been assailed still more vehemently, openly, and influentially by opponents. For, if that were regained, his whole influence would be regained; if the church were again confirmed on this point, and the opposition defeated, every hindrance to his successful personal labour amongst them would be removed. With the establishment of his apostolic character and reputation he is therefore chiefly occupied in the whole Epistle; everything else is only subordinate, including a detailed appeal respecting the collection.

As to *contents*, the whole falls, after the salutation and introduction, into three parts: I. Paul sets forth his apostolic character and course of life, and interweaves with it affectionate outpourings of his heart over the impression produced by his

¹ Comp. also his *Gesch. d. apost. Zeit.* p. 520 ff., ed. 3

former letter,—an ingenious apology, closing with expressions of praise and confidence,¹ chap. i.—vii. II. Regarding the collection, chap. viii. ix. III. Polemical assertion of his apostolic dignity against its opponents, with some irritation, and even not without sarcasm and bitterness, but forcible and triumphant. Conclusion.

REMARK 1.—The excitement and varied play of emotion with which Paul wrote this letter, probably also in haste, certainly make the expression not seldom obscure and the sentences less flexible, but only heighten our admiration of the great delicacy, skill, and power with which this outpouring of Paul's spirit and heart, possessing as a defence of himself a high and peculiar interest, flows and gushes on, till finally, in the last part, wave on wave overwhelms the hostile resistance. In reference to this, Erasmus aptly says, in the dedication of his *Paraphr.*: “Sudatur ab eruditissimis viris in explicandis poetarum ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut deprehendas quid agat, quo tendat, quid vetet; adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrietas est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris Maeandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocato flexu in sese redit.”²

REMARK 2.—The *opponents* specially combated from chap. x. onwards, were at any rate *Judaists* (xi. 22; Rübiger, p. 191 ff.; Neander), and therefore, from a party point of view, to be reckoned as belonging to the *Petrine* section. It is only the *Petrine*, and not the *Christine* party (Schenkel, Goldhorn, Kniewel, Baur, de Wette, Thiersch, Osiander, Beyschlag, Hilgenfeld, Klöpper), that suits the character of disputing, directly and specially, the apostolic authority of *Paul*, whether we regard the *Christines* as a party by themselves, or, with Baur (see on 1 Cor. i. 12), as part of the *Petrines*.

REMARK 3.—The division of the Epistle into *two halves, separate in point of time*, so that the part up to vii. 1 was written *before* the

¹ Luther, *Preface*: “In the first Epistle, St. Paul rebuked the Corinthians severely on many points, and poured sharp wine into their wounds, and alarmed them. But now an apostle should be a comforting preacher, . . . therefore he praises them anew in this Epistle, and pours oil into the wounds,” etc.

² We may confidently apply to our Epistle what Dionysius, *De admir. vi dic. in Dem.* 8, says of Demosthenes' mode of speaking, which he calls: μεγαλοσπιδῆ, λιτὴν· περιττὴν, ἀπίριστον· ἱζηλλαγμένην, συνίδη· πανηγυρικὴν, ἀληθινὴν· αὐστηράν, ἰλαρὰν· σύντονον, ἀνεμμένην· ἥδιαν, πικράν· ἡδικὴν, κατεχτικήν.

arrival of Titus, and the part from vii. 2 onwards *after* it (Wieseler, p. 356 ff.), cannot be justified either exegetically or psychologically on the ground of vii. 6; while, on the ground of ii. 12-14, it can only be regarded as exegetically inadmissible.

§ 2.—PLACE, TIME, GENUINENESS AND UNITY.

When Paul wrote this letter, he was no longer in Ephesus (i. 8), but had already arrived by way of Troas in *Macedonia* (ii. 13, vii. 5, viii. 1, ix. 2, comp. Acts xx. 1), where Titus, whom he had already expected with longing in Troas (ii. 12), returned to him. A more precise specification of the place (the subscriptions in B and in many later codd., also in the Peshito, name *Philippi*) cannot be made good. The *date of composition* appears to be the same year, 58 (yet not before the month Tisri, see on viii. 10), in which, shortly before Easter, he had written our First Epistle, and after Pentecost had left Ephesus (see Introd. to 1 Cor. § 3). Paul at that time intended to come to Corinth for the third time, as he actually did soon after his letter to his readers (Acts xx. 2).

REMARK.—From ii. 1, xii. 14, 21, xiii. 1, 2, it follows of necessity that Paul, before he wrote his Epistles to the Corinthians, had been in Corinth, not *once* only, on the occasion when he founded the church (as Reiche in his *Comment. crit.* seeks again to establish), but *twice*. For in xiii. 1, *τρίτον τοῦτο ἔρχομαι* cannot mean, "I am now *on the point of* coming for the third time:" hence also xiii. 2 *must* be understood of a second visit which had already taken place; in ii. 1 and xii. 21, *ἐν λύπῃ* and *ταπεινώσῃ* (which latter is to be connected with *πάλιν*) cannot refer to the first visit; and finally, in xii. 14, *τρίτον* *must* belong to *ἐλθεῖν*, not to *ἐτοιμῶς ἔχω*, as is made certain by the context (see the commentary on these passages). With justice, therefore, has this view been maintained, after Chrysostom, Oecumenius, and Theophylact, by Erasmus, Baronius, Mill, Michaelis, and others, and recently by Schrader, Bleek (in the *Stud. u. Krit.* 1830, p. 614 ff.), Müller (*Diss. de trib. Pauli itineribus Corinthum*, etc., Basil. 1831), Schott (*Erört. einiger wicht. chronol. Punkte*, p. 51 ff.), Schneckenburger (*Beitr.* p. 166), Wurm, Anger (*rat. temp.* p. 70 ff.), Billroth, Credner, Olshausen, Rückert, Wieseler, Reuss, Osiander, Hofmann, and others. See the commentary in opposition to the explaining away of these passages, according to which "the third journey of Paul to Corinth is a fiction" (Lange, *apost. Zeitalt.* 1. p. 199; comp. Baur in the *theol. Jahrb.* 1850, 2,

p. 139 ff., and in his *Paulus*, I. p. 339 ff., ed. 2). But it cannot be definitely decided whether the second journey to Corinth is to be placed in the time of the three years' stay at Ephesus (Schrader, Billroth, Olshausen, Rückert, Wieseler, Reuss, and Hofmann; Bleek is also inclined to this), or whether it is to be considered only as the return from a longer excursion during the eighteen months' stay in Corinth (Baronius, Michaelis, Schmidt, Schott, Anger; favoured by Bleek; comp. Neander on ii. 1); for ἵνα δευτέραν χάριν ἔχητε, in i. 15, testifies neither for nor against either of these views (see on this passage). Still by that very circumstance the latter view loses its support, and has, besides, against it the point that, as the first and third journeys were *special* journeys to Corinth, so also his second journey, to which he refers by τρίτον τοῦτο ἔρχομαι, and the like, is most naturally to be regarded as a *special* journey, and not as a mere return from a wider excursion. See, moreover, Wieseler, p. 239. The proposal to place the second journey to Corinth between our first and a lost Epistle which preceded our second (Ewald, see § 1), finds, apart altogether from the lost letter being an hypothesis, no sufficient confirmation in the passages concerned, ii. 1, xii. 14, xiii. 1 f., and has i. 23 (ὥς ἐτι) against it; comp. 1 Cor. xvi. 5 ff. and 2 Cor. i. 15 f.

The *genuineness* of our Epistle (see, after less certain indications in the apostolic Fathers and Justin, Irenaeus, *Haer.* ii. 7. 1, iv. 28. 3; Athenagoras, *de resurr.* p. 61, ed. Col.; Clement, *Strom.* iv. p. 514, ed. Sylb.; Tertullian, *de pudic.* 13) is as internally certain and as unanimously attested and undisputed as that of the first; in fact, we need hardly notice, even historically, the strange theory invented by Bolten and Bertholdt, that it was translated (by Timothy) from the Aramaic.

The *unity* of the Epistle has been contested by Semler and Weber; while it has been most arbitrarily cut up into three letters by Weisse (see his *Beitr. u. Krit. d. Paul. Br.*, edited by Sulze, p. 9). Semler (see Keggemann, *praes.* Semler, *de duplici ep. ad Rom. append.*, Hal. 1767, and Semler, *Paraphr.* 1776) cuts it up into the following *three* letters: (1) chap. i. viii., Rom. xvi., and 2 Cor. xiii. 11–13; (2) x. 1–xiii. 10; (3) chap. ix., as a special leaf which was intended, not for Corinth, but for the Christians in Achaia. In opposition to this, see Gabler, *de capp. ult. ix.–xiii. poster. ep. P. ad Cor. ab eadem haud separand.*, Gött. 1782. Weber (*de numero epp. P. ad Cor. rectius constituendo*, 1798) was of opinion that there were originally two letters:—(1) chap. i.–ix. and xiii.

11-13; (2) chap. x. 1-xiii. 10. Similarly, also, von Greeve (in Royyaards *de altera P. ad Cor. ep.*, Traj. ad Rhen. 1818), who, however, considers as the first letter only chap. i.-viii. In opposition to these attempts at dismemberment may be urged not only the whole body of the critical witnesses, but also the certainty that the abruptness of chap. ix. is only apparent, and that the contrasting tone of chap. x.-xiii. is easily explained¹ by the altered mood of the apostle.—With regard to the originality of vi. 14-vii. 1, see on vi. 12, remark.

¹ Hug, *Einl.* II. § 108, says very pertinently: "Who would on that account break up the speech of Demosthenes *pro Corona* into two parts, because in the more general vindication calm and caution prevail; whereas, in heaping shame and castigation on the informer, in the parallel between him and Aeschines, words of bitter mockery gush forth impetuously like a thunder-shower."

Παύλου πρὸς Κορινθίους ἐπιστολὴ δευτέρα.

A B K **Σ**, min. have only πρὸς Κορινθίους B., the most simple, and doubtless the oldest superscription.

CHAPTER I.

Ver. 6. εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν υπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ὑμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες κ.τ.λ.] So Beza, ed. 3, 4, 5, Beng. and Griesb., following A C, min. Syr. Erp. Copt. Aeth. Arm. Flor. Harl. Vulg. Ephr. Antioch. Ambrosiast. Pel. Beda. But Elz. (following Erasm. ed. 2¹): τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπίς ἡμ. βεβ. ὑπὲρ ὑμῶν· εἰδότες κ.τ.λ. Finally, Lachm. Tisch. Scholz, and Rück. read, with Matth., after Erasm. ed. 1: καὶ ἡ ἐλπίς ἡμ. βεβ. ὑπὲρ ὑμῶν immediately after πάσχομεν, but in other respects with Elz., and have the support of B D E F G K L **Σ**, min. Ar. pol. Goth. Syr. p. Slav. It. Chrys. Theodoret, Damasc. Phot. Theophyl. Oec. The *Recepta* must be rejected on account of the want of ancient attestation, and the choice remains only between Griesbach's and Lachmann's reading. The latter is defended most thoroughly by Reiche, *Comment. crit.* I. p. 318 ff. But the former, sufficiently attested, appears to be the original, in so far as from it the rise of the others is easily and naturally explained. An immediate transition was made from the first παρακλ. to the second; the intermediate words were left out, and brought in again afterwards at wrong places, so that the corruption of the text proceeded thus:—1. *Original form* of ver. 6 as in Griesb. 2. *First corruption*: εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομ. τῶν αὐτῶν παθημ. ὧν κ. ἡμεῖς πάσχομεν καὶ ἡ ἐλπίς ὑμῶν βεβαία ὑπὲρ ὑμῶν. 3. *Erroneous restoration*: εἴτε δὲ θλιβόμεθα . . . ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλ. Another erroneous restoration ("ex judicio eclectic," Beng. *Appar.*) is contained in the Received text. 4. The καὶ σωτηρίας, still wanting, was finally added, in part rightly

¹ Luther and Castalio have translated according to this reading.

only after the first παρακλ., in part wrongly only after the second παρακλ. (B, 176), in part wrongly after both. — Ver. 8. ὑπὲρ τῆς θλ.] A C D E F G s, min. Bas. Chrys. Theodoret, Antioch. have περὶ τ. θλ. So Lachm. Rück. But περὶ offered itself as more current. — ἡμῶν] is wanting in preponderant witnesses. Suspected by Griesb., rejected by Lachm. Rück. A superfluous gloss on γενομ. — Ver. 10. καὶ ῥύεται] is wanting in A D* Syr. Clar. Germ. Vulg. ms. Chrys. Ambrosiast. So Rück. But B C s, 73, 93, 211, Copt. Aeth. Arm. Slav. ms. Tol. Boern. Ath. Damasc. have καὶ ῥύσεται. So Lachm., but in brackets. Thus the *Recepta*, reverted to even by Tisch., has certainly preponderating testimony against it; still it retains the considerable attestation of D*** E F G K L, and most min. Vulg. Syr. p. Theodoret, Theophylact, Oec. Or. int. Jer., and the subsequent ῥύσεται might very easily be written at once after καὶ instead of ῥύεται, so that subsequently, owing to the erroneous restoration of what was left out, the spurious καὶ ῥύσεται in some cases remained, but in others was dropped without the genuine καὶ ῥύεται being put in its place. — Ver. 11. εὐχαρ. ὑπὲρ ἡμῶν] The reading εὐχαρ. ὑπὲρ ἡμῶν, though preferred by Beng., recommended by Reiche, and adopted by Tisch., has weaker attestation, and does not suit the sense. — Ver. 12. ἀπλότητι] A B C K s* min. Copt. Arm. Clem. Or. Damasc. have ἀγίοτητι. So Lachm. Rück. Rightly; ἀπλότητι, though defended by Reiche and Tisch., must be considered as a gloss of more precise definition; it was from our very Epistle well known and current, whereas ἀγίοτης was unfamiliar (only elsewhere in Heb. xii. 10). — Ver. 13. The first ἡ is wanting in A, min. Bracketed by Rück. But appearing superfluous, and not being understood, it was omitted. — Ver. 16. διελθεῖν] A D* F G, 80, Copt. Chrys. Damasc.: ἀπελθεῖν. Recommended by Griesb., adopted by Lachm. and Rück. Rightly; it was more natural to introduce the reminiscence of 1 Cor. xvi. 5 than that of Rom. xv. 28. — Ver. 17. βουλούμενος] Elz. and Tisch. have βουλεύομενος, against preponderant evidence. Gloss in accordance with what follows. — Ver. 18. ἐγένετο] Lachm. Scholz, Rück. Tisch. have ἔστιν, as Griesb. also recommended, in accordance with a great preponderance of testimony. ἐγένετο, which Reiche defends, came in from ver. 19. — Ver. 20. καὶ ἐν αὐτῷ] A B C F G s, min. vss. and Fathers have διὰ καὶ δι' αὐτοῦ. So Lachm. Rück. The *Recepta* arose in this way: διό fell out by an omission of the copyist (so still D* Clar. Germ.), and was then added to δι' αὐτοῦ after the previous ἐν αὐτῷ as a gloss, which accordingly came into the text. This alteration was the more natural, as the two definitions δι' αὐτοῦ and δι' ἡμῶν might seem not to accord. The liturgical reference of the ἀμὴν does not appear a sufficient occasion for the insertion of διό, nor for the change from ἐν αὐτῷ into δι' αὐτοῦ, particularly after the ἐν αὐτῷ which went

before and was left unglossed. This in opposition to Fritzsche, *de conform. Lachm.* p. 56, and Reiche, *Comment. crit.* I. 331 ff.

Vv. 1, 2. Address and greeting. — *διὰ θελ. Θεοῦ*] See on 1 Cor. i. 1. — *καὶ Τιμόθ.*] His relation to this Epistle is the same as that of Sosthenes to the first Epistle: he appears, not as *amanuensis*, but as (subordinate) *joint-sender* of it. See on 1 Cor. i. 1. — *ὁ ἀδελφ.*] as at 1 Cor. i. 1. — *σὺν τοῖς ἁγίοις πᾶσι κ.τ.λ.*] Grotius: "Voluit P. exempla hujus epistolae mitti ad alias in Achaia ecclesias." So also Rosenmüller, Emmerling, and others. But, in that case, would not Paul have rather written *σὺν ταῖς ἐκκλησίαις πάσαις*? Comp. Gal. i. 2. And are the contents of the Epistle suited for an encyclical destination? No; he means, in agreement with 1 Cor. i. 2, the Christians living outside of Corinth, scattered through Achaia, who attached themselves to the church-community in Corinth, which must therefore have been the sole seat of a church—the metropolis of the Christians in the province. The state of matters in Galatia was different. — Under *Achaia* we must, according to the sense then attached to it, understand *Hellas* and *Peloponnesus*. This province and that of Macedonia comprehended all Greece. See on Acts xviii. 12. — Ver. 2. See on Rom. i. 7.

Vv. 3-11. A conciliatory introduction,—an effusion of affectionate emotion (comp. Eph. i. 3) out of the fulness of special and still recent experience. There is no hint of a *set purpose* in it; and it is an arbitrary supposition, whether the purpose be found in an excuse for the delay of his journey (Chrysostom, Theophylact), or in a confirmation of his apostolic standing (Beza, comp. Calovius, Mosheim), or in an attestation of the old love, which Paul presupposes also on the part of the readers (Billroth), and at the same time in a slight alienation which had been suggested by his sufferings (Oslander).

Ver. 3. *Ὁ Θεὸς κ. πατ. κ.τ.λ.*] *God, who is at the same time father of Jesus Christ.* See on 1 Cor. xv. 24; Rom. xv. 6. Against the connection of *τοῦ κυρίου κ.τ.λ.* also with *ὁ Θεός* (Hofmann), see on Eph. i. 3. — *ὁ πατὴρ τῶν οἰκτιρμῶν* *אֲבִי הַרַחֲמִים*, i.e. the Father, whose fatherly frame of mind and disposition is *compassionateness*,—the *compassionate Father* (*μάλιστα ἴδιον Θεοῦ καὶ ἐξαίρετον καὶ τῇ φύσει συγκεκληρωμένον*, Chrysostom). Comp. on 1 Cor. ii. 8 and Eph. i. 17. It is the *qualitative* genitive, such

as we find in the language of the Greek poets (Seidl. *ad Electr.* 651; Herm. *ad Viger.* p. 890 f.). Rückert (comp. before him Theodoret) takes it as the *genitivus effecti*: "The Father *from whom all compassion comes*" (comp. xiii. 11; Rom. xv. 5, 13, *al.*). But, since οἰκτιρμοί (comp. Plato, *Polit.* p. 305 B) is the *subjective* compassion (Tittm. *Synon.* 69 f.), it would have to be explained: "The Father *who works in us compassion, sympathy*," and this sense would be altogether unsuitable to the connection. On the contrary, τῶν οἰκτιρμ. is the specific *quality* of the Father, which dwells in Him just as the Father of Christ, and in consequence of which He is also Θεὸς πάσης παρακλ.; and *this* genitive is that of the effect which issues from the Merciful One: "The compassionate Father and God *who worketh every consolation*." This rendering, differing from that of the first genitive, is demanded by ver. 4 (in opposition to Hofmann); comp. vii. 6; Rom. xv. 5. As to οἰκτιρμοί, see on Rom. xii. 1. Observe that the characteristic appellation of God in this passage is an artless outflow of the *experience*, which was still fresh in the pious heart of the apostle, vv. 8–10.

Ver. 4. [Ἡμᾶς] Where Paul in this Epistle does not mean himself exclusively, but wishes to include Timothy also (or others, according to the context), although often only as quite subordinate, he speaks in the *plural*. He does not express himself *communicative*, but in the *singular*, where he gives utterance to his own personal conviction or, in general, to anything concerning himself individually (vv. 13, 15, 17, 23, ii. 1–10, 12, 13, vii. 4, 7 ff., *al.*). Hence the frequent interchange between the singular and plural forms of expression.¹—Chrysostom already gives the force of the *present παρακαλῶν* correctly: ὅτι οὐχ ἅπαξ, οὐδὲ δις, ἀλλὰ διηνεκῶς τοῦτο ποιεῖ . . . διὸ εἶπεν ὁ παρακαλῶν, οὐχ ὁ παρακαλέσας. — ἐπὶ πάσῃ τῇ θλίψει] *concerning all our affliction*. The collective sufferings are regarded as one whole. Afterwards, on the other hand, ἐν πάσῃ θλ.: *in every affliction*. ἐπὶ marks the ethical foundation, *i.e.* here the *cause, on account of which*. See Matthiae, p. 1373. Comp. 2 Macc. vii. 5 f.; Deut. xxxii. 36. According to Rück., παρακαλ.

¹ Even in the plural mode of expression, however, he has always *himself* and *his own relations primarily* in view; and, owing to the versatility of his mode of conception, it is often quite a matter of accident whether he expresses himself *singulariter* or *communicative*. Hence the interchange of the two modes of expression in one sentence, *e.g.* xi. 6 f.

denotes the *delivering*, and hence he takes ἐπί of the circumstances: *in*. See Matthiae, p. 1370. But throughout the passage παρακ. means *to comfort*; and it is quite an open question, *how* the comforting takes place, whether by calming or by delivering. God did both in the apostle's case. — εἰς τὸ δύνασθαι κ.τ.λ.] *in order that we may be able*, etc. For he, who for himself received comfort from God, is *by his experience* placed in the position of being able to comfort others. And how important was this teleological view of his own sorrows for the apostolic calling! "Omnia sua P. ad utilitatem ecclesiae refert," Grotius. — τοὺς ἐν πάσῃ θλίψει] is erroneously and arbitrarily taken as equivalent to πάντας τοὺς ἐν θλίψει (see Emmerling, Flatt, Rückert). It means: *those to be found in every trouble, the all-distressed*; not: *those to be found in whatever sort of trouble* (Hofmann), but ἐν παντὶ θλιβόμενοι, iv. 8, vii. 5. — διὰ τῆς παρακλ. κ.τ.λ.] *i.e. through communication of our own comfort, which we experience from God*. This more precise determination of the sense is demanded both by the preceding mention of the purpose εἰς τὸ δύνασθαι κ.τ.λ., and by the αὐτοί. Olshausen, it is true, holds that Paul conceives the comfort to be a real power of the Spirit, which may again be conveyed to others by the receiver. But there is no analogy in the whole N. T. for this conception; for Matt. x. 13 is merely a concrete illustration of the efficacy or non-efficacy of the εἰρήνη ὑμῖν. — ἥς] Attracted, as in Eph. i. 6, iv. 1, because one can say παράκλησιν παρακαλεῖν. See Gieseler in Rosenmüller, *Repert.* II. p. 124; Buttman, *neut. Gr.* p. 247 [E. T. 287]. The attracted genitive instead of the dative in other cases is very rare. See Kühner, *ad Xen. Mem.* ii. 2. 5. — αὐτοί] *ipsi*, for our own selves, in contrast to the *others* to be comforted.

Ver. 5. Ground assigned for the ἥς παρακαλούμεθα αὐτοὶ ὑπὸ τ. Θεοῦ. — περισσεύει εἰς ἡμᾶς] *is abundant in relation to us*, i.e. *it is imparted to us above measure*, in a very high degree. Comp. Rom. v. 15. — τὰ παθήματα τοῦ Χριστοῦ] are not *the sufferings for Christ's sake* (so Pelagius and most), which cannot be expressed by the simple genitive, but *the sufferings of Christ* (Winer, Billroth, Olshausen, Neander, Ewald, Hofmann), in so far as every one who suffers for the gospel suffers the same in category as Christ suffered. Comp. Matt. xx. 22; Phil. iii. 10; Col. i. 24; Heb. xiii. 13; 1 Pet. iv. 13. See also on Rom. viii. 17. Hence

Cornelius a Lapide, Leun, and Rückert render correctly *in substance*: “*quales passus est Christus.*” But Chrysostom, Theophylact, Oecumenius, Beza, Calovius, and others are wrong, who render: “the sufferings, *which Christ endures in His members* ;” comp. de Wette and Osiander. For the conception of a Christ continuing to suffer in His members is nowhere found in the N. T., not even in Acts ix. 4, and is contrary to the idea of His exaltation. See on Col. i. 24. — διὰ τοῦ Χ.] through His indwelling by means of the Spirit. See Rom. viii. 9, 10; Eph. iii. 17; Col. i. 29, *al.*

Vv. 6, 7. Δε] leading on to the gain, which the two, this affliction and this comforting, bring to the readers.—*Be it that we are afflicted, we are afflicted for the sake of YOUR consolation and salvation*; it redounds to this, that *you* are to be comforted and advanced in the attainment of Messianic salvation. In how far? According to Erasmus, Calvin, Estius, Calovius, Wetstein, and many, including Rosenmüller, Flatt, Emmerling, Reiche: through the *example* of the apostle in his confidence toward God, etc. But the context has as little of this as of what is imported by Billroth and Olshausen: “in so far as I suffer in the service of the gospel, through which comfort and salvation come to you;” so also Hofmann. Rückert, without ground, gives up all attempt at explanation. Paul himself has given the explanation in ver. 4 by εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν κ.τ.λ. Hence the sense of the definition of the aim ὑπὲρ τῆς ὑμῶν παρακλ. κ. σωτ.: “in order that we *may be enabled to comfort you*, when *ye* come into affliction, and to further your salvation.” For this end we are put in a position by experience of *suffering*, as well as by that, which is its other side, by our experience of *comfort* in the school of suffering (εἴτε παρακαλούμεθα κ.τ.λ.). — ὑπὲρ τῆς ὑμ. παρακλ. τῆς ἐνεργ. κ.τ.λ.] *i.e. in order to be able to give you the comfort, which is efficacious*, etc. Paul does not again add κ. σωτηρίας here, because he has still to append to παρακλήσεως a more precise and detailed explanation, after which it was impracticable to bring in καὶ σωτηρίας; and it could be left out all the more readily, as it did not belong essentially to the representation. — τῆς ἐνεργουμ. ἐν ὑπομ. κ.τ.λ.] *which is efficacious in patient endurance of the same sufferings, which we also suffer.* ἐνεργουμ., as in the whole N. T. (iv. 12; Rom. vii. 5; Gal. v. 6; Eph. iii. 20;

Col. i. 29 ; 1 Thess. ii. 13 ; 2 Thess. ii. 7 ; Jas. v. 16), is *middle*, not *passive* (3 Esdr. ii. 20 ; Polyb. i. 13. 5, ix. 12. 3), as it is here erroneously taken by Oecumenius, Theophylact, Castalio, Piscator, Calvin, Grotius, Estius, and others, including Rosenmüller, Emmerling, Billroth, Rückert, Ewald.¹ For the distinction between *active* (personal efficacy) and *middle* in Paul, see Wiener, p. 242 [E. T. 273]. — ἐν ὑπομονῇ] denotes that *by virtue of providing which* the παράκλησις is efficacious. It is therefore the working of the Christian παράκλησις, which we experience when ἡ θλίψις ὑπομονὴν κατεργάζεται, Rom. v. 3. — τῶν αὐτῶν παθημάτων, ὧν κ.τ.λ.] in so far, namely, as they are likewise *sufferings of Christ*. The sufferings appointed to the readers are meant, which do not differ in kind from the sufferings of Paul (and Timothy) (ὧν κ. ἡμεῖς πάσχομεν). Billroth, Olshausen, Neander understand the sufferings of the apostle himself, in so far as these were jointly felt by all believers as their own in virtue of their fellowship of love with him. Compare Chrysostom on ver. 7, also de Wette, who refers it partly to the foreboding, partly to the sympathetic joint-suffering. But, then, Paul would have been utterly illogical in placing the καί before ἡμεῖς ; for it would, in fact, be sufferings which the readers also had suffered (with Paul through their loving sympathy). How erroneous this exposition is, is shown, besides, by ver. 4. It does not appear from this passage, we may add, that at that time the Corinthians had otherwise to endure affliction for the gospel's sake. Paul has rather in view the case of such affliction occurring in the future, as the following καὶ ἡ ἐλπὶς κ.τ.λ. proves. Comp. on xiii. 11. — καὶ ἡ ἐλπ. ἡμ. βεβ. ὑπ. ὑμ.] is not to be placed in a parenthesis, with Griesbach and others, since εἰδότες is connected not with πάσχομεν, but with ἡ ἐλπὶς ἡμῶν. The contents of ver. 6, namely, is not the expression of a present experience undergone by the readers, but the expression of good hope as to the readers for the future, that what is said by εἴτε δὲ θλιβόμεθα . . . πάσχομεν will be verified in their case in afflictions which would come on them for Christ's sake, so that they would in that case

¹ The *passive* interpretation would be necessary with the reading of Lachmann, since *salvation* is the goal of the state of grace, and hence is wrought (Phil. ii. 12, 13 ; Matt. x. 22 ; Jas. i. 12) ; but nowhere is it conceived and represented as working in patience, and the like. This tells against that reading.

obtain from the apostle, out of his experience of suffering and consolation, the comfort which through patience is efficacious in such sufferings. Therefore he continues: *and our hope is firm on account of you.* ὑπὲρ ὑμῶν does not belong either simply to ἡ ἐλπ. ὑμ., or simply to βεβαία (Billroth), but to the whole thought of ἡ ἐλπ. ὑμ. βεβ. On ὑπέρ, comp. Polyb. xi. 20. 6, xiv. 1. 5, and the contrary expression φοβεῖσθαι ὑπέρ τινος, *propter aliquem in metu esse.* — εἰδότες] refers, according to a common anacolouthon, to ἡ ἐλπὶς ἡμ., in which ἡμεῖς is the logical subject.¹ See Stallbaum, *ad Apol.* p. 21 C, *Phaedr.* p. 241 D, *Phaedo*, p. 81 A; Fritzsche, *Dissert.* II. p. 49. Comp. on Eph. iv. 2; Col. ii. 2. It introduces the *certainty* on which rests the hope just expressed: *for we know that you, as you are sharers of the sufferings, are sharers also of the consolation.* To have a share in the sufferings, and also in the consolation, to be excepted neither from the one nor from the other, is the *appointed lot* of the Christian. Paul *knows* this in regard to his readers, and he grounds on it the firm *hope* for them, that if they shall have their share in bearing *sufferings*, they will in that case not lack the effectual *consolation*; to impart which consolation he is himself qualified (ver. 4) and destined (ver. 6) by his own experience of suffering and consolation. Accordingly, κοινωνοὶ κ.τ.λ. is contextually not to be explained of an *ideal, sympathetic* communion, and that in the sufferings and consolation of Paul (ὥσπερ γὰρ τὰ παθήματα τὰ ἡμέτερα ὑμέτερα εἶναι νομίζετε, οὕτω καὶ τὴν παράκλησιν τὴν ἡμετέραν ὑμετέραν, Chrysostom. Comp. Theodoret, Grotius, Billroth, Olshausen, and others), but τὰ παθήματα and ἡ παράκλησις are to be taken *generically*. In both kinds of experience the Christian has a share; he must *suffer*; but he is not excluded from the *consolation*, on the contrary, he partakes also in it.

Vv. 8–11. Out of his own (and Timothy's) experience of suffering and comfort, Paul now informs his readers of something special which had lately befallen the two in Asia. The *fact in itself* he assumes as known to them, but he desires to bring to their knowledge *the consoling help of God* in it. There is nothing to indicate a reference to an *utterance of the church* (Hofmann) concerning the event.

¹ With Lachmann's reading it is referred by Reiche and Ewald to the Corinthians (ὑμῶν): *since you know*, etc.

Ver. 8. Οὐ γ. θέλ. ἰμ. ἀγν.] See on Rom. i. 13, xi. 25; 1 Cor. xii. 1; 1 Thess. iv. 13. — ὑπὲρ τῆς θλίψ.] *regarding (de) the affliction*, concerning the same. See Bernhardt, p. 244; Kühner, II. § 547, 2. — ἐν τῇ Ἀσίᾳ] as in 1 Cor. xvi. 19. What particular affliction is meant, and at what place it happened, we do not know. The readers, who must have known it, may have learnt it from Titus or otherwise. Perhaps it was the ἀντικείμενοι πολλοί, 1 Cor. xvi. 9, who had prepared for him the extraordinary trial. The tumult of Demetrius in Ephesus, Acts xix. 23 ff. (Theodoret, Calvin, Estius, Cornelius a Lapide, Michaelis, Vater, Schrader, Olshausen, Osiander, Ewald, and others), is not to be thought of, since Paul was not in personal danger there, Acts xix. 30, and immediately after the tumult set out on his journey to Greece, Acts xx. 1. Heumann, Emmerling, Rückert, Bisping, suggest a severe *illness*. Against this it may be urged that, according to ver. 5, it must have been a πάθημα τοῦ Χριστοῦ (for the special experience must be held as included under the general one previously spoken of), as well as that Paul speaks in the *plural*. Both grounds tell at the same time against Hofmann, who thinks of the shipwreck, xi. 25, to which, in fact, ἐν τ. Ἀσίᾳ, ver. 8, is not suitable, even if we ventured to make a mere stranding *on the coast* out of the incident. Besides, the reading ῥύεται, ver. 10, militates against this. — ὅτι καθ' ὑπερβ. κ.τ.λ.] *that we were burdened to the uttermost beyond strength*, a statement of that which, in regard to the affliction mentioned, is not to be withheld from the readers. καθ' ὑπερβολήν defines the degree of ἐβαρ. ὑπὲρ δύναν. See Fritzsche, *Diss.* I. p. 1 f. ("ut calamitates vires meas egregie superarent"). The view which regards the two expressions as co-ordinate (Chrysostom, Luther, Calvin, Estius, and many, including Flatt, Rückert, Osiander, Hofmann): *so heavy that it went beyond our ability*, would place alongside of each other the objective greatness of the suffering and its disproportion to the subjectivity (see de Wette): still the position of ἐβαρ., as well as the want of a καί before ὑπέρ, is more favourable to the view which *takes ἐβαρ. ὑπ. δύν. together*; and this is also confirmed by the subjectivity of the following ὥστε ἐξαπορ. κ.τ.λ. The suffering made itself palpable to him as a πειρασμός οὐκ ἀνθρώπινος (1 Cor. x. 13). Rückert, moreover, has no ground for thinking that ἐβαρήθ. is inappropriately used

of persecutions, attempts to murder, and the like, and that ὑπὲρ δύναμιν is also opposed to it. βαρύς, βαρέω, and βαρύνω are used of *all* troubles by which we feel ourselves burdened. See the passages from Homer in Duncan, *Lex.*, ed. Rost, p. 202; comp. Plat. *Crit.* p. 43 C; Soph. *Trach.* 151; Theocr. xvii. 61, and expressions like βαρύμοχθος, βαρύποτμος, βαρυπενθής, βαρυδαίμων, and the like. — ὥστε ἐξαπορ. κ.τ.λ.] *so that we became quite perplexed even (καί) in regard to life*, placed in the highest perplexity even with regard to the preservation of our life. ἐκ strengthens the simple verb, iv. 8. Polyb. i. 62. 1, iii. 47. 9, 48. 4. The genitive (τοῦ ζῆν) is the usual case in Greek with ἀπορεῖν, in the sense of *having lack* of something; seldom is it found in the sense of being *perplexed* about something (Dem. 1380, 4; Plat. *Conv.* p. 193 E).

Ver. 9. Ἀλλά] is the simple *but*, the contrast of the negation contained in ἐξαπορηθῆναι, which contrast, nevertheless, no longer depends on ὥστε: the independent position makes it all the weightier. There is therefore the less ground for taking ἀλλά as *nay indeed*, with Hofmann, and making it point to the following clause of purpose, whereby the chief clause αὐτοὶ κ.τ.λ. would be arbitrarily forced into a position logically subordinate—viz., “if we ourselves, etc., it was to serve to the end, that we,” etc. — αὐτοὶ ἐν ἑαυτοῖς] *for our own selves in our own consciousness—i.e.* apart from what might take place from without, through divine interference, to cause a change in our position. This certainty in their own heart, however, could not but exclude all self-confidence; hence ἵνα μὴ πεποιθότες κ.τ.λ. — ἀπόκριμα] not equivalent to κατάκριμα (so most, following Hesychius), but to *responsum* (Vulgate, Billroth), *the award, decision*. Comp. ἀπόκρισις. So in Suidas (see Wetstein) and Josephus, *Antt.* xiv. 17 (in Kypke). Chrysostom says well: τὴν ψῆφον, τὴν κρίσιν, τὴν προσδοκίαν τοιαύτην γὰρ ἡφίει τὰ πράγματα φωνήν τοιαύτην ἀπόκρισιν ἐδίδου τὰ συμβάντα, ὅτι ἀποθανούμεθα πάντως.—As to ἐσχῆκ., observe the perfect *habuimus*, which represents the situation as present. Comp. on Rom. v. 2. — ἵνα μὴ κ.τ.λ.] divinely appointed aim of the αὐτοὶ . . . ἐσχῆκαμεν. Comp. 1 Cor. i. 15. — τῷ ἐγείροντι τοὺς νεκρ.] is to be referred not only to the *future* awaking of the dead, but to the *awaking of the dead in general*, as that which is exclusively *God's* doing. This charac-

teristic of God is the *ground* of the confidence. For the *awaker* of the dead must also be able to *rescue* from the danger of *death* (ver. 10). Comp. Rom. iv. 17; Heb. xi. 19. See on Rom. *l.c.* "Mira natura fidei in summis difficultatibus nullum exitum habere visis," Bengel. Hence Paul, in spite of the human *ἐξαπορηθῆναι*, ver. 8, could yet say of himself, iv. 8: οὐκ ἐξαπορούμενοι.

Ver. 10. Result of this confidence, as well as the hope grounded thereon for the future. — ἐκ τηλικ. θανάτου] *out of so great death*. Paul realizes to himself the special *so mighty death-power* which had threatened him (and Timothy), and by the expression *ρύεσθαι ἐκ θανάτου* (see examples in Wetstein, p. 178) makes death appear as a hostile power by which he had been encompassed. Θάνατος does not signify *peril* of death (as most say, even Emmerling and Flatt), but it represents that *sense*. Comp. xi. 23. — καὶ ρύεται] The *θλίψις*, which had been survived in Asia, therefore still continued in its after-effects, which even extended over to Macedonia (perhaps by continued plots against their lives), and Paul and Timothy were still continuing¹ to experience the rescuing power of God. — ἡλπίζαμεν] *have set our hope*. See Herm. *ad Viger.* p. 748; Kühner, II. p. 71; comp. 1 Cor. xv. 19; 1 Tim. v. 5, vi. 17; John vi. 45. — ὅτι κ. ἔτι ρύσεται] *that he will rescue (us) even further*, namely, ἐκ τηλικ. θανάτου, in the continuing danger from the Asiatic enemies which was still to be apprehended in the future. In the fact that Paul speaks of a present, nay, of a future rescue, Rückert finds a support for his opinion regarding a dangerous illness (not yet fully overcome); see on ver. 8. But could no machinations pass over from Asia to Macedonia? and could not these be recognised by Paul as the more dangerous, in so far as they were more secret? Comp. Acts xx. 3.

Ver. 11. A trustful and conciliatory mention of the inter-

¹ Hofmann reads the passage: καὶ ρύσεται, εἰς ὃν ἡλπίζαμεν, καὶ ἔτι ρύσεται. Accordingly, he takes the first καὶ as an *also*, beginning an independent sentence. With this expressive reference to the future Paul looks forward to the wide *voyages* still before him. In opposition to this we have, from a critical point of view, the facts that ὅτι before καὶ ἔτι is wanting only in B D* 64, and that it is supported by preponderating witnesses, even by those which have the reading ρύσεται for ρύεται, as C and 8; and, from an exegetical point of view, the fact that the repetition καὶ ἔτι ρύσεται amounts to a tautology without strengthening the thought in the least: for ἔτι follows as a matter of course from the ρύσεται already said. Besides, against the whole reference to the shipwreck, see on ver. 8.

cessions of the readers. This is regarded as not so much *conditioning* (Erasmus, Rosenmüller, Rückert, and others), as rather *furthering* the καὶ ἔτι ῥύσεται: "he will also still save us, *since ye also are helpful together for us*," etc. On the idea of the efficacy of intercession, comp. especially Phil. i. 19; Rom. xv. 30 f.—The reference of the συν in συννπουργ. is to the *apostle's* own work of prayer, with which that of the readers is joined by way of help: similar help on the part of *other* churches is just hinted by the καί before ὑμῶν. — ὑπὲρ ἡμῶν] *on our behalf*. A transposition for τῇ δεήσει ὑπὲρ ἡμ. would indeed be grammatically possible (Bernhardy, p. 461), but is in the highest degree superfluous (in opposition to Erasmus, Grotius, Schulz, Rosenmüller). — ἵνα ἐκ πολλ. προσώπ. κ.τ.λ.] divinely-appointed aim of the συννπουργ. κ.τ.λ. The correlations are to be noted: 1. ἐκ πολλῶν προσώπ. and τὸ εἰς ἡμᾶς χάρις; 2. διὰ πολλῶν and ὑπὲρ ἡμῶν; 3. χάρισμα and εὐχαριστηθῇ. Accordingly, there stand parallel to one another ἐκ πολλ. προσώπ. and then διὰ πολλῶν; as also τὸ εἰς ἡμᾶς χάρισμα and then ὑπὲρ ἡμῶν. Hence, it is to be connected and taken thus: *that from many countenances for the gift of grace made to us thanks may be rendered by means of many on our behalf*. Paul means that the thanksgiving for *his* (and Timothy's) *rescue* (i.e. τὸ εἰς ἡμ. χάρις.¹) is not to be offered to God by himself (and Timothy) alone, but that it is to be a rendering of thanks made for him by many through the mediation of many. The *many* are the *same* in ἐκ πολλ. προσώπ. as in διὰ πολλῶν; but there they are conceived of as those who *give thanks*, and in διὰ π. as those who have been *the procuring means of the thanksgiving*, in so far as *through their prayer they have aided in obtaining the apostle's rescue*.² πρόσωπον, according to the use of the later Greek (see Lobeck, *ad Phryg.* p. 380; Schweigh., *Lex. Polyb.* p. 540;

¹ Not the *apostolic office* (Ewald, Osiander), which here lies far from the context. So also Hofmann: the gift of God, to preach Christ to those who do not yet know Him. In the ordinary interpretation, there was not the least need of a demonstrative: the article and εἰς ἡμᾶς is from the context demonstrative enough.

² It was quite unsuitable, and contrary to the construction purposely carried out by the *correlata* stated above, to take ἐκ πολλ. προσώπ. or διὰ πολλ. as *neuter*, and either to explain the former, *ex multis respectibus* (Bengel, comp. Melancthon—not even justifiable in the usage of the language), or the latter, *prolixè* (Castalio: "ingentes gratiae," Wolf, Clericus, Semler, Storr, Rosenmüller). Comp. Luther. So also Hofmann takes διὰ πολλ. "*abundant thanksgiving*." The Vulgate renders rightly: "per multos."

Wahl, *Clav. Apocr.* p. 430), is taken as *person* by Luther and most others (already in codd. of the Italic version). But it is nowhere used thus in the N. T., not even in passages like Jude 16; and, if Paul had had *person* in mind, there would have been no motive for choosing *ἐκ* instead of *ὑπό*. Hence we must abide by the literal signification, *countenance* (Billroth, Ewald, Osiander, Hofmann): the expression *ἐκ πολλ. προσώπ.* is *pictorial*, for on the merry countenance the feeling of gratitude is displayed (Prov. xv. 30); it is mirrored therein, and goes out from it and upward to God in the utterance of thanksgiving. Fritzsche, *ad Rom.* III. p. 53, in the same way rightly joins *ἐκ πολλ. προσώπ.* as well as *διὰ πολλ.* with *εὐχαρ.*, but he takes *ἐκ πολλ. πρ.* of those who have besought the rescue and have thereby become the causers of the thanksgiving, and *διὰ πολλῶν* of the thankgivers themselves. So also Neander. But by this view justice is not done to the *mediating* sense of *διά*, and the *pictorial* reference of *προσώπων* (see above) can, according to the text, be found only in the act of thanksgiving itself. It is obvious from what has already been said, that neither can *διὰ πολλ.* be joined to *τὸ εἰς ἡμ. χάρισμα* (Theophylact and others, Billroth, Olshausen, Osiander, Kling), nor can *ἐκ πολλ. προσώπ.* be connected with *τὸ εἰς ἡμ. χάρ.* as if it stood: *τὸ ἐκ πολλ. προσώπ. εἰς ἡμᾶς χάρισμα* (Ambrosiaster, Valla, Beza, Calvin, Grotius, Estius, and many others, including Platt, Fritzsche, *Diss.*, Rückert, de Wette). Only on our view does the simple construction, as given by the order of the words, remain without dislocation, and the meaning of the words themselves uninjured. Whether, further, in *ἐκ πολλ. προσώπ.* the *πολλῶν* is *masculine* (Hofmann and Vulgate, "*ex multorum facie*") or *neuter*, cannot be decided. — *ὑπὲρ ἡμῶν*] *on our behalf*, superfluous in itself, but suitable to the fulness of the representation.—The *time* in which the thanksgiving is to happen is after the beginning of the *ῥύσεται*, not on the last day (Ewald).—The passive expression *εὐχαριστεῖσθαι* (comp. Hipp. *Ep.* p. 1284, 31) is conceived like *ἀχαριστεῖσθαι* (Polyb. xxiii. 11. 8), to experience ingratitude, to be recompensed with ingratitude. Comp. Buttmann, *neut. Gr.* p. 130 [E. T. 148].

Ver. 12. The apostle now begins the vindication of himself, at first in reference to the *purity of his walk in general* (ver. 12), then in reference to his *honesty in writing* (vv. 13, 14), and

afterwards specially in reference to the changing of his plans for the journey (vv. 15–24). — γάρ] Ground assigned for the confidence uttered in ver. 11, that the readers would help him by their intercession in the manner denoted: *for we boast, according to the witness of our conscience, to have made ourselves worthy of your help.* — καύχσις is not equivalent to καύχημα, *materies gloriandi* (so most, but in no passage rightly, see on Rom. iv. 2), but we should interpret: *For this our boasting* (which is contained in ver. 11) *is the testimony which our conscience furnishes that we, etc.* In other words: *This our boasting is nothing else than the expression of the testimony of our conscience, that, etc.;* hence no αἰσχύνεσθαι ἀπὸ καυχήσεως (Isa. xii. 13) can take place. The contents of this testimony (ὅτι κ.τ.λ.) shows how very much the καύχσις of Paul is a *καυχᾶσθαι ἐν κυρίῳ* (1 Cor. i. 31). Accordingly, αὕτη is to be taken together with ἡ καύχσις ἡμῶν (comp. 1 Cor. viii. 9: ἡ ἐξουσία ὑμῶν αὕτη); τὸ μαρτύριον κ.τ.λ. is the *predicate*, which is introduced by ἐστί, and ὅτι κ.τ.λ. is the *contents* of the testimony. By the plain simplicity of this explanation we obviously exclude the view that αὕτη is *preparative*, and that it is to be referred either to τὸ μαρτύριον (Luther and most), or, more harshly, with Hofmann, to ὅτι κ.τ.λ., because in that case τὸ μαρτύριον κ.τ.λ. is made an interpolated apposition. — ἐν ἀγιότητι (see the critical remarks) καὶ εἰλικρ. Θεοῦ] Θεοῦ is not used superlatively, as Emmerling would still take it. Further, it neither denotes *what is well-pleasing to God* (Schulz, Rosenmüller, Platt, Rückert, Reiche), nor *what avails before God* (Calvin, Beza, Estius, Billroth, and others, following Theophylact), nor *what is like God* (Pelagius), nor *the God-like* (Osiander), which is *God's manner* (Hofmann), but the moral holiness and purity established by God through the influence of the divine grace, as the following οὐκ ἐν σοφ. σαρκ., ἀλλ' ἐν χάριτι Θεοῦ proves.¹ So also Olshausen, de Wette, Kling, Neander, Winer, p. 221 [E. T. 261]. Comp. δικαιοσύνη Θεοῦ, Rom. i. 17, εἰρήνη Θεοῦ, Phil. iv. 7, and the like. The rare word ἀγιότης is found also in 2 Macc. xv. 2; Heb.

¹ With this fall to the ground also the scruples of Rückert against the word ἀγιότητι, which he either wishes to take *abusive*, like the Latin *sanctitas*, *integrity*, or conjectures in its stead ἀγνότητι. Reiche's difficulty regarding ἀγιότ., that Paul talks of his purity *as teacher*, is also untenable. He certainly speaks of his *entire conduct*, not merely of his teaching.

xii. 10; Schol. Arist. Thesm. 301. Regarding εἰλικρ., see on 1 Cor. v. 8. Stallbaum, *ad Plat. Phaed.* p. 66 A. — οὐκ ἐν σοφ. σαρκ. ἀλλ' ἐν χάρι. Θεοῦ] is not to be placed in a parenthesis, for it is parallel to the previous ἐν ἀγιότ. κ. εἰλικρ. Θεοῦ, and gives negative and positive information about it. The σοφία σαρκ. is the *merely human wisdom*, the wisdom which is not the work of the divine influence (of the Holy Spirit), but of human nature itself unenlightened and unimproved, guided by the sinful lust in the σάρξ. See on 1 Cor. i. 26. — ἐν χάριτι Θεοῦ] is not to be explained of *miracles* (Chrysostom), nor yet with Grotius: “cum multis donis spiritualibus,” but without any limitation of *the influence of the divine grace, under which Paul lived and worked.* — The thrice repeated use of ἐν denotes the spiritual element *in which* his course of life moved (Eph. ii. 3; 2 Pet. ii. 18). — ἐν τῷ κόσμῳ] *i.e.* among profane humanity. This serves by *contrast* to make the holiness of his walk and conversation *more prominent.* Comp. Phil. ii. 15. — πρὸς ὑμᾶς] denotes the direction of his association, *in intercourse with you.* See Bernhardt, p. 265. More than with others, he had established such a relation with the Corinthians (hence περισσοτ.).

Ver. 13 f. In order to vindicate the apparently vainglorious (ver. 10) περισσ. δὲ πρ. ὑμᾶς (ver. 12), in so far as it might be suspected as not honourably meant, he asserts his candour in writing, which must have been assailed by his opponents (comp. x. 10), who probably maintained, “His letters to us are not the expression of his genuine inmost opinion!” — *For nothing else do we write to you than what you* (in our letters) *read or also understand; i.e.* in our letters to you we do not hide or disguise our genuine opinion, but it agrees exactly with what the reading of the same, or your acquaintance with our mode of thinking and character, says to you. Comp. Theodoret. On γράφειν in its reference to the *sense* of what is written, comp. 1 Cor. v. 11. According to de Wette, the sense amounts to the thought: “*I cannot do otherwise, I must write thus.*” But Paul is making an appeal to the readers. — ἀλλ' ἢ] *præterquam, nisi.* For examples in which the previous negative sentence has also ἄλλος, see Hartung, *Partikell.* II. p. 45; Heindorf, *ad Prot.* p. 354 B; Klotz, *ad Devar.* p. 36 f.; Bæumlein, *Partik.* p. 5. The mode of expression depends on a *blending* of the two constructions—οὐκ

ἄλλα . . . ἀλλά and οὐκ ἄλλα . . . ἤ; Stallbaum, *ad Plat. Phæd.* p. 81 B; Kühner, II. p. 438. — ἂ ἀναγινώσκετε, ἢ κ. ἐπιγ. This latter ἢ is in no connection with the former, in which case it could not but have stood ἂ ἢ ἀναγ., ἢ καὶ ἐπιγ. This in opposition to Fritzsche's way of taking it: "neque enim alia ad vos perscribimus, quam aut ea . . . aut ea, quæ," etc. ἀναγινώσκειν is to *read*, as it is usually in the Attic authors, and always in the N. T., not to *understand*, as Calvin, Estius, Storr,¹ following the Peshito, wish to take it, though it has this meaning often in classical Greek (Hom. *Il.* xiii. 734, *Od.* xxi. 205, xxii. 206; Xen. *Anab.* v. 8. 6; Pind. *Isthm.* ii. 35; Herodian, vii. 7; comp. also Prayer of Manass. 12). — ἢ καὶ ἐπιγ.] *or also* (without communication by letter) *understand*. Wetstein imports arbitrarily: "vel si alicubi haereat, post secundam aut tertiam lectionem, attento animo factam, sit intellecturus." Rückert: "and doubtless also understand." Quite against ἢ καί, which stands also opposed to the view of Hofmann: Paul wishes to say that he does not write in such a way, that they might understand something else than he means in his words. In this case we should have had καί only, since ἢ καί points to something *else* than to the reading, with which what he has written agrees.—The *assimilation* of the expressions ἀναγιν. and ἐπιγιν. (comp. iii. 2) cannot be imitated in German, but in Latin approximately: *legitis* aut etiam *intelligitis*. Comp. on Acts viii. 30; Plat. *Ep.* II. p. 312 D. — ἐλπίζω δὲ κ.τ.λ.] The object to ἐπιγινώσθεσθε is ὅτι καύχημα ὑμῶν ἐσμεν κ.τ.λ. and καθὼς καὶ ἐπέγν. ἡμ. ἀπὸ μέρ. is an inserted clause: "I hope, however, that you will understand even to the end,—as you have understood us in part,—that we are your boast," etc. We might also consider ὅτι καύχημα κ.τ.λ. as a nearer object to ἐπέγνωτε ὑμᾶς (Estius, Rosenmüller, Billroth, Rückert, de Wette); but, since in this way ἐπιγινώσθεσθε remains without an object (Billroth supplies: "that I think the same as I write;" comp. Rückert; Osiander: "all my doing and suffering in its purity"), the above mode of connection is easier and simpler. Ambrosiaster, Luther, Grotius, and others, also Olshausen (Osiander doubtfully), take ὅτι as *for*, stating the ground for καθὼς κ. ἐπέγν. ἡμ. ἀπὸ μέρ.

¹ Calvin thinks ἀναγιν. and ἐπιγιν. are distinguished as *agnoscere* and *recognoscere*. So, on the whole, Storr also. But Estius makes the difference: "et *recognoscitis antiqua*, et insuper etiam *cognoscitis recentia*."

But in that case the accurate, logical connection is still more wanting, since from the *general* καύχημα ὑμῶν ἔσμεν κ.τ.λ. no inference to the ἐπέγνωτε ἡμᾶς *restricted* by ἀπὸ μέρους is warranted; the reason assigned would not be suitable to ἀπὸ μέρους. The connection which runs on simply is unnecessarily broken up by Ewald holding ver. 13 and ver. 14 on to μέρους as a parenthesis, so that ὅτι, ver. 14 (*that*), joins on again to ver. 12. — ἕως τέλους] does not mean *till my death* (Hofmann), but *till the end*, i.e. till the ceasing of this world, till the Parousia. Comp. 1 Cor. i. 8, xv. 51 f.; Heb. iii. 6. — Ver. 14. καθὼς κ. ἐπέγν. ἡμᾶς compares the future, regarding which Paul *hopes*, with the past, regarding which he *knows*. And therefore he adds a limitation in keeping with the truth, ἀπὸ μέρους (comp. Rom. xi. 25); for *not all* the Corinthians had thus understood him. Hofmann, quite against the usage of the language, takes ἀπὸ μέρους *of time*, inasmuch as the apostle's intercourse with them up to the present was only a part of what he had to live with them. In that case Paul would have written ἕως ἄρτι in contrast to ἕως τέλους. Calvin, Estius, and Emmerling refer it to the *degree* of knowledge, *quodammodo* (comp. ii. 5), with which Paul *reproaches* the readers, ὥς μὴ παντελῶς ἀπωσαμένους τὰς κατ' αὐτοῦ γεγενημένας διαβολάς, Theodoret. But a purpose of reproach is quite foreign to the connection; and certainly *the* readers to whom ἐπέγνωτε applies had not only understood him *quodammodo*, but wholly and decidedly, that, etc. Billroth thinks that Paul wishes to mark his cordial love, *which till now he could only have shown them in part*. Comp. Chrysostom, according to whom ἀπὸ μέρους is added from *modesty*; also Theophylact, according to whom Paul is thinking of the imperfect exhibition of his *virtue*. But how could the readers conjecture this! — ὅτι καύχημα κ.τ.λ.] *that we redound for glory* (i.e. for the object of καυχᾶσθαι) *to you, even as you to us on the day of the Parousia*. It will be to your honour on that day that you have had us as teachers, and it will be to our honour that we have had you as disciples. Comp. 1 Thess. ii. 19 f.; Phil. ii. 16. With how much winning tact the addition κάθαπερ κ. ὑμεῖς ἡμῶν suppresses all appearance of self-exaltation! ὥς μαθηταῖς ὁμοτίμοις διαλεγόμενος οὕτως ἐξισάζει τὸν λόγον, Chrysostom. — ἐν τῇ ἡμέρᾳ τ. κυρ. Ἰησοῦ] belongs to the whole ὅτι καύχημα . . . ὑμεῖς ἡμῶν, not, as Rückert arbitrarily thinks, to

καθάπερ κ. ὑμ. ἡμῶν merely (so Grotius, Calovius, and others); nor yet, as Hofmann would have it, *primarily* to καύχ. ὑμῶν ἐσμεν.

Vv. 15, 16. Καὶ ταύτῃ τῇ πεποιθ.] *and by means of this confidence*, viz. ὅτι ἕως τέλους ἐπιγν. κ.τ.λ. in vv. 13, 14. πεποίθις (iii. 4, viii. 22, x. 2; Eph. iii. 12; Phil. iii. 4; Joseph. *Bell.* i. 3. 1) is later Greek. See Eustathius, *ad Od.* iii. p. 114, 41; Thom. Mag. p. 717; Lobeck, *ad Phryg.* p. 294 f. — ἐβουλόμην] Paul entertained the plan for his journey, set down in ver. 16, before the composition of our first Epistle, and he had communicated it to the Corinthians (whether in the first now lost letter, or otherwise, we know not). But before or during the composition of our first Epistle he altered this plan (as we know from 1 Cor. xvi. 5) to this extent, that he was not now to go first to Corinth, then to Macedonia, and from thence back to Corinth again (ver. 16), but through Macedonia to Corinth. The plan of travel, 1 Cor. xvi. 5, was accordingly not the first (Baur; comp. Lange, *apost. Zeitalt.* I. p. 200 f.), but the one already altered, which alteration was ascribed to the apostle as indecision. This is intelligible enough from the antagonistic irritation of their minds, and does not require us to presuppose an expression in the alleged intermediate Epistle (Klöpper, p. 21 f.). Chrysostom, Theodoret, and Oecumenius make the apostle say: I had, when I wrote to you 1 Cor. xvi. 5, the unexpressed intention to arrive still earlier than I promised, and to reach you even sooner (immediately on the journey towards Macedonia). Quite a mistaken view, since such a mere thought would not have been known to his opponents, and no excuse for his fickleness could therefore have been engrafted on it. — πρότερον] belongs to πρὸς ὑμᾶς ἐλθεῖν:¹ I intended to come to you *first of all*,—not, as I afterwards altered my plan, to the Macedonians first, and then from them to you. Beza, Grotius, Bengel, and others, including Rosenmüller and Rückert, connect πρότ. and ἐβουλ., which, however, on the one hand is opposed to the sense (for Paul cannot say, “I intended formerly to come to you,” since his intention is still the same), and on the other would not accord with ἵνα δευτ. χάρ. ἔχ.;

¹ The position of πρότερον, immediately after ἐβουλ. (Lachmann, Tischendorf, Rückert), which has preponderating evidence, and is therefore to be preferred, makes no difference in this respect.

for not the *πρότερον ἐβουλόμην*, but the *πρότερον πρὸς ὑμᾶς ἐλθεῖν*, was to bring in its train a *δευτέρα χάρις*. — *ἵνα δευτέραν χάριν ἔχητε*] *δευτέραν* corresponds ingeniously to the *πρότερον*: *in order that you might have a second benefit of grace*. By *χάριν* is meant a *divine bestowal of grace*, with which Paul knew his coming to be connected for the church; for to whatever place he came in his official capacity, he came as the impartor of divine *χάρις*, Rom. i. 11; comp. xv. 29. Chrysostom, Oecumenius, and others, including Kypke, Emmerling, Flatt, and Bleek (in the *Stud. u. Krit.* 1830, p. 622), hold that *χάρις* is equivalent to *χάρα* (and hence this is actually the reading of B L, some min., and Theodoret). Certainly *χάρις* also means *pleasure, joy*, and is, as in Tob. vii. 18, the opposite of *λύπη* (Eur. *Hel.* 661, and more frequently in Pindar; see Duncan, *Lxx.*, ed. Rost, p. 1191; also in Plato, *Ast, Lxx.* III. p. 538), but never in the N. T. This sense, besides, would be unsuitable to the apostle's delicate and modest style of expression elsewhere. Nor, again, is a *benefit on the part of the apostle* meant (Grotius, Rosenmüller, Schrader, Billroth, comp. also Hofmann), because the expression is only in keeping with his affection and humility (comp. 1 Cor. xv. 10) if a *divine* display of grace is meant. The comparison with 1 Cor. xvi. 3 is therefore not to the point, because there a *χάρις* is named, of which the *readers* were givers. But what does he mean by *δευτέραν χάριν*? Many answer with Estius: “*ut ex secundo meo adventu secundam acciperetis gratiam, qui dudum accepistis primam, quando primum istuc veniens ad fidem vos converti.*” Comp. Pelagius, Calvin, Wolf, Mosheim, Bengel, Emmerling. But against this it may be urged: (1) historically, that Paul certainly had been already twice in Corinth before our two Epistles (see *Introd.* § 2); and (2) from the connection, that the *δευτέρα χάρις* in this sense can by no means appear as an aim conditioned by the *πρότερον*; for even a *later* coming would have had a *δευτέρα χάρις* in *this* sense as its result. This second reason is decisive, even if, with Schott, *Erörterung*, etc., p. 58 ff., and Anger, *rat. temp.* p. 72 f., we were to set aside the former by the supposition: “*apostolum intra annum illum cum dimidio, quem, quum primum Corinthi esset, ibi transegit, per breve aliquod temporis spatium in regiones vicinas discessisse; sic enim si res se habuit, Paulus, etsi bis ad Corinthios venerat, ita ut in secunda, quam iis misit, epistola*

adventum *tertium* polliceri posset: tamen, quoniam per totum illud intervallum Corinthi potissimum docuerat, simile beneficium, quod in itinere seriore in eos collocaturus erat, jure *secundum* appellavit," Anger, *l.c.* p. 73. The right solution results from ver. 16, which is appended by the exegetical καί, viz., that the δευτέρα χάρις appears as setting in through the πάλιν ἀπὸ Μακεδ. ἐλθεῖν πρὸς ὑμᾶς. Paul had intended on his projected journey to visit Corinth *twice*, and had therefore proposed to himself to come to the Corinthians *first of all* (not first to the Macedonians), in order that they in this event might have a *second* χάρις on his return from Macedonia (the first χάρις they were to have on his journey thither). From this it is at once obvious: (1) how superfluous is the linguistically incorrect supposition that δευτέραν is here equivalent to διπλὴν, as Bleek and Neander, following Chrysostom and Theodoret,¹ take it; (2) how erroneous is the opinion of Rückert, that ἵνα δευτ. χάριν ἔχητε is put in a wrong place, and should properly only come behind ἐλθεῖν πρὸς ὑμᾶς, ver. 16. No; according to the exegetical καί, ver. 16, δι' ὑμῶν ἀπελθεῖν εἰς Μακεδ. serves to give exact and clear information as parallel to the πρότερον πρὸς ὑμᾶς ἐλθεῖν, and then καὶ πάλιν ἀπὸ Μακ. ἐλθεῖν πρὸς ὑμᾶς as parallel to the ἵνα δευτέρ. χάριν ἔχητε. Comp. Baur, I. p. 338, ed. 2.

Ver. 17. *Wishing this therefore* (according to what has just been said), *did I then behave thoughtlessly?* Was this proposal of mine made without duly taking thought for its execution? μήτι supposes a *negative* answer, as always, in which case ἄρα (meaning: *as the matter stands*) makes no alteration, such as the suggesting, perhaps, a thought of possible affirmation. Such a sense, as it were, of a mere tentative nature feeling its way, which is foreign here, could only be suggested by the context, and would have nothing to do with ἄρα (in opposition to Hartung, whom Hofmann follows). See Klotz, *ad Devar.* p. 176 f. — τῇ ἐλαφρίᾳ] The *article* marks the thoughtlessness not as that with which the apostle was reproached by the Corinthians (Billroth,

¹ In other respects Theodoret, Bleek, and Neander, as also Billroth, Olshausen, and Rückert, agree in thinking that δευτέραν refers to the repeated visit to Corinth which had been intended after returning from Macedonia. But Chrys., quite against the context, explains the double joy as καὶ τὴν διὰ τῶν γραμμάτων καὶ τὴν διὰ τῆς παρουσίας. So also Erasmus, Vatablus, and others.

Olshausen, Rückert, de Wette), which he must have indicated more precisely, in order that it might be so understood, but *thoughtlessness as such in general, in abstracto*: have I then made myself guilty of *thoughtlessness*? ἐλαφρία belongs to the substantives in -ρια formed late from adjectives in -ρος. See Lobeck, *ad Phryn.* p. 343. For the *ethical* sense (wantonness), comp. Schol. *Aristoph. Av.* 195, and ἐλαφρός in Polyb. vi. 56. 11; ἐλαφρόνοος, Phocylides in Stob. *Flor.* app. iii. 7. — ἡ ἀ βουλεύομαι, κατὰ σάρκα βουλεύομαι] ἡ is not *aut* (Billroth, Rückert, Osiander, Hofmann, after the Vulgate and most expositors), but *an*; for *without* any interrogation the relation of the two sentences is: *My proposal was not thoughtless, unless it should be the case that I form my resolves κατὰ σάρκα*. See Hartung, II. p. 61. — Mark the difference between ἐχρησάμην as *aorist* (historical event) and βουλεύομαι as *present* (behaviour generally). — κατὰ σάρκα] *according to the flesh*, after the standard of the σάρξ, *i.e.* so that I let myself be guided by the impulses of human nature sinfully determined, Gal. v. 16 ff. — ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ] By ἵνα is expressed simply the immoral *purpose*, which would be connected with the βουλεύεσθαι κατὰ σάρκα; *in order that with me there may be the Yea, yea, and Nay, nay, i.e.* in order that with me affirmation and denial may exist together; that I, according as the case stands, may assent to the fleshly impulse, and in turn renounce it; to-day yea, and to-morrow nay, or yea and nay as it were in one breath. Billroth errs in thinking that in this explanation καὶ must be taken as *also*. That it means *and*, is proved by vv. 18, 19. The *duplication* of the ναὶ and οὐ strengthens the picture of the untrustworthy man who affirms just as fervently as he afterwards denies. Failing to discern this, Grotius and Estius wished to prefer the reading of the Vulgate, τὸ ναὶ καὶ τὸ οὐ, which has very weak attestation. The article marks the ναὶ ναὶ and the οὐ οὐ as well-known and solemn formulae of affirmative and negative asseveration (as they were also in *Jewish* usage; see Wetstein, *ad Matth.* v. 37). Comp. on ναὶ ναὶ, Soph. *O. C.* 1743. As to the main point, namely, that the ναὶ ναὶ and the οὐ οὐ are taken as the subject of ἡ, this explanation has the support of Erasmus, Beza, Calvin, Estius (though conjecturing ἵνα μή instead of ἵνα), Cornelius a Lapide, Grotius, Mill, Wolf, and others; also of Rosenmüller, Emmerling, Flatt, Schrader, Rückert, de Wette, Osiander,

Neander, Maier, and others; even Olshausen, who, however, sets up for *vaí* and *oŭ* the "peculiar" signification (assumed without any instance of its being so used) of "truth" and "falsehood." The *diplasis* *vaí vaí* and *oŭ oŭ* is not without reason (as Billroth and Hofmann object), but quite accords with the passionate excitement of the moral consciousness; whereas afterwards, in ver. 18, where his words go on quietly with a glance towards the faithful God, the bare *vaí καὶ οŭ* is quite in its place. Note, further, that the simple expression of the *coexistence of the yea and nay* (to which Hofmann objects) is more *striking*, than if Paul had given a more precise explanation of the maxims of yea and nay. The readers knew him, and even his evil-wishers could not but know that he was no yea-and-nay man. Others consider the second *vaí* and the second *oŭ* as predicates, so that a wholly opposite sense is made out of the words: *in order that with me the Yea may be yea, and the Nay be nay, i.e. in order that I may stubbornly carry through what I have proposed to myself.* Comp. Jas. v. 12. So Chrysostom, Theodoret, Theophylact, Oecumenius, Erasmus, Castalio, Bengel, and others, and recently Billroth; Winer, p. 429 [E. T. 481], gives no decision. The context, however, before ("levitatis et inconstantiae, non autem pertinaciae crimen hic a se depellere studet," Estius) and after (vv. 18, 19), is decisive against this view. Hofmann imports into *παρ' ἐμοί* a contrast to *παρὰ τῷ Θεῷ*, so that the idea would be: to assent to or refuse anything *on grounds taken from one's own self*, without reservation, because purely as an *expression of self-will*, with which Jas. iv. 13 is compared.¹ Such a contrast could not but be based upon what went before, in itself as well as in the sense assumed. Besides, to this pretended emphasis on *παρ' ἐμοί* the order *ἵνα παρ' ἐμοὶ ἦ* would have been suitable; and the idea of speaking no absolute yea or nay, would have demanded not *καί* but *ἦ* between the *vaí* and the *oŭ*. And was Paul, then, the man in whose resolves "the yea is always meant with the reservation of a nay"? Luther's translation (comp. Ambrosiaster and Erasmus) comes back to the result, that the mark of interrogation is placed after *κατὰ σ. βουλ.*, and in that case there

¹ Similarly Ewald, but he takes *παρ' ἐμοί* (with Camerarius) as *pene me* ("merely after my own pleasure to say and to do the one or the other"), as if, therefore, it were *ἐν ἐμοί*. Ewald compares Ps. xii. 5.

is supplied *nequaquam*, of which negation ἵνα κ.τ.λ. specifies the purpose. This is intolerably arbitrary. Regarding the erroneous translation of the Peshito (Grotius agrees with it), which distorts the meaning from misconception, see Fritzsche, *Diss.* II. p. 2.

Ver. 18. *But according to His faithfulness, God causes our speech to you to be not yea and nay, not untrustworthy.*¹ The δέ introduces the contrast (*yea rather*) to the state of things *denied* in the preceding question (Baeumlein, *Partik.* p. 95); and ὅτι is equivalent to εἰς ἐκεῖνο, ὅτι, like John ii. 18, ix. 17, xi. 51; 1 Cor. i. 26, *al.*: *Faithful is God in reference to this, that our speech, etc., i.e. God shows Himself faithful by this, that, etc.* Beza, Calvin, and others, including Platt, Rückert, de Wette, Osiander, Neander, Ewald, Hofmann, take πιστὸς ὁ Θεός as an asseveration: *proh Dei fidelem!* Against all linguistic usage, for the ζῶ ἐγὼ . . . ὅτι (see on Rom. xiv. 11), which is compared, is a habitual formula of swearing, which the πιστὸς ὁ Θεός, very frequent with the apostle (1 Cor. i. 9, x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; 1 John i. 9), is not. Nor can we compare xi. 10, where a *subjective* state of things is asserted as a guarantee of what is uttered.—ὁ λόγος ἡμῶν] is by most understood of the *preaching of the gospel*, according to which Paul thus, against the suspicion of untruthfulness in his resolves and assurances, puts forward the truthfulness of his preaching,—in which there lies a moral argument *a majori ad minus*; for the opinion of Hofmann, that Paul means to say that his preaching stands in a *different* position from the *conditioned* quality of his yea and nay, falls with his view of ver. 17. From ver. 19, however, it appears to be beyond doubt that the usual explanation of λόγος, of the *preaching*, not in general of the apostle's *speech* (Rückert), or of that unfulfilled *promise* (Erasmus in the *Annot.*), is the right one. Olshausen mixes up the two explanations.

Vv. 19–22. Paul furnishes grounds in ver. 19 f. for the assurance he had given in ver. 18; then refers his veracity to the steadfastness bestowed on him by God, ver. 21 f.; and finally, ver. 23, makes protestations as to the reason why he had not yet come to Corinth.

Ver. 19. Ὁ γὰρ τοῦ Θεοῦ υἱός] or, as Lachmann, Rückert,

¹ Erasmus says aptly, *Paraphr.*: “Sed non fallit Deus, cujus praesidio factum est, ut sermo noster, quo vobis illius evangelium praedicavimus, non vacillarit, sed semper sui similis fuerit.”

and Tischendorf, following preponderating testimony, have it rightly: *ὁ τοῦ Θεοῦ γὰρ υἱός* (γάρ in the *fourth* place; see Fritzsche, *Quæst. Luc.* p. 100; Ellendt, *Lex. Soph.* I. p. 339; Hermann, *ad Philoct.* 1437), marks the *τοῦ Θεοῦ* as emphatic, in order to make what is to be said of Christ, *οὐκ ἐγένετο ναὶ κ. οὐ*, felt at once in its divine certainty. To be God's Son and yet *ναὶ κ. οὐ* would be a contradiction. In the whole *ὁ . . . Ἰ. Χ.* there lies a solemn, sacred emphasis. — *ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς*] reminds the readers of the *first* preaching of Christ among them, of which Paul *could not but* remind them, if they were to become perfectly conscious, from their experience from the beginning, that Christ had not become *ναὶ κ. οὐ*. But in order to make this *first* preaching come home to them with the whole personal weight of the preachers, he adds, in just consciousness of the services rendered by himself and his companions as compared with the later workers, a more precise definition of the *δι' ἡμῶν*, with more weighty circumstantiality: *δι' ἐμοῦ κ. Σιλουανοῦ κ. Τιμοθέου*. For the two latter had been his helpers in his first labours in Corinth. See Acts xviii. 5. From this it is obvious why he has not named others, as Apollos, but simply these (Calvin thinks, that these had been most *calumniated*); hence also there is no need to suppose any intention of making his assurance more *credible* (Chrysostom, Theophylact, and many others). A side glance at the Christ preached by Judaistic opponents (xi. 4) is here quite foreign to the connection (in opposition to Klöpper, p. 86 f.). — *Σιλουανῶ*] Universally so with Paul (1 Thess. i. 1; 2 Thess. i. 1); also in 1 Pet. v. 12. In the Acts of the Apostles only the shortened name *Σίλας* appears. Silvanus is here *placed before* Timothy, because he was an older apostolic helper than the latter. See Acts xv. 22 ff. — *οὐκ ἐγένετο ναὶ κ. οὐ*] *He has not become affirmation and negation, has not showed Himself as untrustworthy, as one who affirms and also denies* (the fulfilment of the divine promises, ver. 20), as one who had exhibited such contradiction in himself. This Paul says of *Christ Himself*, in so far as in the personal objective Christ, by means of His appearance and His whole work, the *ναὶ* in reference to the divine promises, the affirmation of their fulfilment, is given as a *matter of fact*. Wrongly most expositors (comp. Chrysostom, Theodoret, Theophylact) understand *Χριστός* as *doctrina de*

Christo ("our gospel of Christ is not changeable, sometimes one thing, sometimes another, but it remains ever the same"), an interpretation here specially precluded by verses 20 and 21. This may be urged also against the similar interpretation of Hofmann, that, with the very fact that Christ has come to the readers *through preaching*, there has gone forth a *Yea* (the affirmation of all divine promises), without any intervention of *Nay*. Olshausen and Rückert take it rightly of Christ Himself; but the former puts in place of the simple meaning of the word the thought not quite in keeping: "Christ is the absolute truth, *affirmation pure and simple*; in Him is the real fulfilment of the divine promises; in Him *negation* is entirely wanting;" and the latter arbitrarily limits ἐγένετο merely to the experience of the Corinthians ("among you He has not shown Himself untrustworthy"). Paul, however, uses the words οὐκ ἐγένετο ναὶ κ. οὐ of Christ in general, and by ὁ ἐν ὑμῖν . . . Τιμοθ. directs the attention of the Corinthians to the recognition of the truth on their part and out of their own experience. — ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν] of the two only the former, *i.e. affirmation* (that the divine promises are fulfilled and shall be fulfilled) *is established in Him*: in Christ is actually given the *yea*, that, etc. In the perfect γέγονεν (different from the previous aorist ἐγένετο) is implied the *continuance* of what has happened. Comp. on Col. i. 16; John i. 3. Grotius, in opposition to the context (see ver. 20), referred ναὶ ἐν αὐτῷ γέγ. to the *miracles*, by which Christ confirmed the apostolic preaching. And Beza awkwardly, and, on account of ver. 20, erroneously, took ἐν αὐτῷ of *God*, whose Son is "*constantissimu Patris veritas*."

Ver. 20. A more precise explanation and confirmation of ναὶ ἐν αὐτῷ γέγονεν, running on to the end of the verse. Hence ὅσαι . . . ἀμήν is not to be put in a parenthesis, as Griesbach, Scholz, and Ewald.—τὸ ναί and τὸ ἀμήν cannot be synonymous, as most of the older commentators take them ("repetit, ut ipsa repetitione rem magis confirmet," Estius), for this is rendered impossible by the correct reading διὸ κ. δι' αὐτοῦ τὸ ἀμήν (see the critical remarks). Rather must the former be the cause (διὸ) of the latter. And here the expression τὸ ἀμήν is without doubt to be explained from the custom in worship, that in public prayer a general Amen was said as certifying the general

assurance of faith as to its being heard (see on 1 Cor. xiv. 16). Accordingly τὸ ναί and τὸ ἀμήν are here to be distinguished in this way; τὸ ναί, as in the whole context, denotes *the certainty objectively given* (comp. on that point, Rom. xv. 8), and τὸ ἀμήν, *the certainty subjectively existing, the certainty of faith*. Consequently: *for, as many promises of God as there are (in the O. T.), in Him is the yea* (in Christ is given the objective guarantee of their fulfilment); *therefore through Him also the Amen takes place*, therefore it comes to pass through Christ, that the Amen is said to God's promises; *i.e. therefore also to Christ, to His work and merit*, without which we should want this certainty, *is due the subjective certainty of the divine promises, the faith in their fulfilment*. Billroth, indeed (and in the main, de Wette), thinks the conception to be this: that *the preachers of the gospel* say the Amen through their preaching, so that τὸ ναί refers to the living working of God in Christ, in whom He fulfils His promises, and τὸ ἀμήν to the faithful and steadfast preaching of these deeds of God. But the saying of Amen expressed the assurance of faith, and was done by *all*; hence τὸ ἀμήν would be in the highest degree unsuitable for denoting the *praedicatio*. Finally, Rückert is quite arbitrary when he says that τὸ ναί relates to the fulfilment of the prophecies wrought by the appearing of Christ Himself, and τὸ ἀμήν to the *erection of the church, which had grown out of that appearing*.—The article before ναί and ἀμήν denotes the *definite Yea and Amen*, which relate to the ἐπαγγελίαι Θεοῦ and belong to them. The article was not used before in ver. 19, because no definite reference of the yea was yet specified. — τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν] a teleological definition to δι' αὐτοῦ τὸ ἀμήν with the emphatic prefixing of τῷ Θεῷ: *to God's honour through us*, i.e. *what redounds to the glorifying of God* (viii. 19) *through us*. — δι' ἡμῶν] *nostro ministerio* (Grotius), in so far, namely, as the ministry of the gospel-preachers brings about the Amen, the assurance of faith in God's promises, Rom. x. 14.

Ver. 21 f. Δε] not specifying the ground of τῷ Θεῷ πρὸς δόξαν (Grotius), nor confirming the assurance that he had preached without wavering (Billroth), but *continuative*. Paul has just, with δι' ἡμῶν, pointed to the blessed result which his working (and that of his companions) is bringing about, namely, that the Amen of faith is said to all God's promises to the glory of God. But

now he wishes to indicate also the inner divine life-principle, on which this working and its result are based, namely, the *Christian steadfastness*, which is due to no other than to God Himself. — On the construction, comp. v. 5; hence Billroth (whom Olshausen follows) has incorrectly taken *ὁ δὲ βεβαιῶν . . . Θεός* as subject, and *ὁ καὶ σφραγ. κ.τ.λ.* as predicate. It is to be translated: “*And He who makes us steadfast with you toward Christ, after He has also anointed us, is God; who also,*” etc. Since the anointing precedes the *βεβαιῶν*, and is its foundation, and Paul has not written *ὁ δὲ χρίσας ἡμᾶς καὶ βεβαιῶν κ.τ.λ.*, it is not to be regarded with the expositors as *qui autem confirmat et unxit*, but *καὶ χρίσας ἡμᾶς* is to be taken as a definition subordinate to the *βεβαιῶν*, and *καί* as the *also* of the corresponding relation; otherwise, there would be a *hysteron-proteron*, which there is no ground for supposing. — *εἰς Χριστόν*] *in relation to Christ*, so that we remain unshakenly faithful to Christ. Chrysostom well says: *ὁ μὴ ἔων ἡμᾶς παρασαλεύεσθαι ἐκ τῆς πίστεως τῆς εἰς τ. Χριστόν.* The explanation: *into Christ* (Billroth, Olshausen) has against it the *present* participle. For the believers are already *in Christ*; their continued confirmation (*βεβ.*, see on 1 Cor. i. 6) therefore could not but take place *in Christo*, Col. ii. 7, not *in Christum*. — *σὺν ὑμῖν*] Paul adds, in order not to appear as if he were denying to the readers the *βεβαίωσις εἰς Χριστόν*. Estius says aptly: “*ut eos in hac sua defensione benevolos habeat.*” This agrees with the whole tone of the context; but there is not, as Rückert conjectures, a side-glance at those who had held the apostle to be a wavering reed. — *χρίσας ἡμᾶς*] here, without *σὺν ὑμῖν*, is a figurative way of denoting the *consecration to office* (Luke iv. 18; Acts iv. 27, x. 38; Heb. i. 9), *i.e.* to the *office of teacher of the gospel*, without, however, pressing the expression so far as Chrysostom and Theophylact: *ὁμοῦ προφήτας καὶ ἱερεῖς κ. βασιλέας ἐργασάμενος.* Whether, however, did Paul conceive the consecration as effected *by the call* (Billroth, Olshausen, Rückert) or by the *communication of the Spirit* (Calvin, Grotius, Estius, Osiander, and many others, following the ancient expositors)? Ver. 22 is not opposed to the latter view (see below); and since the call to the office is, in point of fact, something quite different from the consecration, *χρίσας* is certainly to be referred to the holy consecration of the Spirit (comp. Acts x. 38). Comp., further, 1 John ii. 20, 27, and

Düsterdieck on 1 John i. p. 355. An allusion to *Χριστόν* (Bengel, Osiander, Hofmann, and others) would not be certain, even if there stood *καὶ χρίσας καὶ ἡμᾶς*, because *Χριστόν* is not used appellatively, but purely as a proper name. An *anointing* of Christ (as at Luke iv. 18; Acts iv. 27, x. 38; Heb. i. 9) is as little mentioned by Paul as by John. If, however, it had been here in his mind, in order to compare with it the consecration of the *ἡμεῖς*, he could not but have added *σὺν αὐτῷ*, or some similar more precise definition of the relation intended, to make himself intelligible; comp. the idea of the *συζωοποιεῖν σὺν Χριστῷ*, and the like. — *ὁ καὶ σφραγισ. ὑμᾶς κ.τ.λ.*] is argumentative. How could He leave us in the lurch unconfirmed, *He, who has also sealed us*, etc.! How would He come into contradiction with Himself! This *σφραγισ. ὑμᾶς* does not present the same thing, as was just expressed by *χρίσας ἡμ.*, in another figurative form; but by means of *καί* it adds an *accessory new element*,¹ namely, the Messianic sealing conferred, although likewise through the Holy Spirit (see the sequel), apart from the anointing, *i.e.* the inner confirmation of the Messianic *σωτηρία*. Comp. on Eph. i. 13, iv. 30. It is not added to what the sealing objectively relates (to the Messianic salvation), because it is regarded as a *familiar* notion, *well known* in its reference. — *καὶ δούς κ.τ.λ.*] is expegetical of *ὁ σφραγισάμ. ἡμᾶς*, Winer, p. 407 [E. T. 545]. — *τὸν ἀρράβωνα τοῦ πνεύματος*] Comp. v. 5. The *genitive* is the genitive of *apposition*, as 1 Cor. v. 8: *the earnest-money, which consists in the Spirit*. *ἀρράβων* (also with the Romans *arrhabo* or *arrha*) is properly *ἡ ἐπὶ ταῖς ὥναῖς παρὰ τῶν ὀνουμένων διδομένη προκαταβολή ὑπὲρ ἀσφαλείας*, Etym. M.; Aristot. *Pol.* i. 4. 5; Lucian, *Rhet. prae.* 17, 18. Then it is a figurative expression for the notion *guarantee*. See in general Wetstein, and especially Kypke, *Obs.* II. p. 239 f. *For what* the Holy Spirit is guarantee, Paul does not say, but he presupposes it as an obvious fact in the consciousness of the readers, just as he did with *σφραγισάμ.* The Holy Spirit is in the heart as an earnest-money given for a guarantee of a future possession, *the pledge of the future Messianic salvation*. Comp. v. 5; Eph. i. 14. How? see Rom. viii. 2, 10 f., v. 5, viii. 15 ff.; Gal. iv. 6 f.; Eph. v. 19. In *ἀρράβ.*, therefore, the climax *τῶν*

¹ Hence *καί* is to be taken as *also*, not with the following *καί*, as *well . . . as also*; especially as *καὶ σφραγ.* and *καὶ δούς* are not two acts essentially different.

μελλόντων ἀγαθῶν (Theodoret) is characteristic. — ἐν ταῖς καρδιαῖς ἡμ.] The direction is blended with the result, as viii. 1: *He gave the Spirit, so that this Spirit is now in our hearts.* Comp. viii. 16, and on John iii. 35.

Ver. 23. After Paul has vindicated himself (vv. 16–22) from the suspicion of fickleness and negligence raised against him on account of his changing the plan of his journey, he proceeds in an elevated tone to give, with the assurance of an oath (xi. 31; Rom. i. 9; Gal. i. 20), *the reason why* he had not come to Corinth. — ἐγὼ δέ] Hitherto he has spoken *communicativè*, not talking of himself exclusively. Now, however, to express his own self-determination, he continues: *but I for my own part*, etc.—For examples of ἐπικαλεῖσθαι τὸν Θεὸν μάρτυρα, see Wetstein. Comp. Hom. Il. xxii. 254. Θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι μάρτυροι ἔσσονται, Plat. Legg. ii. p. 664 C. — ἐπὶ τ. ἡμ. ψυχ.] not: *against my soul*, in which case it would be necessary arbitrarily to supply *si fullo* (Grotius; comp. Osiander and others, also Ernesti, *Urspr. d. Sünde*, II. p. 102), but, *in reference to (for) my soul*, “in quarerum mearum mihi conscius sum, quam perimi nolim,” Bengel. It expresses the moral reference of the invocation, and belongs to ἐπικαλ., in which act Paul has in view that he thereby stakes the salvation (Heb. x. 39; 1 Pet. i. 9; Jas. i. 21) or ruin of his soul (Rom. ii. 9). Comp. the second commandment. — φειδόμενος ὑμ.] *exercising forbearance towards you.* This was implied in the very fact of his not coming. Had he come, it must have been ἐν ῥαβδῷ, 1 Cor. iv. 21. Comp. ii. 1. — οὐκέτι] *not again*, as would have accorded with my former plan, ver. 16. But since this former plan is altered already in 1 Cor. xvi. 5 f., the ἔτι in οὐκέτι must refer to a visit *preceding* our first Epistle. — εἰς Κόρινθον] “elegantè pro *ad vos* in sermone potestatem ostendente,” Bengel.

Ver. 24. Guarding against a possible misunderstanding of φειδόμενος. Theodoret says aptly: τοῦτο δὲ ὡς ὑφορμοῦν τέθεικεν; for the expression φειδόμενος might be interpreted as a pretension to lordship over faith. — οὐχ ὅτι] is equivalent to οὐκ ἐρῶ, ὅτι. See on John vi. 46, and Tyrwhitt, *ad Arist. Poet.* p. 128. — κυριεύομεν κ.τ.λ.] The apostle knows that no *lordship* over *faith* belongs to him; how the faith in Christ is to be shaped among the churches as respects contents, vital activity, etc., he

has not to *command*, as if he were *lord* over it, but only to teach, to rouse, and entreat (v. 20) thereto, to promote it by praise or blame, etc. The order κυρ. ὑμῶν τ. πίστ. depends on the form of conception: *we do not lord it over you as to faith*. Comp. on John xi. 32, and Stallbaum, *ad Plat. Symp.* p. 117 A, *Rep.* p. 518 C. This prefixing of the pronoun occurs very often in the N. T.; hence it was the more preposterous to supply a *ἐνεκα* before τῆς πίστ. (Erasmus, Calvin, Estius, Flatt, and others). — ἀλλὰ συνεργοί] but (it is implied in my φειδόμενος ὑμῶν) *that we are joint helpers of your joy*, that it is our business to be helpful to you, so that you rejoice. To this destined aim an earlier coming would have been opposed, because it would have *caused grief* (ii. 1). The συν in συνεργοί refers to the union of the helping efficacy with the working of the Corinthians themselves. Contrary to the context, Grotius suggests: “cum Deo et Christo,” which Osiander also imports. The χαρά is not to be taken of the joy of *blessedness* (Grotius and others), but of the joy of the church *over the improvement and the success of the Christian life amongst them*. Only this agrees with the context, for the want of this success had been the cause of Paul's formerly coming ἐν λύπῃ to the Corinthians, and of the necessity for his coming again ἐν ῥάβδῳ (1 Cor. iv. 21). — τῇ γὰρ πίστει ἐστήκατε] *for in respect to faith ye stand*; the point of faith, in respect to which you are firm and stedfast, is not now under discussion. Note the emphatic placing of τῇ πίστ. first. Theophylact well says: οὐκ οὖν ἐν τούτοις (τοῖς κατὰ πίστιν) εἶχον τι μέμψασθαι ὑμᾶς· ἐν ἄλλοις δὲ ἐσαλεύεσθε. On the dative of more precise definition, comp. Polyb. xxi. 9. 3; Rom. iv. 19, 20; Gal. v. 1 (Elzevir). It does not mean *per fidem*, Rom. xi. 20, as Bengel and Hofmann hold (through faith you have an independent and firm bearing), in which case we should have for ἐστήκ. a very vague and indefinite conception; but it is, in substance, not different from ἐν τῇ πίστει, 1 Cor. xvi. 13.

CHAPTER II.

VER. 1. *πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν*] Elz.: *πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς*, in opposition to A B C K L **8**, min. Theodoret, Damasc., also in opposition to D E F G, 14, 120, *al.*, Syr. Arm. Vulg. It. Chrys. Theophyl. and the Latin Fathers, who have *πάλιν ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς* (so Tisch.). The *Recepta*¹ is evidently a transposition to connect *πάλιν* with *ἐλθεῖν*, because it was supposed that Paul had been only *once* in Corinth. — Ver. 2. *ἔστιν* after *τίς* is wanting in A B C **8**, Copt. Syr. Cyr. Dam. Lachm. Tisch. Supplemental addition. — Ver. 3. *ὕμῃ*] after *ἔργ.* is to be struck out as an explanatory addition. So Lachm. and Tisch., who follow A B C* **8*** 17, Copt. Arm. Damasc. Ambrosiast. — Ver. 3. *λύπην*] D E F G, min. Vulg. It. Syr. p. Pel. Beda: *λύπην ἐπὶ λύπην*. Amplification, in accordance with ver. 1. — Ver. 7. *μᾶλλον*] is wanting in A B, Syr. Aug. (deleted by Rückert). In D E F G, Theodoret, it stands only after *ὕμᾶς*. As it was superfluous, it was sometimes passed over, sometimes transposed. — Ver. 9. Instead of *εἰ*, A and B have *ἦ*. But how easily might *εἰ* be dropped before *εἰς* (so in 80), and then be variously replaced (109: *ὡς*)! — Ver. 10. *ὁ κεχάρισμαι, εἰ τι κεχάρισμαι*] So A B C F G **8**, min. Vulg. It. Damasc. Jer. Ambrosiast. Pacian. Pel. Griesb. Scholz, Lachm. Rück. Tisch. But Elz. has *εἰ τι κεχάρισμαι, ᾧ κεχάρισμαι*, defended by Reiche. This reading arose from the Codd., which read (evidently in accordance with the previous *ᾧ*) *ᾧ κεχάρισμαι, εἴ τι κεχάρισμαι* (so still D*** E, 31, 37). The repetition of *κεχάρισμαι* caused the *εἴ τι κεχ.* to be left out;² afterwards it was restored at a wrong place. — Ver. 16. Before *θανάτου* and before *ζωῆς* there stands *ἐκ* in A B C **8**, min. Copt. Aeth. Clem. Or. and other Fathers. Rightly; the *ἐκ* seemed contrary to the sense, and was therefore omitted. Accepted by Lachm. and Tisch., rejected by Reiche. — Ver. 17. *οἱ πολλοί*] D E F G L, min. and some versions and Fathers have *οἱ λοιποί*, which Mill favoured, Griesbach recommended, and Reiche defended. But *οἱ πολλοί* has preponderating evidence; *λοιποί* was a modifying gloss, and displaced the other. — *κατενώπιον*] *κατέναντι*, as well as the omission of the following article,

¹ Which, perhaps, has no authorities at all; see Reiche, *Comm. Crit.* I. p. 355 f.

² Also with the reading *ᾧ* this omission of the copyist took place, as still 39, 73, Aeth. Ambr. have merely *ὁ κεχάρισμαι*.

has preponderating attestation, and hence, with Lachm. and Rück., it is to be preferred.

Vv. 1-4. Continuation of what was begun in i. 23.

Ver. 1. "Ἐκρινα δὲ ἐμαντῶ τοῦτο] δέ is the usual μεταβατικόν, which leads on from the assurance given by Paul in i. 23, to the thought that he *in his own interest* (ἐμαντῶ, dativus commodi; for see ver. 2) was not willing to come again to them ἐν λύπῃ. — The interpretation *apud me* (Vulgate, Luther, Beza, and many others) would require παρ' ἐμαντῶ or ἐν ἐμ. (1 Cor. vii. 37, xi. 13). Paul, by means of ἐμαντῶ, gives to the matter an ingenious, affectionate turn, regarding the truth of which, however, there is no doubt. — ἔκρινα] *I determined*, as 1 Cor. ii. 2, vii. 27. As to the emphatically preparatory τοῦτο with following infinitive accompanied by the article, comp. on Rom. xiv. 13, and Krüger, § li. 7. 4. — πάλιν] belongs to ἐν λύπῃ πρὸς ὑμ. ἐλθεῖν, *taken together*, so that Paul had once already (namely, on his second arrival) come to the Corinthians ἐν λύπῃ. The connection with ἐλθεῖν merely (Pelagius, Primasius, Theodoret, and the most; also Flatt, Baur, Reiche), a consequence of the error that Paul before our Epistles had been only *once* in Corinth,¹ is improbable even with the *Recepta* (the more suitable order of the words would be: τὸ μὴ ἐν λύπῃ πάλιν ἐλθεῖν πρὸς ὑμᾶς), but is impossible both with our reading and with that of Tischendorf (see the critical remarks), unless we quite arbitrarily suppose, with Grotius (comp. also Reiche), a *trajectio*, or, with Baur, I. p. 342, an inaccuracy of epistolary style. — ἐν λύπῃ] *provided with affliction* (Bernhardy, p. 109; comp. Rom. xv. 29), *bringing affliction with me*, i.e. *afflicting you*. This explanation (Theodoret, Calvin, Grotius, and others, including Ewald) is, indeed, held by Hofmann to be impossible in itself, but is required by the following εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς. Hence Billroth and Hofmann, following Chrysostom and many others, are wrong in thinking that *the apostle's* own sadness is meant; and so also Bengel, Olshausen, Rückert, de Wette, Reiche,

¹ This error has compelled many to get out of the difficulty by conceiving our first *Epistle* as the first coming ἐν λύπῃ. So Chrysostom, Calvin, Beza, Bengel, and others. Lange, *Apostol. Zeitalt.* I. p. 204, believes that he has found another way: that Paul had the very first time come to Corinth in affliction (1 Cor. ii. 1 ff.), which affliction *he had brought with him from Athens*. As if in 1 Cor. ii. 1 ff. he is speaking of a λύπη! and as if a λύπη brought with him from *Athens*, though nowhere proved, would have had anything to do with the *Corinthians*!

Neander, following Ambrosiaster, and others, who think that it is also included. That it is *not* meant *at all*, is shown by *φειδόμενος*, i. 23, and by the coupling of what follows with *γάρ*. Comp. *ἐν ῥάβδῳ*, 1 Cor. iv. 21. The apparent difficulty, that Paul in our first Epistle makes no mention whatever of the fact and manner of his former visit to Corinth when he caused affliction, is obviated by the consideration that only after our first Epistle was the change of plan used to the apostle's disadvantage, and that only now was he thereby compelled to mention the earlier arrival which had been made *ἐν λύπῃ*. Hence this passage is not a proof for the assumption of a journey to Corinth *between* our two Epistles (see the *Introd.*).

Ver. 2. As *reason* for his undertaking not to come to his readers again *ἐν λύπῃ*, Paul states that he on his own part could not in this case hope to find any joy among them. Comp. ver. 3. *For if I afflict you, who is there also to give me joy, except him who is afflicted by me?*—i.e., if I on my part (*ἐγώ* is emphatic¹) make you afflicted, then results the contradiction that the very one who is afflicted by me is the one who should give me joy. Against this view Billroth and Rückert object that *εἰ μὴ . . . ἐμοῦ* is superfluous, and even in the way. No; it discloses the absurdity of the case conditioned by *εἰ ἐγὼ λυπῶ ὑμᾶς*. Pelagius, Bengel, and others, including Billroth, render: *who yet so much gladdens me as he who lets himself be afflicted by me* (which is a sign of amendment)? Comp. Chrysostom, and Theodoret, Erasmus, and others. So also Olshausen, who sees here an indirect warning to take the former censure more to heart. But against this perversion of *ὁ λυπούμενος* in a middle sense, we may decisively urge:—(1) that the sense of ver. 2 would not stand in any relation to ver. 1 as furnishing a reason for it; and (2) the *οὐχ ἵνα λυπηθῇτε* in ver. 4. Rückert sees in *εἰ . . . ὑμᾶς* an aposiopesis; then begins a new question, which contains the reason why he may not afflict them, because it would be unloving, nay, ungrateful, to afflict those who cause him so much joy. Hence the meaning, touchingly expressed, is: "I might not come to you afflicting you; for if I had done so, I should have afflicted those very ones who give me joy: this would have been unloving on my part." This is all the more arbitrary,

¹ This emphasis is usually not recognised. But in the *ἐγώ* there lies a contrast to *others* who do not stand in such an intimate relation to the readers as Paul. Comp. Oslander.

since, logically at least, it must have stood in the converse order : *καὶ τίς ἐστὶν ὁ λυπούμενος ἐξ ἐμοῦ εἰ μὴ ὁ εὐφραίνων με*. Hofmann holds still more arbitrarily and oddly that *εἰ γάρ* is elliptical protasis, and *ἐγὼ λυπῶ ὑμᾶς* apodosis: *if I come to you again in affliction, I make you afflicted, and who is there then who gladdens me, except him whom affliction coming from me befalls?* The well-known omission of the verb in the protasis after *εἰ* is, in fact, a usage of quite another nature (see Hartung, *Partikell.* II. p. 213; Stallbaum, *ad Plat. Rep.* p. 497; Krüger, § lxv. 5. 11). Besides, this subtlety falls with Hofmann's view of ver. 1. — *καί*] also, expresses after the conditional clause the *simultaneousness* of what is contained in the apodosis, consequently without the interrogative form: there is *also no one*, etc. See Hartung, *Partikell.* I. p. 130 f.; Buttmann, *neut. Gramm.* p. 311 [E. T. 362]. — *ὁ λυπούμενος*] does not mean the *incestuous person* (so, against the entire connection, Beza, Calovius, Cornelius a Lapide, Heumann); but the singular of the participle with the article denotes the one who gives joy, *as such, in abstracto*. Comp. 1 Pet. iii. 13, *al.*; Xen. Cyr. ii. 2. 20, *al.* Paul might have written *τίνας εἰσὶν οἱ κ.τ.λ.*, but he was not *under necessity* of doing so. — *ἐξ ἐμοῦ*] source of the *λυπεῖσθαι*. See Bernhardy, p. 227; Schoem. *ad Is.* p. 348; Winer, p. 345 [E. T. 385]. Comp. *ἀφ' ὧν*, ver. 3; but *ἐξ* is "quiddam penitius," Bengel.

Ver. 3 appends what Paul had done in consequence of the state of things mentioned in ver. 1 f.: *And I have written* (not reserved till I could communicate orally) *this very thing, i.e. exactly what I have written, in order not, when I shall have come, to have affliction*, etc. — *ἔγραψα*] placed first with emphasis, corresponds to the following *ἐλθὼν*, and does not at all refer to the *present* Epistle (Chrysostom and his followers, Grotius, and others, including Olshausen), against which opinion vv. 4, 9 are decisive, but to our *first* Epistle, the contents of which in reference to this point are rendered present by *τοῦτο αὐτό*; as indeed *οὗτος* is used often of what is well known, which is pointed to as if it were lying before one (Kühner, II. p. 325). That Paul is thinking of the passages of *censure* and *rebuke* in the first Epistle (especially of chap. v.¹), results from the context, and suffices for its explanation, so that the reference to a *lost* letter sent along with *Titus*

¹ Not merely iv. 21, wherein the *μὴ ἐν λύπῃ λαθεῖν* is held to be contained (Calovius, Osiander). iv. 21 was only a casual threat.

(Bleek, Neander, Ewald, Klöpper; see Introd. § 1) is not required. With Theodoret, Erasmus, Morus, Flatt, Rückert, Hofmann,¹ to take τοῦτο αὐτό as in 2 Pet. i. 5, *for this very reason*, cannot in itself be objected to (Bernhardy, p. 130; Kühner, § 549, A. 2; Ast, *ad Plat. Leg.* p. 214; and see on Gal. ii. 10 and on Phil. i. 6); but here, where Paul has just written in ver. 1 τοῦτο as the accusative of the object, and afterwards in ver. 9 expresses the sense *for this reason* by εἰς τοῦτο, there is no ground for it in the context. — ἵνα μὴ κ.τ.λ.] Since his arrival was at that time still impending, and Paul consequently denotes by ἵνα . . . ἔχω a purpose still continuing in the present, the subjunctive ἔχω (or σχῶ, as Lachmann, Rückert, and Tischendorf read, following A B 8*, Chrysostom, Theophylact, Oecumenius) after the preterite ἔγραψα is quite accurate (Matthiae, p. 1180); and Rückert is wrong when he takes ἐλθὼν hypothetically (*if I had come*), and refers σχῶ to the past. In that case, Paul *could not but* have used the optative. — ἀφ' ὧν] ἀπὸ τούτων, ἀφ' ὧν. See Bornem. *Schol. in Luc.* p. 2. — ἀπό, *on the part of*. Χαίρειν does not elsewhere occur with ἀπό, but εὐφραίνεσθαι is similarly joined with ἀπό, Xen. *Hier.* iv. 6; Judith xii. 20. — ἔδει] The imperfect indicates what properly (in the nature of the relation) *ought* to be, but what, in the case contemplated of the λύπην ἔχω, *is not*. See Matthiae, p. 1138 f. — πεποιθὼς κ.τ.λ.] subjective reason assigned for the specified purpose of the ἔγραψα: *since I cherish the confidence towards you all*, etc. Paul therefore says that, in order that he might find no affliction when present among them, he has communicated the matter by letter, because he is convinced that they would find their own joy in his joy (which, in the present instance, could not but be produced by the doing away of the existing evils according to the instructions of his letter). — ἐπὶ] of the direction of the confidence *towards* the readers. Comp. 2 Thess. iii. 4; Matt. xxvii. 43; Ps. cxxiv. 1. In classical authors usually with the dative, as i. 9. — πάντας ὑμᾶς] This, in spite of the anti-Pauline part of the church, is the

¹ Hofmann, in accordance with his interpretation of τοῦτο αὐτό, "*for this very reason*," which serves to point to the following ἵνα μὴ κ.τ.λ., thus defines the relation of vv. 1 and 3: This is what I resolved for myself, that I would not again come to you in sorrow of heart. *And this is the very reason why I wrote to you: I did not wish to have sorrow of heart on my arrival*, etc. This is what Paul by the composition of his Epistle had wished to obtain for his sojourn, when he should come.

language of the love which πάντα πιστεύει, πάντα ἐλπίζει, 1 Cor. xiii. 7. "Quodsi Pauli opinioni judicioque non respondeant Corinthii, indigne eum frustrantur," Calvin.

Ver. 4. Reason assigned for the πεποιθώς κ.τ.λ. *For if I in writing the Epistle had not had that confidence, the Epistle would not have caused me so much grief and so many tears.* In the very contrast of this confidence with the necessity of having to write in such a manner lay the great pain.—ἐκ and διὰ vividly represent the origin of the letter as a going forth and a pressing through: *out of much affliction and anxiety of heart I wrote to you through many tears.* And this Paul might say, even if he had not himself held the pen.—θλίψις and συνοχή (*anxiety*, Luke xxi. 25: not so among the Greeks, but see Schleusner, *Theos.* V. p. 212) do not refer to outward, but to *inward* suffering, as both are defined by καρδίας. Rückert concludes from the calm tone of the first Epistle that Paul "had from prudent consideration known how to impose such restraint on his state of feeling, that the Epistle might not reflect any faithful picture of it." But this would have been cunning dissimulation, not in keeping with the apostle's character. No; it was just his specially tender care for the Corinthians which on the one hand increased his pain that he needed to write such rebukes, and on the other hand did not allow his vehement emotion to emerge in that Epistle; hence we must not say that the quiet character of our first Epistle is not psychologically in keeping with the utterance of this passage. In particular, 1 Cor. v. might have caused the apostle anxiety and tears enough, without our needing to suppose an intermediate letter (see on ver. 3).—δακρύων] Comp. Acts xx. 19, 31. Calvin aptly says: "mollitiem testantur, sed magis heroicam, quam fuerit illa ferrea Stoicorum durities." —οὐχ ἵνα λυπηθῇτε, ἀλλὰ κ.τ.λ.] This added explanation regarding the *purpose* of his letter, to him so painful, is intended also to corroborate the πεποιθώς κ.τ.λ., of which he has given assurance.—τὴν ἀγάπην] placed first for emphasis.—περισσοτ.] ἢ (εἰς) τοὺς ἄλλους μαθητάς, Theophylact, who, following Chrysostom, also directs attention to the winning tenderness of the words (κατα-γλυκαίνει δὲ τὸν λόγον βουλόμενος ἐπισπάσασθαι αὐτούς). Comp. i. 12. The love of the apostle for his churches has along with its universality its various degrees, just as the love of a father for his children. The Philippians also were specially dear to him.

Vv. 5-11. Digression regarding the pardon to be granted to the incestuous person.—That the *incestuous* person is meant, as even Klöpper maintains in spite of his assumption of a lost intermediate letter, is denied by Tertullian (*de Pudicitia*, 13) simply for dogmatic-ascetic reasons. The exclusion, which Paul demanded in the first Epistle, v. 13, left open the possibility of a return to the communion of the church by the path of suitable penitence and expiation; as may be gathered also from 1 Cor. v. 5, where the apostle's threat of the higher excommunication, of the giving over to Satan, contemplates in this punishment the conversion and saving of the offender, and consequently shows clearly that in the apostle's eyes the penal procedure of the church, even in the case of so grave a sin, was of a *paedagogic* nature in reference to the person of the evil-doer. The penance of the latter, however, as well as that of the whole church on his account (vii. 7 ff.), may have really been so deeply and keenly manifested, that Paul, in accordance with the now changed state of things, might express himself in such a mild, conciliatory way as he does here. And there is no sufficient ground in the passage for the assumption of an intermediate letter, or that there is here meant, not the unchaste person, but a slanderer rebuked by Paul in this intermediate letter (see Introd. § 1). Besides, the mild, soft tone of the present passage, if it referred to such a personal opponent, would not be in keeping with the quite different way in which, from chap. x. onwards, he pours forth his apostolic zeal against his personal opponents and slanderers.

Ver. 5. "To cause grief among you was not my intention (ver. 4); he, however, who has (really) caused grief has not grieved me." In other words: "I did not wish to grieve you; one of you, however, has with his afflicting influence, not affected me, but," etc. Olshausen connects ver. 5 with ver. 3: "if, however, any one formerly has awakened grief." But how arbitrary it is to leap over the natural reference to the immediately preceding *λυπηθῆτε*! And if the "*formerly*" made the contrast, it must have been somehow expressed.—In the hypothetical *εἰ*, as in the indefinite *τις*, there lies a delicate, tender forbearance. — *οὐκ ἐμὲ λελύπηκεν, ἀλλ'*] Paul does not say *οὐ μόνον, ἀλλὰ καί*, because as concerns the relation of the matter to himself he wishes absolutely to deny that he is the injured party. He *could* do this, because

he did not belong to the church, and he wishes to leave wholly out of view his position as apostle and founder of the church in the interest of love and pardon. Olshausen thinks that he wishes indirectly to refute the erroneous position of some (impenitent) Corinthians towards the incident with the incestuous person; that many, namely, had lamented much to the apostle about the solicitude which that unhappy person had caused to him; and that, in order to make these turn from him to themselves, he says that the question is not about him, but about them, that they should look to their own pain. But of this alleged direction to occupy themselves with their own pain, there is nothing whatever in what follows; and the apostle would have set forth in more precise terms a rebuke so weighty; it was not at all fitting here, where the touched heart beats only with mildness and forgiveness. — *λελύπηκεν*] Bengel says aptly: “*contristatum habet.*” — *ἀλλ’ ἀπὸ μέρους κ.τ.λ.*] *but in part, that I may not burden him* (with greater guilt), *you all.* *ἀπὸ μέρους*, which Paul adds *φειδόμενος αὐτοῦ* (Chrysostom), *softens* the thought in *λελύπηκεν πάντας ὑμᾶς*, while it expresses that the grief is only in a partial degree, not wholly and fully (as on the one immediately concerned), inflicted on *all*, *i.e.* on the whole church by means of moral sympathy; only *quodammodo* (see Fritzsche, *Diss.* I. p. 16 ff.), therefore, are the readers *all* affected by that grief as sharers in it. The *ἵνα μὴ ἐπιβαρῶ* (*sc. αὐτόν*) contains the purpose, for which he had added the softening limitation *ἀπὸ μέρους*. Beza, Calvin (in the Commentary), Calovius, Hammond, Homberg, Wolf, Estius, and others, following Chrysostom, agree with this punctuation and explanation; also Emmerling, Fritzsche, Rückert, de Wette, Osiander, Neander, Ewald. Yet Rübiger explains it as if Paul had written *σχεδόν* instead of *ἀπὸ μέρους*. But others read *ἵνα μὴ ἐπιβ. πάντας ὑμ.* together: *he has not grieved me* (alone and truly), *but only in part* (consequently you also); *in order that I may not lay something to the charge of you all*; for, if he had grieved me alone, you would all have been *indifferent* towards the crime. So Thomas, Lyra, Luther, Castalio, Zeger, Bengel, Wetstein, and others, including Flatt. Incorrectly, because *οὐκ ἐμέ* and *ἀλλ’ ἀπὸ μέρους* cannot be antitheses. Mosheim and Billroth separate *πάντας* and *ὑμᾶς*: *he has not grieved me, but in part, that I may not accuse all, you*; for I will not be unjust, and give you all the

blame of having been indifferent towards that crime. At variance with the words ; for, according to these, with this punctuation those whom Paul accuses (ἐπιβαρεῖ) must appear to be not those indifferent, but those grieved by the incest. Olshausen also follows this punctuation, but finds in ἀπὸ μέρους, ἵνα μὴ ἐπιβ. πάντας a delicate irony (comp. also Michaelis, who, however, follows our punctuation), in so far as Paul would have held it as the highest praise of the Corinthians, if he could have said : he has grieved you without exception. Since he could not have said this, he wittily turns his words in this way : he has not grieved me, but, as regards a part, you, in order that I may not burden you all with this care. But this very wit and irony are quite foreign to the mild tone and the conciliatory disposition of this part of the Epistle. Hofmann takes οὐκ ἐμὲ λελύπ. as a *question*, after which there comes in with ἀλλά the contrast (*nevertheless*) which continues over ver. 5 and includes ver. 6 ; in this case ἀπὸ μέρους is *temporal* in meaning (yet “*firstly* is enough”); and ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, which is to be taken together, is meant to say that the apostle, if he expressed himself dissatisfied with what had been done by the majority, would burden the whole church with the pain of knowing that one of their members was under the ban of sin which remained unforgiven on the part of the apostle ; lastly, the ὑπὸ τῶν πλειόνων stands in opposition to a minority, which had wished to *go beyond* the punishment decreed, a minority which is included in πάντας. But all this involved explanation is inadmissible, partly because the blunt question οὐκ ἐμὲ λελύπ., bringing forward so nakedly a sense of personal injury, would be sadly out of unison with the shrewdly conciliatory tone of the whole context ; partly because ἀπὸ μέρους, taken of *time*, is as linguistically incorrect as at i. 14, and would also furnish the indelicate thought of a *ικανότης with reservation*, and *till something further* ; partly because the complexity of thought, which is said to lie in ἐπιβαρῶ, is just imported into it ; partly because the supposition that the minority of the church would have gone still *further* in the punishment than the resolution of the majority went, is without all ground, nay, is in the highest degree improbable after the reproach of too great indulgence, 1 Cor. v.—On ἐπιβαρεῖν, comp. 1 Thess. ii. 9 ; 2 Thess. iii. 8 ; Dion. Hal. iv. 9, viii. 73 ; Appian, *B. C.* iv. 31. Comp. βάρος of the burden of a *feeling of guilt*, Gal. vi. 2.

Ver. 6. [Ἰκανόν] *something sufficient* is, etc. Regarding this substantive use of the neuter of the predicate adjective, see Matthiae, p. 982; Kühner, II. p. 45. Comp. Matt. vi. 34. — τῷ τοιούτῳ] *for one of such a nature*; how forbearing it is here that no more definite designation is given! — ἡ ἐπιτιμία αὐτῇ] *this punishment*. What it was, every reader knew. Comp. on ver. 3. ἡ ἐπιτιμία (which in classic writers denotes the franchise of a citizen, Demosthenes, 230, 10, *al.*), in the signification *poena*, like the Greek τὸ ἐπιτίμιον (Dem. 915, 1; 939, 27, *al.*), ἡ ἐπιτίμῃσις (Wisd. xii. 26), and τὸ ἐπιτίμημα (Inscript.), occurs only here in the N. T., but elsewhere also in Wisd. iii. 10, in ecclesiastical writers, and in acts of councils (not in Philo). It is not merely *objuratio* (Vulgate; comp. Beza, Calvin, and others). — ἡ ὑπὸ τῶν πλειόνων] *which by the majority* (of the church) has been assigned to him. That the *presbyterium* is not meant (Augustine, Beza, Grotius, Valesius, and others), is shown by the article. There is a further question here, whether the excommunication enjoined by Paul, 1 Cor. v., was carried out or not (Beza, Calvin, Morus, Rückert, Hofmann). Most assume the former, so that they refer ἰκανόν to the *sufficient duration* of the excommunication.¹ But an accomplished full excommunication is not to be assumed on account of the very ὑπὸ τῶν πλειόνων; but it is probable that the majority of the church members, in consequence of the ἐξάρτε τὸν πονηρόν (1 Cor. v. 13; comp. ver. 2), had considered the sinner as one excommunicated, and had given up all fellowship with him. By this the majority had for the present sufficiently complied with the expressed will of the apostle. To the minority there may have belonged partly the most lax in morals, and partly also opponents of the apostle, the latter resisting him on principle.—Rückert, however, supported by Baur and Rübiger, regards Paul's judgment ἰκανόν κ.τ.λ., as a *prudent turn given* to the matter, by which, in order to avoid an open rupture, he represents what would have happened even without his will to be his own wish. But what justifies any one in attributing to him conduct so untruthful? The real

¹ Most strange is the judgment of Grotius, that the apostle is here speaking not *de restituenda communione*, but *de auferendo morbo*, quem ei Satanas ad preces piorum Corinthiorum immiserat. Paul had, in fact, not really ordained the giving over to Satan at all. See on 1 Cor. v. 5.

and great repentance of the sinner (ver. 7) induced the apostle to overlook the incompleteness in carrying out his orders for excommunication, and now from real sincere conviction to pronounce the *ἰκανόν* and desire his pardon. Comp. above on vv. 5-11. Had Paul not been really convinced that the repentance of the evil-doer had already begun (as even Lipsius, *Rechtfertigungsl.* p. 183, is inclined to suppose), he would here have pursued a *policy* of church-discipline quite at variance with his character. Calvin judges very rightly of this passage: "Locus diligenter observandus; docet enim, qua aequitate et clementia temperanda sit disciplina ecclesiae, ne rigor modum excedat. Severitate opus est, ne impunitate (quae peccandi illecebra merito vocatur) mali reddantur audaciores; sed rursus, quia periculum est, ne is qui castigatur animum despondeat, hic adhibenda est moderatio, nempe ut ecclesia, simulatque resipiscentiam illius certo cognoverit, ad dandam veniam sit parata."

Ver. 7. *So that you, on the contrary, rather (potius) pardon and comfort.* This is the consequence which ensued, connected with the utterance of *ἰκανόν κ.τ.λ.* Hence the notion of *δεῖν* (Lobeck, *ad Phryn.* p. 754; Kühner, *ad Xen. Mem.* ii. 2. 1) is not here to be supplied, as Billroth and Olshausen wish, following the older commentators. It is not said what *ought to happen*, but what, according to the apostle's conception, ensued as a necessary and essential consequence of the *ἰκανόν κ.τ.λ.* (Kühner, II. p. 564). The *χαρίσασθαι*, however, is not at variance with the reference to the adulterer (because forgiveness belongs to God — Bleek, Neander), for what is here spoken of in a general way is only *the* pardon, which the *church* imparts in reference to the offence produced in it, the pardon of *Christian* brethren (Eph. iv. 32; Col. iii. 20). — *τῇ περισσοτέρᾳ λύπῃ*] *through the higher degree of affliction*, which, namely, would be the consequence of the refusal of pardon, and certainly of the eventual complete excommunication. — *καταποθῆ*] Comp. 1 Cor. xv. 54; 1 Pet. v. 8. This *being swallowed up* is explained by some, of *dying* (Grotius, according to his view of an illness of the sinner), by others, of *suicide*, or of *apostasy* from Christianity (the latter is held by Theodoret, Pelagius, and others, also Flatt; Kypke and Stolz, following Chrysostom, Theophylact, and others, leave a choice between the two); or as conveying a hint that the *λύπη* bordering on despair

might drive him into the world, and he might be devoured by its prince (Olshausen). The latter point: "by the prince of the world," is quite arbitrarily imported. The *sadness* (conceived as a hostile animal) is what swallows up. The context gives nothing more precise than the notion: *to be brought* by the sadness *to despair*, to the abandoning of all hope and of all striving after the Christian salvation.¹ Comp. on *καταπίνειν* in the sense of destroying, Jacobs, *Animadv. in Athen.* p. 315.

Ver. 8. *Κυρώσαι εἰς αὐτ. ἀγάπ.*] *to resolve in reference to him love*—i.e. through a resolution of the church to determine regarding him, that he be regarded and treated as an object of Christian brotherly love. On *κυροῦν*, of a resolution valid in law, comp. Herodotus, vi. 86, 126; Thuc. viii. 69; Polyb. i. 11. 3, i. 17. 1; Diod. Sic. ii. 9; Gal. iii. 15; Gen. xxiii. 20; 4 Macc. vii. 9. See Blomfield, *ad Aesch. Prom. Gloss.* 70, and *Pers.* 232. Here also (comp. on ver. 6) Rückert again finds a prudent measure of the apostle, whereby the form, if not also the thing (the apostolic approval), is saved. A diplomacy, which would be the opposite of i. 13.

Ver. 9. Vv. 9 and 10 are not to be placed in a parenthesis, nor ver. 9 alone (Flatt); but the discourse proceeds without interruption. Ver. 9, namely, begins to *furnish grounds* for the *κυρώσαι εἰς αὐτὸν ἀγάπην*, and, first of all, *from the aim of the former Epistle*, which aim (in reference to the relation to the incestuous person in the case of most of them at least) was attained, so that now nothing on this point stood in the way of the *κυρώσαι κ.τ.λ.* "Correcta enim eorum segnitie nihil jam obstabat, quominus hominem prostratum et jacentem sua mansuetudine erigerent," Calvin. — *εἰς τοῦτο*] points to the following *ἵνα κ.τ.λ.*, comp. ver. 1. It is: for *this* end in order that, etc. — *καὶ ἔγραψα* is not to be translated as if it stood: *καὶ γὰρ εἰς τοῦτο ἔγραψα* (Flatt, following the older commentators), but as, rightly, in the Vulgate: "*ideo enim et scripsi.*" The *καί*, however, cannot be intended to mark the agreement with the present admonition (Hofmann), because Paul does not quote *what* he had written; but it opposes the written to the oral communication (comp. vii. 12), and rests on the conception: I have not confined

¹ The *ὁ τοιοῦτος* repeated at the end, in itself superfluous, has the tone of *compassion*.

myself merely to oral directions (through your returning delegates), but—what should bind you all the more to observance—I have *also written*. This *ἔγραψα*, however, does not apply to the present Epistle (Chrysostom, Theodoret, Theophylact, Erasmus, Menochius, Wolf, Bengel, Heumann, Schulz, Morus, Olshausen, and others), but, as the whole context shows (comp. vv. 3, 4), to our *first* Epistle.¹—*τὴν δοκιμὴν ὑμ.*] *your tried quality* (viii. 2, ix. 13, xiii. 3; Rom. v. 4; Phil. ii. 22),—*i.e.* here, according to the following exegesis, *εἰ εἰς πάντα ὑπήκ. ἔστε*: *your assured submissiveness to me*. The aim here stated of the first Epistle was, among its several aims (comp. vv. 3, 4), the very one, which presented itself here from the point of view of the connection.—*εἰς πάντα*] *in reference to everything*, in every respect, therefore also in regard to my punitive measure against the incestuous man. Comp. phrases such as *εἰς πάντα πρῶτον εἶναι* (Plato, *Charm.* p. 158 A), and the like; *εἰς πάντα* is here emphatic.

Ver. 10. A second motive for the *κυρῶσαι εἰς αὐτὸν ἀγάπ.* And to whomsoever (in order to hold before you yet another motive) you give pardon as to anything, to him I also give pardon. Δέ, accordingly, is the simple *μεταβατικόν*. Rückert wishes to supply a *μέν* before *γάρ* in ver. 9, so that ver. 9 and ver. 10 together may give the sense: “It was, indeed, my wish to find perfect obedience among you; but since you are willing to pardon him, I too am willing.” But here, too, this supplement is altogether groundless; nay, in this very case, where ver. 9 is referred by *γάρ* to what goes before, the express marking of the mutual relation of the two clauses would have been logically necessary, and hence *μέν* must have been used. Further, the meaning contained in Rückert’s explanation would express an indifference and accommodation so strangely at variance with the apostolic authority, that the apostle would only have been thereby lowered in the eyes of his readers.—*ὃ δέ τι χαρίζεσθε, καὶ ἐγὼ*] *general assurance* (and this general expression remains also in the reason assigned that follows), to which the present special case is subordinated. The reader *knew* to whom the *ὡς* and to what the *τί* were to be applied.—*καὶ γὰρ ἐγὼ κ.τ.λ.*] Reason assigned for what was just said. “For this circumstance, that I also pardon

¹ On the supposition of a lost intermediate Epistle, this *must* have been the one meant; see Ewald. Comp. on ver. 3, vii. 12.

him to whom you pardon anything, rests on reciprocity: *what also I on my part have pardoned, if I have pardoned anything, I have pardoned with a regard to you*"—i.e. in order that my forgiveness may be followed by yours. This definite meaning of δι' ὑμᾶς (not the general: for your benefit, as Flatt, de Wette, Osiander, and many others have it) is, according to the context, demanded by ὃ τι χαρ., καὶ ἐγώ, in virtue of the logical relation of the clause containing the reason to this assurance. Paul, however, has not again written the present χαρίζομαι, but κεχάρισμαι, because he wishes to hold before his readers his own example, consequently his own precedent already set in the pardon in question. Between this κεχάρισμαι, however, and the χαρίζομαι to be supplied after καὶ ἐγώ, there is no logical contradiction. For in ὃ δέ τι χαρίζεσθε the act of the sinner is considered as an offence to the church; as such, the church is to forgive it, and then the apostle will also forgive it: but in καὶ γὰρ ἐγὼ ὁ κεχάρισμαι it is conceived as a remission to the apostle; as such, Paul has forgiven it, and that δι' ὑμᾶς, for the sake of the church, in order that it too may now give free course to the pardon which the offence produced in it needed.¹ To this thoughtful combination of the various references of the act, and to the placable spirit by which the representation is pervaded, the intervening clause εἴ τι κεχάρισμαι corresponds, which is by no means intended to make the act of pardon problematical (de Wette), or to designate it only as eventual, turning on the supposition of the church granting forgiveness (Billroth), but contains a delicate reference back to ver. 5, in this sense, namely: *if*—seeing that the sinner, according to ver. 5, has not properly grieved me, but you—that which I designate as κεχάρισμαι is really this; for the having pardoned presupposes the pardoner to be the injured party, which Paul, however, ver. 5, denied himself to be.—Against all versions, Fathers and expositors, Rückert has taken κεχάρισμαι passively² of the pardoning grace which Paul experienced through his conversion. The sense would thus be: "*for whatever I have*

¹ Not: to get rid of the painful relation in which they stood to that sinner, as Hofmann infers, from his incorrect interpretation of ἵνα μὴ πιπράω πάντας ὑμᾶς, ver. 5.

² This passive use would in itself be correct as to language. See Kühner, *ad Xen. Mem.* i. 2. 10. The transitive use, however, is the more usual one, as at Gal. iii. 18; Acts xxvii. 24.

got pardoned, if I have got anything pardoned, I have got it pardoned for your sakes (in order as apostle of the Gentiles to lead you to salvation)." See my *third* edition. This exposition is incorrect, partly because there is nothing in the text to suggest an allusion to the apostle's conversion; partly because this pardoning grace was to him so firm and certain, and, in fact, the whole psychological basis of his working, that he could not, even in the most humble reminiscence of his pre-Christian conduct (comp. 1 Cor. xv. 9, 10), have presented it as problematical by *ἐν τῷ κεχαρίσμαι*; partly because with this problematical inserted clause the very *ἐν προσώπῳ Χριστοῦ* (explained by Rückert: "on the countenance of Christ beaming with God's grace") would be at variance. — *ἐν προσώπῳ Χριστοῦ*] i.e. *in conspectu Christi*, comp. Prov. viii. 30, Eccclus. xxxii. 4, denotes the having pardoned, in so far as it has taken place *δι' ὑμᾶς*, in its fullest *purity and truth*. It has taken place *in presence of Christ*, so that He was *witness* of it. Interpretations at variance with the words are: *in Christ's stead* (Vulgate, Ambrosiaster, Luther, Calovius, Wetstein, and others): *by Christ*, as an oath (Emmerling), and others. Hofmann, who without reason maintains that according to our view it must have run *ὡς ἐν προσώπῳ Χ.*, attaches the words to what follows, so that they would precede the *ἵνα* by way of emphasis, like τ. *ἀγάπην*, ver. 4 (see on Rom. xi. 31), and the meaning would be: *Christ should not be obliged to be a spectator* of how Satan deprives His church of one of its members. This interpretation could only be justified if we were in any way by the context prepared for the *ἐν προσώπῳ Χ.*, thus taken as a *pecially tragic feature* of the devil's guile. Besides, the thought that the devil injures the church *under the eyes of Christ*, would be nowhere else expressed. — Observe, further, how, according to this passage, the penitence of the sinner, just as much as the removal of the offence to the church, is the aim of church-discipline, and hence its initiation and cessation are to be measured accordingly; but the Roman Catholic doctrine of indulgence¹ is at variance with this.

Ver. 11. Aim of this pardon imparted *δι' ὑμᾶς*: *that we might not be overreached*, etc. A being *overreached* by Satan, the enemy of Christ and of Christianity, would be the result if that pardon

¹ Still Bisping finds its principles clearly traced out in this passage.

were refused to the sinner, and thereby his *καταποθῆναι τῇ περισσοτέρᾳ λύπῃ* were brought about; for thereby Satan would get a member of the church into his power, and thus derive *advantage to our loss*. On the *passive* *πλεονεκτεῖσθαι*, comp. Dem. 1035, 26. The *subject* is Paul and the Corinthian church.—*οὐ γὰρ αὐτοῦ κ.τ.λ.*] “By Satan, I say, for *his* thoughts (what he puts forward as product of his *νοῦς*; comp. on iii. 14, iv. 4, x. 5, xi. 3) are not unknown to us.” *νοήματα ἀγνοοῦμεν* forms a *paronomasia*. These thoughts: 1 Pet. v. 8; Eph. vi. 11. The discerning of them in the individual case is spiritual prudence, which we have in the possession of the *νοῦς* of Christ (1 Cor. ii. 16).

Vv. 12, 13. Since Paul, by mentioning the mood in which he had written his former Epistle (ver. 4), was led on to discuss the case of the conscious sinner and the pardon to be bestowed on him (vv. 5–11), he has only now to carry on the *historical* thread which he had begun in vv. 4 and 5.¹ There he had said with what great grief he wrote our first Epistle. Now, he tells how, even after his departure from Ephesus, this disquieting anxiety about his readers did not leave him, but urged him on from Troas to Macedonia without halting. This he introduces by *δέ*, which after the end of the section, vv. 5–11, joins on again to ver. 4 (Hartung, *Partik.* I. p. 173; Fritzsche, *Diss.* II. p. 21). Billroth attempts to connect it with what immediately precedes: “His designs are not unknown to us; all the more I had no rest.” Against this may be urged, not that *ἀλλά* must have stood instead of *δέ*, as Rückert thinks (see Hartung, *l.c.* I. p. 171 f.; Baeumlein, *Partik.* p. 95); but rather that between the emphatically prefixed *οὐ γὰρ αὐτοῦ*, ver. 11, and *ἐλθὼν δέ*, no logical relation of contrast exists.—*εἰς τὴν Τρωάδα*] from Ephesus on the journey which was to take him through Macedonia to Corinth. 1 Cor. xvi. 5–9.—*εἰς τὸ εὐαγγ. τοῦ Χ.*] Aim of the *ἐλθ. εἰς τ. Τρωάδα*: for the sake of the gospel of Christ—*i.e.* in order to *proclaim* this message of salvation (hence *τοῦ Χ.* is *genitivus objecti*, see generally on Mark i. 1). He might, indeed, have come to Troas *without* wishing to preach, perhaps only as a traveller passing through it. All the more groundless is the involved connection of the *εἰς τ. εὐαγγ.* with

¹ Laurent regards vv. 12 and 13 as a marginal remark made by the apostle at i. 16, and wrongly inserted here.

the far remote *ἄνεσιν* (Hofmann). — *καὶ θύρας κ.τ.λ.*] *when also* (i.e. *although*, see Bornem. *ad Xen. Symp.* iv. 13; Kühner, *ad Mem.* ii. 3. 19) *a favourable opportunity for apostolic work was given to me.* Comp. on 1 Cor. xvi. 9. — *ἐν κυρίῳ*] That is the *sphere in which* a door was opened to him: *in Christ*, in so far as the work opened up to him was not out of Christ (one outside of Christianity), but Christ was the element of it: *ἐν κυρ.* gives the *specific quality* of *Christian* to what is said by *θύρ. μ. ἀν.* — *ἔσχηκα*] The perfect vividly *realizes* the past event, as often in the Greek orators. Comp. i. 9, vii. 5; Rom. v. 2. See Bernhardt, p. 379. — *τῷ πνεύματί μου*] *Datus commodi.* Paul has not put *τῇ ψυχῇ μου*, because here (it is different at vii. 5) he wishes to express that his very higher life-activity, which has its psychological ground and centre in the *πνεῦμα* as the organ of the moral self-consciousness (comp. on Luke i. 46 f.), was occupied by anxious care as to the state of the Corinthians, so that he felt himself thereby, for the present, incapable of pursuing other official interests, or of turning his thoughts away from Corinthian concerns. Comp. vii. 13; 1 Cor. xvi. 18. — *τῷ μὴ εὑρεῖν*] *on account of not finding*, because I did not find. Comp. Xenophon, *Cyr.* iv. 5. 9; often in Greek. See Winer, p. 308 [E. T. 344]. — *Τίτον*] whom he had sent to Corinth, and whose return he impatiently expected, in order to receive from him news of the effect of the former Epistle. — *τὸν ἀδελφ. μου*] By *μου* the closer relation of *fellowship in office* is suggested for *ἀδελφ.* — *αὐτοῖς*] the Christians in Troas. As to *ἀποταξ.* see on Mark vi. 46. — *ἐξῆλθον*] from Troas. — *εἰς Μακεδ.*] Titus was therefore instructed by Paul to travel from Corinth back to Troas through Macedonia, and to meet with him again either there or here.

Ver. 14. In Macedonia, however, he had met Titus, and, through him, received good news of the impression made by his former Epistle. See vii. 6. Therefore he continues: *But thanks be to God*, etc., placing first not *χάρις*, as in most cases (viii. 16, ix. 15), but *τῷ Θεῷ*, because, *in very contrast to his own weakness*, the helping *God*, whom he has to thank, comes into his mind. Comp. 1 Cor. xv. 57. Others here make a digression go on as far as vii. 5, and refer the thanks to the spread of the gospel in Troas (Emmerling!) or Macedonia (Flatt, Osiander). Comp. Calvin and Bengel. Against the context; for, after the description

of the anxiety and disquiet, the utterance of thanks must relate to the release from this state (comp. Rom. vii. 24 f.). The apostle, however, in the fulness of his gratitude to God, includes (and thereby makes known) his *special* experience of the guidance of divine grace at that time in the *general* thanksgiving for the latter, as he experiences it *always* in his calling. This also in opposition to Hofmann, who abides by the general nature of the thanksgiving, and that in contrast to the declaration that the apostle did not preach in Troas in spite of the good opportunity found there. — τῷ πάντοτε θριαμβεύοντι ἡμᾶς] given rightly by the Vulgate: “qui semper triumphat nos,” is taken by many older expositors (Luther, Beza, Estius, Grotius, and others), and by some more recent (Emmerling, Flatt, Rückert, Olshausen, Osiander): *who makes us always triumph*.¹ It is certainly a current Greek custom to give to neuter verbs a *factive* construction and meaning. See in general, Matthiae, p. 1104, 944; Fritzsche, *ad Matth.* p. 250; Bähr, *ad Ctes.* p. 132; Lobeck, *ad Aj.* 40, 869. Comp. from the N. T., ἀνατέλλειν τὸν ἥλιον, Matt. v. 45; καίειν τι, Matt. v. 15; μαθητεύειν τινά, Matt. xxviii. 19; from the LXX., βασιλεύειν τίνα, 1 Sam. viii. 22; Isa. vii. 6, *al.* Comp. 1 Macc. viii. 13. θριαμβεύειν τινά is thus taken: *to make any one a triumpheer*. Comp. χορεύειν τινά, *to make any one dance*—i.e. *to celebrate by means of dancing* (Brunck, *ad Soph. Ant.* 1151; comp. Jacobs, *ad Del epigr.* x. 55, 90). The suitableness of the sense cannot be denied, but the actual usage is against it; for θριαμβεύειν τινά has never that assumed *factive* sense, but always means *triumphare de aliquo*, to conduct, to present any one in triumph; so that the accusative is never the triumphing subject, but always the object of the triumph, as Plut. *Thes. et Rom.* 4: βασιλεῖς ἐθριάμβευσε καὶ ἡγεμόνας, also Plut. *Mor.* p. 318 B, θριαμβ. νίκην. Quite similar is the Latin *triumphare aliquem*. See in general, Wetstein; Kypke, II. p. 243. Comp. also Hofmann on the passage. Paul himself follows this usage, see Col. ii. 15. We are thus the less authorized to depart from it. Hence it is to be translated: *who always triumphs over us* (apostolic teachers) — i.e.

¹ To this also the expositions of Chrysostom and Theophylact ultimately amount. The latter says: ἡμᾶς οὖν ὁ θεὸς μετὰ τῶν κατὰ τοῦ διαβόλου προπαίων περιφανείας ποιεῖ. So in substance Chrys. Comp. Ambrosiaster, Anselm, and others.

who does not cease to represent us as his vanquished before all the world, as a triumpher celebrates his victories. In this figurative aspect Paul considers himself and his like as *conquered* by God through their conversion to Christ. And after this *victory* of God his *triumph* now consists in all that those conquered by their conversion effect as servants and instruments of God for the Messianic kingdom in the world; it is by the results of apostolic activity that God continually, as if in triumph, shows Himself to the eyes of all as the victor, to whom His conquered are subject and serviceable. For the concrete instance before us, this perpetual triumph of God exhibited itself in the happy result which He wrought in Corinth through the apostle's letter (as Paul learned in Macedonia through Titus, vii. 6). Note further, how naturally with Paul this very conception of his working, as a continual triumph of God over him, might proceed from the painful remembrance of his earlier persecution of the church of God, and how at the same time this whole conception is an expression of the same humility, in which he, 1 Cor. xv. 10, gives to God alone the glory of his working. Jerome, *ad Hedib.* 11, translates rightly: *triumphat nos* or *de nobis*, but quite alters the sense of the word again by the interpretation: "*triumphum suum agit per nos.*" Theodoret does not do justice to the notion of the *triumph*, when he merely explains it: *ὃς σοφῶς τὰ καθ' ἡμᾶς πρυτανεύων τῇδε κάκεϊσε περιάγει δήλους ἡμᾶς ἅπασιν ἀποφαίνων.* Wetstein is more exact, but also takes the element of leading about, and not that of celebrating the victory, as the point of comparison: "*Deus nos tanquam in triumpho circumducit, ut non maneamus in loco, aut in alium proficiscamur pro lubito nostro, sed ut placet sapientissimo moderatori. Quem Damasci vicit, non Romae et semel, sed per totum terrarum orbem, quamdiu vivit, in triumpho ducit.*" Comp. Krause, *Opusc.* p. 125 f. The conception of antiquity, according to which the *θριαμβευόμενος* is necessarily the conquered, is quite abandoned by Calvin,¹ Elsner, Bengel: "*qui triumpho nos ostendit, non ut victos, sed ut victoriae suae ministros.*" So also de Wette, and

¹ In the translation he has *triumphare nos facit*: and in the Commentary it is said: "*Paulus autem intelligit, se quoque triumphi, quem Deus agebat, fuisse participem, quod esset opera sua acquisitus; qualiter legati currum primarii ducis equis insidentes comitabantur tanquam honoris socii.*"

substantially Ewald: comp. Erasmus, *Annot.* — ἐν Χριστῷ] Christ is the element in which that constant triumph of God takes place: no fact in which that consists has its sphere out of Christ: each is of specifically Christian quality. — The following καὶ τ. ὁσμὴν κ.τ.λ. declares *what God effects through this His triumphing*. That αὐτοῦ refers not to *God* (so usually, as also Hofmann, following the Vulgate), but to *Christ* (Bengel, Osiander), is shown by ver. 15. The genitive τῆς γνώσ. αὐτ. is the genitive of *apposition* (comp. i. 22), so that the knowledge of Christ is symbolized as an odour which God everywhere makes manifest through the apostolic working, inasmuch as He by that means brings it to pass that the knowledge of Christ everywhere exhibits and communicates its nature and its efficacy. How does Paul come upon this image? Through the conception of the *triumph*; for such an event took place amid *perfumes of incense*: hence to assume *no* connection between the two images (Osiander) is arbitrary. To think of *ointments* (Oecumenius, Grotius), or of these as included (Chrysostom, Theophylact, Beza¹), is alien to the first image; and it is as alien to suppose that a *closed vessel*, filled with perfume, is meant, and that the φανεροῦντι points to the *opening* of the same (Hofmann). Observe, moreover, that by δι' ἡμῶν (since the ἡμεῖς are those conducted in the triumph, οἱ θριαμβευόμενοι) the *thing itself* finds its way into the image, and by this the latter loses in congruity.

Ver. 15 f. Further confirmatory development of the previous καὶ τ. ὁσμὴν κ.τ.λ., in which, however, Paul does not keep to the continuity of the figure, but, with his versatility of view, now represents the apostolic teachers *themselves* as odour. — Χριστοῦ εὐωδία] may mean a perfume *produced by Christ*, or *one filled with Christ, breathing of Christ*. The latter (Calvin, Estius, Bengel, Rückert, Osiander, and most expositors; comp. also Hofmann) corresponds better with the previous ὁσμὴ τῆς γνώσεως αὐτοῦ, and is more in keeping with the emphasis which the prefixed Χριστοῦ has, because otherwise the εὐωδία would remain quite undefined as regards its essential quality. The *sense* of the figurative expression is: *for our working stands in the specific relation to God, as a perfume breathing of Christ*. The image

¹ Beza, Grotius, and also L. Cappellus, contrary to the context, find an allusion to the anointing of the *priests*.

itself is considered by most (comp. Ritschl in the *Jahrb. für d. Th.* 1863, p. 258) as borrowed from the *sacrificial fragrance* (so also Billroth, Rückert, Olshausen, de Wette, Osiander, Ewald), on which account appeal is made to the well-known ὁσμὴ εὐωδίας of the LXX., רוֹיֵחַ נִיחַח, Lev. i. 9, 13, 17, *al.* But as Paul, wherever else he uses the image of sacrifice, marks it distinctly, as Eph. v. 2, Phil. iv. 18, and in the present passage the statedly used ὁσμὴ εὐωδίας does not stand at all, it is more probable that he was not thinking of an odour of sacrifice (which several, like Billroth, Ewald, Ritschl, find already in ὁσμῇ, ver. 14), but of *the odours of incense that accompanied the triumphal procession*; these are to God a fragrance, redolent to Him of Christ. That in this is symbolized the relation of the *acceptableness to God* of the apostolic working, is seen from the very word chosen, εὐωδία, which Hofmann misconstrues by explaining τῷ θεῷ *to God's service*. — καὶ ἐν τοῖς ἀπολλ.] *and among those, who are incurring eternal death*; comp. iv. 3. See on 1 Cor. i. 18. Grotius strangely wishes to supply here κακωδία *ex vi contrariorum*. It is, in fact, the relation *to God* that is spoken of, according to which the working of the apostle is to Him εὐωδία, whether the odour be exhaled among σωζόμενοι or ἀπολλυμένοι. Comp. Chrysostom. To take ἐν in the sense of *operative on* (Osiander) anticipates what follows. Comp. iv. 3. — Ver. 16 specifies now the different relation of this odour to the two classes. Paul, however, does not again use εὐωδία, but the in itself indifferent ὁσμῇ, because the former would be unsuitable for the first half, while the latter suits both halves. — ἐκ θανάτου εἰς θάνατον] *an odour, which arises from death and produces death*. The source, namely, of the odour is Christ, and He, according to the idea of the λίθος τοῦ προσκόμματος (Rom. ix. 33; 1 Pet. ii. 8; Acts iv. 11), is for those who refuse the faith the author of eternal death.¹ *For them*, therefore, in accordance with their inward attitude towards Him, Christ, the source of the odour, *i.e.* of the apostolic activity, is *death*, and also the effect is death, though

¹ Θάνατος and ζωὴ are to be understood *both* times of *eternal* life and death. The contrast of σωζόμενοι and ἀπολλυμένοι permits no other interpretation: comp. vii. 10. Ewald takes ἐκ θανάτου of *temporal* death and ἐκ ζωῆς of *temporal* life: from the former we fall into eternal death, and from the temporal life we come into the eternal.

Christ in *Himself* is and works eternal life. Comp. Matt. xxi. 44; Luke ii. 34. Hence Christ, by means of the *κρίσις* which He brings with Him, is the source respectively of death and life, according as His preaching is accepted by one to salvation, is rejected by another to destruction. In the latter case the blame of Christ's being *θάνατος*, although he is, as respects His nature and destination, *ζωή*, lies on the side of man in his resistance and stubbornness. Comp. 1 Cor. i. 23, also John ix. 39, iii. 18 f., xii. 48. "Semper ergo distinguendum est proprium evangelii officium ab accidentali (ut ita loquar), quod hominum pravitati imputandum est, qua fit, ut vita illis vertatur in mortem," Calvin. Comp. Düsterdieck on 1 John, I. p. 166. This, at the same time, in opposition to Rückert, who objects that the apostolic activity and preaching can in no way be regarded as proceeding from *θάνατος*, and who therefore prefers the *Recepta*,¹ in which Reiche and Neander agree. Gregory of Nyssa remarks aptly in Oecumenius: *κατὰ τὴν προσοῦσαν ἐκάστω διάθεσιν ἢ ζωοποιὸς ἐγένετο, ἢ θανατηφόρος ἢ εὐπνοία*. Quite similar forms of expression are found in the Rabbins, who often speak of an *aroma* (אֶרֶוֹמָה, see Buxt. *Lex. Talm.* p. 1494; L. Cappellus on the passage), or *odor vitae* and *mortis*, see in Wetstein and Schoettgen. — *καὶ πρὸς ταῦτα τίς ἱκανός;*] This no longer depends on the *ὅτι* of ver. 15 (Hofmann), a connection to which the interrogatory form would be so thoroughly unsuitable that no reader could have lighted on it; but after Paul has expressed the great, decisive efficacy of his calling, there comes into his mind the crowd of disingenuous teachers as a contrast to that exalted destination of the office, and with the quickly interjected *καί* he hence asks with emotion: *And who is for this* (i.e. for the work symbolized in vv. 15 and 16) *fit?* Who is qualified for this? The *τίς* is intentionally pushed towards the end of the question, in order to arrest reflection at the important *πρὸς ταῦτα*, and then to bring in the question itself by surprise. Comp. Herod. v. 33: *σοὶ δὲ καὶ τούτοισι τοῖσι πράγμασι τί ἔστι;* Plat. *Conv.* p. 204 D:

¹ According to the *Recepta*, which Hofmann also follows, *ὁσμὴ ζωῆς* is *life-giving odour*, and *ὁσμὴ θανάτου* is *deadly odour*; *εἰς θάνατον*. and *εἰς ζ.* would then be solemn additions of the final *result*, which actually ensues from the life-giving deadly *power* of the odour. According to Hofmann, the genitives are intended to mean: in which they *get to smell* of death and of life respectively. But comp. expressions like *ἄρτος τ. ζωῆς*, *φῶς τ. ζωῆς*, *λόγος ζωῆς*, *ῥήματα ζωῆς*.

ὁ ἐρῶν τῶν καλῶν τί ἐράῃ; Xen. *Cyr.* iv. 6, 8; Rom. viii. 24; Eph. iv. 9; Acts xi. 17.

Ver. 17. The answer to the foregoing question is not to be *supplied*, so that it should be conceived as negative (εἰ δὲ μὴ ἱκανοί, χάριτος τὸ γινόμενον, Chrysostom, Neander, Hofmann, and others), but it is *given*, though indirectly, in ver. 17 itself, inasmuch as the expression introduced by γάρ readily suggests to the reader the conclusion, that the subjects of ἐσμεν, *i.e.* Paul and his like, are the ἱκανοί, and that the πολλοί are not so. See Klotz, *ad Devar.* p. 240; Baeumlein, *Partik.* p. 83. If Paul had wished to convey in his question the negative statement, “No one is capable of this,” he could not but have added a limiting ἀφ’ ἑαυτοῦ or the like (comp. iii. 5), in order to place the reader in the right point of view. — οἱ πολλοί] *the known many*, the anti-Pauline teachers.¹ Comp. xi. 13; Phil. iii. 18. See on οἱ πολλοί “*de certis quibusdam et definitis multis*,” Ellendt, *Lex. Soph.* II. p. 603; comp. also Rom. xii. 5. To understand by it *the majority of the Christian teachers* in general, is to throw a shadow on the apostolic church, which its history as known to us at least does not justify. — καπηλεύοντες] belongs to ἐσμέν. The verb means (1) to carry on the business of a κάπηλος, a retailer, particularly a vintner; (2) to negotiate; (3) *to practise usury with anything* (τὶ), in particular, by *adulteration*, since the κάπηλοι adulterated the wine (LXX. Isa. i. 22), and in general, had an evil reputation for cheating (κάπηλα τεχνήματα, Aesch. *Fragm.* 328 D). In this sense the word is also used by the Greeks of *intellectual objects*, as Plato, *Protag.* p. 313 D: οἱ τὰ μαθήματα . . . καπηλεύοντες. Comp. Lucian, *Hermot.* 59: φιλόσοφοι ἀποδίδονται τὰ μαθήματα ὥσπερ οἱ κάπηλοι, κερασάμενοί γε οἱ πολλοὶ καὶ δολώσαντες καὶ κακομετροῦντες. Philostr. 16: τὴν σοφίαν καπηλεύειν. So also here: comp. the opposite ἐξ εἰλικρ. and iv. 2. Hence: *we practise no deceitful usury* with the word of God, as those do, who, with selfish intention, dress up what they preach as the word of God palatably and as people wish to hear it, and for that end τὰ αὐτῶν ἀναμυγνύουσι τοῖς θεοῖς, Chrysostom. Comp. 2 Pet.

¹ Not merely the anti-Pauline *Gentile-teachers*, as Hofmann with the reading οἱ πολλοί arbitrarily limits it. It was among the Jewish-Christians that the most of those were found whom Paul had to regard as falsifiers of the word, and who everywhere pushed themselves into the sphere of his labours.

ii. 3. Such are named in Ignat. *Trall.* (interpol.) 6, comp. 10, *χριστέμποροι*, and are described as τὸν ἰὸν προσπλέκοντες τῆς πλάνης τῇ γλυκεῖᾳ προσηγορίᾳ. — ἀλλ' ὡς ἐξ εἰλικρ.] *but we speak (λαλοῦμεν) as one speaks from sincerity of mind* (which has no dealings with adulteration), so that what we speak proceeds from an honest heart and thought. Comp. i. 12. ὡς is as in John i. 14. On ἐκ, compare John iii. 31, viii. 44; 1 John iv. 5. — ἀλλ' ὡς ἐκ θεοῦ] *but as one speaks from God* (who is in the speaker), as θεόπνευστος. Comp. Matt. x. 20; 1 Cor. xiv. 25; 2 Cor. v. 20. The ἀλλά is repeated in the lively climax of the thought. Comp. vii. 11, and see on 1 Cor. vi. 11. Rückert strangely wishes to connect it with τὸν λόγον, and to supply ὄντα. So also Estius ("tanquam profectum et acceptum a Deo"), Emmerling, and others. That is, in fact, impossible after ἀλλ' ὡς ἐξ εἰλικρ. — κατέναντι θεοῦ ἐν Χριστῷ] Since neither ἀλλά nor ὡς is repeated before κατέναντι, Paul himself indicates the connection and division: "*but as from sincerity, but as from God, we speak before God in Christ*," so that the commas after the twice-occurring θεοῦ are, with Lachmann and Tischendorf, to be deleted. This in opposition to the opinion cherished also by Hofmann, that κατέναντι θεοῦ and ἐν Χριστῷ are two modal definitions of λαλοῦμεν, running parallel with the foregoing points. — κατέναντι θεοῦ] *before God*, with the consciousness of having Him present as witness. Comp. Rom. iv. 17. — ἐν Χριστῷ] can neither mean *Christi nomine* (Grotius, comp. Luther, Estius, Calovius, Zachariae, Heumann, Schulz, Rosenmüller), nor *de Christo* (Beza, Cornelius a Lapide, Morus, Flatt), nor *secundum Christum* (Calvin), but it is the habitually employed expression *in Christo*. We speak *in Christo*, in so far as Christ is the sphere in which our speaking moves. Comp. xii. 19; Rom. ix. 1. In Him we live and move with our speaking, οὐδὲν τῇ ἡμετέρᾳ σοφίᾳ ἀλλὰ τῇ παρ' ἐκείνου δυνάμει ἐνηχοῦμενοι, Chrysostom.

CHAPTER III.

VER. 1. ἡ μὴ] So also Griesb. Lachm. Scholz, Rück. Tisch., following B C D E F G \aleph , min. Vulg. It. Syr. Arr. Copt. Slav. Theodoret, and Latin Fathers. But εἰ μὴ (Elz. Reiche) has also considerable attestation (A K L, min. Chrys. Damasc. *al.*), and since after the interrogation the ἡ continuing it occurred to the copyists more readily than the conditional εἰ, the latter, whose explanation is also more difficult, is to be preferred.—The second συστατικῶν (after ὑμῶν) is wanting in A B C \aleph , min. Copt. Arm. Vulg. Chrys. Theodoret, and several Fathers. Deleted by Lachm. and Rück. An addition by way of gloss, which in F G is further increased by ἐπιστολῶν.—
 Ver. 3. καρδίας] So Iren. Orig. Vulg. But A B C D E G L \aleph and many min. have καρδαίαις. So Lachm. An error of the copyist after ver. 2.—
 Ver. 5. ἀφ' ἐαυτῶν] has its correct position after λογίσ. τι, as is abundantly attested by A D E F G, It. Vulg. Goth. and Latin Fathers (so also Lachm. Tisch. and Rück.). The *Recepta* after ἱκανοὶ ἔσμεν, and the position before ἱκανοὶ in B C \aleph , min. Copt. Arm. Bas. Antioch. are to be regarded as superfluous transpositions to connect the ἀφ' ἐαυτῶν with ἱκανοὶ ἔσμεν.—
 Ver. 7. ἐν γράμμασιν] Lachm.: ἐν γράμμασι, following B D* F G. A mechanical repetition of the singular from ver. 6.—
 Before λίθοις, Elz. Scholz have ἐν. An explanatory addition against decisive evidence.—
 Ver. 9. ἡ διακονία] A C D* F G \aleph , min. Syr. utr. Clar. Germ. Or. Cyr. Ruf.: τῇ διακονίᾳ. So Lachm. and Rück. An interpretation instead of which Sedul. and Ambrosiast. have *ex* or *in ministerio*, while others applied the interpreting at δόξα, as still Vulg. Sixtin. Pel. read ἐν δόξῃ.—
 ἐν δόξῃ] ἐν is wanting in A B C \aleph * (δόξα), 17, 39, 80, Tol. Vulg. ms. Deleted by Lachm., bracketed by Rück. The ἐν slipped in easily from ver. 8; comp. ver. 11.—
 Ver. 10. οὐ] Elz.: οὐδέ, against decisive evidence. Originated by the first syllable of the δεδοξ. that follows.—
 Ver. 13. Instead of ἐαυτοῦ, αὐτοῦ is, according to decisive testimony, to be read with Lachm. and Tisch.—
 Ver. 14. ἡμέρας] is wanting in Elz., but has decisive attestation, and was passed over as superfluous (comp. ver. 15).—
 Ver. 15. ἀναγινώσκεται] Lachm. and Rück.: ἂν ἀναγινώσκηται, in accordance with A B C \aleph , while D E have the subjunctive, but not ἂν. Since the ἂν before ἀναγ. might be introduced through a mistake of the

copyist just as easily as it might be left out, we have merely to decide according to the preponderance of the evidence, which proves to be all the more in favour of Lachmann's reading, because this is supported also by D E with their retention of the subjunctive (without *ἄν*), while they betray the copyist's omission of the *ἄν*. — Ver. 17. *ἐνεῖ*] is wanting in A B C D *8** 17, Copt. Syr. Cyr. Nyss. Suspected by Griesb., deleted by Lachm. Tisch. and Rück. An addition of the copyists, who had in mind the current use elsewhere of *ἐνεῖ* after *ὅ* (Matt. xviii. 20, 24, 28; Jas. iii. 16, *al.*), an usage not found in Paul. See Rom. iv. 15, v. 20.

CONTENTS.¹—This, again, is no recommendation of self; for we need no letters of recommendation, since you yourselves are our letter of recommendation in the higher sense (vv. 1–3). But with this confidence we wish to ascribe our ability not to ourselves, but to God, who has made us able as servants of the new covenant, far exalted over the old covenant (vv. 4–6). How glorious is this service compared with the service of Moses (vv. 7–11)! Hence we discharge it boldly, not like Moses with his veil over his face (vv. 12, 13). By this veil the Jews were hardened; for up to the present time they do not discern that the old covenant has ceased (vv. 14, 15). But when they are converted to Christ, they will come to unhindered discernment; we Christians, in fact, all behold without hindrance the glory of Christ, and become ourselves partakers of it (vv. 16–18).

Ver. 1. *Ἀρχόμεθα*] namely, through what was said in ii. 17, regarding which Paul foresaw that his opponents would describe it as the beginning of another recommendation of himself. It is *interrogative*, not to be taken, with Hofmann, who then reads *ἡ μή*, as an *affirmation*, in which case a logical relation to the question that follows could only be brought out by importing something.² — *πάλιν*] belongs to *ἐαυτ. συνιστ.*, and refers to experiences, through which Paul must have passed already before, certainly also in respect to his last Epistle (1 Cor. i.–iv., v., ix., xiv. 17, *al.*), when the charge was made: *ἐαυτὸν*

¹ See on chap. iii., Krummel in the *Stud. und Krit.* 1859, p. 39 ff.

² The question that follows with *ἡ μή* would mean: “or do we not *withal* need?” etc., which does not fit in with *ἀρχόμεθα* when taken as an affirmation. Hofmann, however, imports the thoughts: *whoever is offended at this*, that Paul has no scruple in recommending himself, *to him he offers to answer on his part the question, whether he and his official associates have any need of letters of recommendation.*

συνιστάνει! As to the *reason why* he regards the *ἑαυτὸν συνιστάνειν* to be such a reproach, see x. 18. — In the *plural* he in this chapter includes also Timothy, as is clear from expressions such as immediately occur in ver. 2, *ἐν ταῖς καρδίαις ἡμ.*, and ver. 6, *ἡμᾶς διακόνους*. — *συνιστάνειν*] as at Rom. xvi. 1. Hence *ἐπιστολαὶ συστατικαὶ* or *γράμματα συστατικά* (Arrian. *Epict.* ii. 3. 1; Diog. L. v. 18, viii. 87), *letters of recommendation*. Regarding their use in the ancient Christian church, see Suicer, *Thes.* II. p. 1194; Dought. *Anal.* II. p. 120. — *εἰ μὴ κ.τ.λ.*] *nisi*, i.e. *unless it possibly be, that*, etc. Only if this exigency takes place with us, can that *ἄρχονται πάλιν ἑαυτοὺς συνιστάνειν* be asserted of us. Such *epistolary* recommendations, indeed, we should not have, and hence we should have to resort to *self-praise*! The expression is *ironical* in character, and contains an answer to that question, which reveals its absurdity. Comp. Xen. *Mem.* i. 2. 8. Hence *εἰ* is not to be taken, with Reiche, as *siquidem* or *quia*, and *μή* as negating the *χρῆζομεν* (as if it were *εἰ οὐ χρῆζ.*). — *ὡς τινες*] *as some people* (comp. 1 Cor. iv. 18, xv. 12; Gal. i. 7), certainly a side-glance at anti-Pauline teachers, who had brought to the Corinthians letters of recommendation, either from teachers of repute, or from churches,¹ and had obtained similar letters from Corinth at their departure thence. — *πρὸς ὑμᾶς, ἣ ἐξ ὑμῶν*] In the former case, it might be thought that we wished to supply this need by recommendation of ourselves; in the latter case (*ἣ ἐξ ὑμῶν*), that we, by our self-recommendation, wished to corrupt your judgment, and to induce you to recommend us to others. Both would be *absurd*, but this is just in keeping with the *irony*.

Ver. 2 f. This ironical excitement, ver. 1, is succeeded by earnestness and pathos. Paul, as conscious of his deserts in regard to the Corinthians as he is faithful to his Christian humility (see ver. 3), gives a skilful explanation of the thought contained in ver. 1: we need no letters of introduction either to you or from you. — *ἣ ἐπιστολὴ ἡμῶν*] i.e. *the letter* (the letter of recommendation) *which we have*, have to show, namely, as well to you as from you.

¹ According to Gal. ii. 7-9, but hardly from the *original apostles* or from the *church of Jerusalem* under their guidance as such. This, however, does not exclude the possibility that *individual members* of the mother-church may have given such letters. We do not know anything more precise on the point: even from *τοῖς ἀπὸ Ἰακώβου*, Gal. ii. 12 ff., nothing is to be inferred.

That we should understand both, is required by ver. 1, and to this vv. 2 and 3 are admirably suited, since what is said in them represents every letter of recommendation as well to the Corinthians as *from* them as superfluous. This in opposition to Flatt, Rückert, Osiander, and others, who are of opinion that Paul has reference merely to his previous ἐξ ὑμῶν, and (Rückert) that the πρὸς ὑμᾶς has been said only to hit his opponents. — ὑμεῖς ἐστέ] in so far, namely, as your conversion, and your whole Christian being and life, is our work, redounding to our commendation. Comp. 1 Cor. ix. 2. — ἐγγεγραμμ. ἐν ταῖς καρδ. ἡμ.] A more precise definition of the manner of the ἐπιστολὴ ἡμῶν: *inscribed in our hearts*. This is the mode—adapted to the image—of conveying the thought: *since we have in our own consciousness the certainty of being recommended to you by yourselves and to others by you*. That you yourselves are our recommendation (to yourselves and to others) our own hearts tell us, and it is known by all. Paul did not write ὑμῶν, as \aleph and a few cursives, also the Ethiopic, have the reading, which Olearius, Emmerling, Flatt, and especially Rinck (*Lucubr. crit.* p. 160), recommend to our adoption: for in that case there would result an incongruity in the figurative conception, since the Corinthians themselves are the letter. Besides, there were so many malevolents in the church. But the apostle's *own good consciousness* was, as it were, the tablet on which this living Epistle of the Corinthians stood, and *that* had to be left unassailed even by the most malevolent. Of the *love* (comp. vii. 3; Phil. i. 7) of which Chrysostom and others explain ἐν τ. καρδ. ἡμ. (comp. Wetstein: “quam tenero vos amore prosequar, omnes norunt”), there is no mention in the whole context. Emmerling is wrong, however, also in saying that ἐγγεγρ. ἐν τ. καρδ. ἡμ. is equivalent to the mere *nobis inscriptae*, i.e. *quas ubique nobiscum gestamus, ut cognosci et legi ab omnibus possint*. Just because what is written stands *within in the consciousness*, ἐν ταῖς καρδ. ἡμ.¹ is used. — The *plural* is neither to be explained, with Billroth, from

¹ Olshausen thinks strangely that Paul refers to the official badge which the high priest wore on his heart, and on whose twelve precious stones stood engraven the twelve names of the children of Israel. This arrangement, he holds, Paul takes in a spiritual sense, and applies it to the relation of himself and other teachers to their spiritual children; they bore the names of these engraven on their hearts, and brought them always in prayer before God. — Sheer fancifulness, since the context has nothing pointing to a reference so entirely peculiar.

the analogy of *σπλάγχνα* (without such usage existing), nor to be considered with Rückert and de Wette as occasioned by the plural of the speaking person (to whom, however, the plural *hearts* would not be suitable), but Paul writes *in name of himself and of Timothy*. Comp. also iv. 6, vii. 3, and see Calvin, who, however, in an arbitrary way (see i. 1) includes Silvanus also (i. 19). — *γνωσκομένη κ.τ.λ.*] This appears to contradict the previous words, according to which the Epistle is written *ἐν ταῖς καρδίαις ἡμῶν*; hence Fritzsche, *Diss.* I. p. 19 f. (Billroth follows him), says that Paul “*nonnulla adjicere, in quibus Corinthiorum potius, quam epistolae, cum qua eos comparat, memor esse videatur.*” But he rather presents the thing *as it is*, and hence cannot otherwise delineate the image of the Epistle in which he presents it, than *as it corresponds to the thing*. In so far, namely, as Paul and Timothy have *in their hearts* the certainty of being recommended by the Corinthians themselves, these are a letter of recommendation *which stands inscribed in the hearts of those teachers*; and yet, since from the whole phenomenon of the Christian life of the church it cannot remain unknown to any one *that* the Corinthians redound to the commendation of Paul and Timothy, and *how* they do so, this letter is *known* as what it is, and *read*¹ *by all men*. The Epistle has therefore *in fact* the two qualities, which in a letter proper would be contradictory, and the image is not confounded with the thing, but is adapted to the thing. Rückert, who likewise (see above) finds for *ἐν τ. καρδ.* the reference to the apostle’s love, explains it: “*In his heart they stand written . . . and where he himself arrives, there he, as it were, reads out this writing, when from a loving heart gives forth tidings everywhere, what a prosperous church the Lord has gathered to Himself in Corinth.*” Comp. Chrysostom. But in that case the *πάντες* would not in fact be the readers—as yet they ought to be according to *ὑπὸ πάντων ἀνθρ.*—but Paul; and the thing would resolve itself into a self-recommendation, which is yet held to be disclaimed in ver. 1.

Ver. 3. *Φανερούμενοι*] attaches itself in construction to *ὑμεῖς ἐστε*, to which it furnishes a more precise definition, and that in elucidative reference to what has just been said *γνωσκομένη . . . ἀνθρώπων*: *since you are being manifested to be an epistle of Christ,*

¹ Grotius: “*prius agnoscitur manus, deinde legitur epistola.*” Here *γνωσκ.* precedes; it is different in i. 13.

i.e. since it does not remain hid, but becomes (continually) clear to every one that you, etc. Comp. on the construction, 1 John ii. 19. — ἐπιστολὴ Χριστοῦ] genitivus auctoris (not of the contents—in opposition to Chrysostom, Oecumenius, Theophylact): a letter *composed* (dictated) *by Christ*. Fritzsche, *l.c.* p. 23, takes the genitive as *possessive*, so that the sense without figure would be: *homines Christiani estis*. But in what follows the whole *origin* of the Epistle is very accurately set forth, and should the *author* not be mentioned—not in that case be placed in front? Theodoret already gives the right view.—ἐπιστολή is here not again specially letter of recommendation (ver. 2), but letter in general; for through the characteristic: “you are an epistle of Christ, drawn up by us,” etc., the statement above. “you are our letter of recommendation,” is to be elucidated and made good.—In the following διακονηθεῖσα . . . σαρκίναις Paul presents *himself and Timothy* as the writers of the epistle of Christ (διακον. ὑφ’ ἡμ.), the *Holy Spirit* as the means of writing in lieu of *ink*, and *human hearts*, i.e. according to the context, *the hearts of the Corinthians*, as the *material* which is written upon. For *Christ was the author of their Christian condition; Paul and Timothy were His instruments for their conversion, and by their ministry the Holy Spirit became operative in the hearts of the readers*. In so far the Corinthians, in their Christian character, are as it were a letter which Christ has caused to be written, through Paul and Timothy, by means of the Holy Spirit in their hearts. On the passive expression διακονηθ. ὑφ’ ἡμ., comp. viii. 19 f.; Mark x. 45; note also the *change of the tenses*: διακονηθ. and ἐγγεγραμμ. (the epistle *is there ready*); likewise the designation of the Holy Spirit as πνεῦμα θεοῦ ζῶντος, comp. ver. 6. We may add that Paul has not mixed up heterogeneous traits of the figure of a letter begun in ver. 2 (Rückert and others), but here, too, he carries out this figure, *as it corresponds to the thing to be figured thereby*. The single incongruity is οὐκ ἐν πλαξὶ λιθίναις, in which he has not retained the conception of a letter (which is written on tablets of *paper*), but has thought generally of a *writing* to be read. Since, however, he has conceived of such writing as *divinely* composed (see above, πνεύματι θεοῦ ζῶντος), of which nature was the law οἱ Σιναι, the usual supposition is right, that he has been induced to express himself thus by the remembrance of the tables of the law (Heb. ix. 4;

comp. Jer. xxxi. 31-33); for we have no reason to deny that the subsequent mention of them (ver. 7) was even now floating before his mind. Fritzsche, indeed, thinks that "accommodate ad nonnulla V. T. loca (Prov. iii. 3, vii. 3) cordis notionem per *tabulas cordis* expressurus erat, quibus tabulis carneis nihil tam commode quam *tabulas lapideas* opponere potuerit." But he might quite as suitably have chosen an antithesis corresponding to the figure of *a letter* (2 John 12; 2 Tim. iv. 13); hence it is rather to be supposed that he came to use the expression *tabulae cordis*, just because he had before his mind the idea of the tables of the law. — The *antitheses* in our passage are intended to bring out that here an epistle is composed in quite another and higher sense than an ordinary letter (which one brings into existence μέλανι σπείρων διὰ καλάμου, Plato, *Phaedr.* p. 276 C)—a writing, which is not to be compared even with the Mosaic tables of the law. But the purpose of a contrast with the legalism of his opponents (Klöpffer) is not conveyed in the context. — That there is a special purpose in the use of *σαρκίναίς* as opposed to *λιθίναίς*, cannot be doubted after the previous antitheses. It must imply the notion of something *better* (comp. Ezek. xi. 19, xxxvi. 26), namely, the thought of the living receptivity and susceptibility: δεκτικὰς τοῦ λόγου (Theophylact, Calvin, Stolz, Flatt, de Wette, Osiander, Ewald, and others). The distinctive sense of *σαρκινός* is correctly noted by Erasmus: "ut *materiam* intelligas, non *qualitatem*." Comp. on 1 Cor. iii. 1. *Καρδίας* is also the genitive of *material*, and the contrast would have been sufficiently denoted by ἀλλ' ἐν πλαξὶ καρδίας: it is, however, expressed more concretely and vividly by the added *σαρκίναίς*: *in fleshy tablets of the heart*.

Ver. 4. *Πεποίθησιν* is emphatic, and therefore precedes (otherwise in i. 15); *confidence*, however, of such a kind as is indicated in vv. 2, 3; for there Paul has expressed a lofty self-consciousness. Hence there is no reason for seeking a reference to something earlier instead of to what immediately precedes, and for connecting it with ii. 17 (Grotius and others, including de Wette; comp. Rückert), or with ii. 14-17, as Hofmann has done in consequence of his taking ἀρχόμεθα in ver. 1 as not interrogative. Brief and apt is Luther's gloss: "Confidence, *that we have prepared you to form the epistle*."—διὰ τοῦ Χριστοῦ] *through Christ*, who brings it about in us: for in his official capacity Paul

knows himself to be under the constant influence of Christ, without which he would not have that confidence. Theodoret says well: τοῦ Χριστοῦ τοῦτο ἡμῖν δεδωκότος τὸ θάρσος. — πρὸς τὸν θεόν] *in relation to God*, as bringing about the successful results of the apostolic activity. It denotes the *religious direction*, in which he has such confidence (comp. Rom. iv. 2, v. 1), not the *validity before God* (de Wette).

Ver. 5. Now comes the caveat, for which ver. 4 has prepared the way,—the guarding against the possible objection, that Paul considered himself (and Timothy) as *originator* of the ability for apostolic working. οὐχ ὅτι is therefore not to be taken as equivalent to ὅτι οὐχ (Mosheim, Schulz, Emmerling), nor is πέποιθα to be supplied again after οὐχ (Emmerling); but we have here the quite common use of οὐχ ὅτι for οὐκ ἐρῶ, ὅτι. See on i. 24. Rückert finds in οὐχ ὅτι κ.τ.λ. a reason assigned for the πρὸς τὸν θεόν, or an explanation of it: "In thus speaking, I would not have it thought that," etc. But if in πρὸς τ. θεόν there was meant to be conveyed the same idea as was further explained in ver. 5, Paul would have expressed himself quite illogically, and in explaining or assigning a reason for it he must have written ὅτι οὐχ. No; the course of thought is: "With this πεποίθησις, however, I do not wish to be misunderstood or misconstrued: I do not mean by it, that we are of ourselves sufficient," etc. With this connection πρὸς τὸν θεόν is not at variance; for by it God was not yet meant as *author of the adequate ability* (ver. 5 shows this very point), but as *producer of the result*. — λογίσασθαι τι] *to judge anything (censere)*. The context furnishes the more precise definition which Paul had in view. Vv. 2–4, 6. He denies, namely, that of himself he possesses the ability to settle in his judgment the means and ways, and, in general, the *mode of discharging his apostolic duties*. If he has just been speaking in vv. 2–4 with so much confidence of his prosperous and successful labour in Corinth, yet it is by no means his own ability, but the divine empowering, which enables him to determine by his own judgment anything regarding the discharge of his vocation. Accordingly, we can neither approve the meaning arbitrarily given to τί, *aliquid praeclari* (Emmerling; van Hengel, *Annot.* p. 219), nor agree with Hofmann, who, in consistency with his reference of πεποίθησις to ii. 14–17, makes the apostle guard against the misconstruction that this, his πεποί-

θησις, rests on *ideas which he forms for himself*—on an estimate of his official working, according to a standard *elaborated* by his own mind. Even apart from that erroneous reference of the πεποιθήσις, the very expression *ίκανοί* would be unsuitable to the meaning adopted by Hofmann, and instead of it a notion of *presumption* would rather have been in place; the prominence given to *ίκανότης* by its *being used thrice* can only concern the ability which regulates the *official labour itself*. The dogmatic exposition, disregarding the context, finds here the entire inability of the natural man for all good. See Augustine, *de dono persever.* 13, *contra Pelag.* 8; Calvin: “non poterat magis hominem nudare omni bono.” Comp. Beza, Calovius, and others, including Olshausen. The reference also of the words to the *doctrinal contents* of the preaching, which was not derived from his own reflection (Theodoret, Grotius, de Wette, Neander, and others), is not suggested by the connection, and is forbidden by the fact that ἀφ’ ἐαυτῶν does not belong to λογίσασθε at all (see below). This also in opposition to Osiander, who finds the meaning: “not human, but divine thoughts lie at the root of the whole of my official work.” — ἀφ’ ἐαυτῶν] has its assured place after λογίσ. τι (see the critical remarks). The contrast that follows (ἐκ τοῦ θεοῦ) decides what it belongs to in sense,—namely, not to λογίσασθαί τι, but to *ίκανοί ἐσμεν*,—so that *ίκανοί ἐσμεν λογίσασθαί τι* is to be considered as *going together*, as one idea. Mistaking this, Rückert thinks that either Paul has placed the words wrongly, or the order given by B C 8 (see the critical remarks) must be preferred. — On ἀφ’ ἐαυτοῦ, *from one’s own means, nemine suppeditante*, see Wetstein. — ὥς ἐξ ἐαυτῶν] *sc. ίκανοὶ ὄντες λογίσ. τι*, a more precise definition of the ἀφ’ ἐαυτ. inserted on purpose (making the notice thoroughly exhaustive). The proceeding from (ἀπό) is still more definitely marked as causal procession (ἐκ): *as from ourselves*, i.e. *as if our ability to judge anything had its origin from ourselves*. Wolf arbitrarily refers ἀπό to the will, and ἐξ to the power; and Rückert wrongly connects ἐξ ἐαυτ. with λογίσ. τί; it is in fact parallel to ἀφ’ ἐαυτ. Paul is conscious of the *ίκανὸν εἶναι λογίσασθαί τι*, and ascribes it to himself; but he denies that he has this *ίκανότης* of himself, or from himself. — ἡ *ίκανότης ἡμῶν*] *sc. λογίσασθαί τι*. — Rückert finds in our passage, especially in ἀφ’ ἐαυτῶν, an allusion to some utterances, unknown

to us, of opponents, which, however, cannot be proved from x. 7, and is quite a superfluous hypothesis.

Ver. 6. "Ὅς καὶ ἱκανώσεν ἡμᾶς] ὅς, *he who*, in the sense of οὗτος γάρ. See Kühner, *ad Xen. Mem.* i. 2. 64; van Hengel, *Annot.* 220. And καί is the *also* of the corresponding relation (Baumlein, *Partik.* p. 152), so that there is expressed the agreement between what is contained in the relative clause and what was said before: *who also* (*qui idem*, comp. Klotz, *ad Devar.* p. 636) *has made us capable* (ἀρκοῦσαν ἐχωρήγησε δύναμιν, Theodoret) *as ministers*, etc. According to Bengel, Rückert (comp. also de Wette, Osiander, Hofmann), the sense is: "that God has bestowed on him not only the ability mentioned in ver. 5, but also the more comprehensive one of a διάκονος κ.τ.λ." But in that case the words must have stood thus: ὅς καὶ διακόνους καὶνῆς διαθήκης ἱκανώσεν ἡμᾶς. The notion of ἱκανότης is thrice put *in front* with the same emphasis. Of ἱκανόω (Col. i. 12) only the passive, in the sense of *to have enough*, occurs in the (later) Greek writers, such as Dion. Hal. ii. 74, and in the LXX. — διακόνους καὶνῆς διαθήκ.] *as ministers of a new covenant* (comp. Eph. iii. 7; Col. i. 23; 2 Cor. xi. 15; Luke i. 2), *i.e.* to be such as serve a new covenant, as devote to it their activity. Καὶν. διαθ., without the article, is conceived *qualitatively*. The *new covenant* (Heb. xii. 24) of God with men, which is meant, is—in contrast to the one founded by Moses—that established by Christ, in which the fulfilling of the law is no longer defined as the condition of salvation, but faith on the atonement in Christ, 1 Cor. xi. 25; Rom. x. 5 ff.; Gal. iv. 24 ff.; Matt. xxvi. 28. — οὐ γράμματος, ἀλλὰ πνεύμ.] is since Heumann usually (also by Billroth, Rückert, Ewald) regarded as governed by καὶνῆς διαθήκης (Rückert, "of a covenant, which offers not γράμμα, but πνεῦμα"), but without reason, since the sequel, by ἡ διακονία τοῦ θανάτου and ἡ διακ. τοῦ πνεύματος (vv. 7, 8), rather points to the fact that Paul has conceived οὐ γρ. ἀλλὰ πν. as dependent on διακόνους (so also de Wette, Neander, Osiander, Hofmann), as an appositional more precise definition to the καὶνῆς διαθήκης: *to be ministers not of letter* (which we would be as ministers of the old covenant), *but of spirit*. Γράμμα characterizes the Mosaic covenant according to the specific manner in which it occurs and subsists, for it is established and fixed in writing (by means of the written letter), and thereby—although it is divine, yet without

bringing with it and communicating any principle of inward vital efficacy—settled as obligatory. On the other hand, πνεῦμα characterizes the *Christian* covenant, in so far as its distinctive and essential mode of existence consists in this, that the divine living power of the Holy Spirit is at work in it; through this, and not through a written instrument, it subsists and fulfils itself. Comp. Rom. ii. 29, vii. 6; Heb. x. 29, viii. 7 ff. Not *letter* therefore, but *spirit*, is that to which the teachers of the gospel minister, the power, whose influence is advanced by their labours;¹ οὐ γὰρ τὰ παλαιὰ τοῦ νόμου προσφέρομεν γράμματα, ἀλλὰ τὴν καινὴν τοῦ πνεύματος δωρεάν, Theodoret. It is true that the law also is in its nature πνευματικός (see on Rom. vii. 14), and its λόγια are ζῶντα (see on Acts vii. 38), but it is misused by the power of sin in man to his destruction, because it does not furnish the spirit which breaks this power. — τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ] specifies quite simply the *reason*, why God has made them capable of ministering not to the *letter*, but to the *spirit*. It is therefore quite unnecessary to presuppose, with Fritzsche, Billroth, and Rückert, a suppressed intermediate thought (namely, that the new covenant is far more excellent). We may add that the γάρ does not extend also to what follows (vv. 7, 8), so as to make the sentence τὸ γράμμα κ.τ.λ. merely introductory to the sequel, and the whole a vindication of the apostle's referring his capacity of judgment to God. This view of Hofmann is connected with his interpretation of λογίσ. τι, ver. 5, and has besides against it the fact, that the weighty antithesis τὸ γ. γράμμα κ.τ.λ. is neither adapted to be a mere introductory thought, nor betokened as being such, the more especially as it contains completely in itself the ground establishing what immediately precedes, and with ver. 7 a new discussion begins, which runs on to the end of the chapter without a break. — ἀποκτείνει] does not refer to the *physical death* (Käuffer, ζωὴ αἰών. p. 75), in so far as that is the consequence of sin (Rom. v. 12), and sin is occasioned and furthered by the law (Rom. vii. 9 ff., vi. 23; 1 Cor. xv. 56, *al.*). Against this interpretation it is decisive that according to Rom. v. 12 ff. (see *in loc.*) bodily death is the consequence, extend-

¹ Bengel acutely and justly remarks: "Paulus etiam dum haec scripsit, non literae, sed spiritus ministrum egit. Moses in proprio illo officio suo, etiam cum *hanc* scripsit, tamen in litera versatus est."

ing to all, of *Adam's sin*, and has, since Adam, reigned over all even *before the law*. Nor yet are we to understand *spiritual* (Billroth), *ethical* (de Wette, Krummel), or *spiritual and bodily death* (Rückert), or the mere *sensus mortis* (Bengel, comp. Neander), but according to Rom. vi. 21, 23, vii. 5, 9, 10, 11, 13, 24, *eternal death*,¹ the opposite of the *eternal life*, which, by means of the Holy Spirit becoming operative in the heart through the gospel, is brought about for man who is liable to eternal death (Rom. viii. 2, 6, 10, 11)—which here (comp. John vi. 63) is expressed by τὸ δὲ πνεῦμα ζωοποιεῖ, comp. on ii. 16. *How far* the law works eternal death, is shown from Rom. vii. 5, 7 ff.; comp. 1 Cor. xv. 56. Through its prohibitions, namely, it becomes for the power of sin in man the occasion of awakening evil desire, and therewith transgression sets in and the imputing of it for condemnation, whereby man is liable to eternal death, and that by means of the curse of the law which heaps up sin and produces the divine anger, see on ver. 9; Gal. iii. 10. Comp. Rom. iv. 15, v. 20. After Chrysostom and his followers (also Ambrosiaster), Grotius explains it as: “morte violenta punit peccatores,” and Fritzsche: “lex supplicia sumit.” This is to be rejected, because in this way the law would not be the very thing that kills, but only that which determines death as a punishment; and consequently no corresponding contrast to ζωοποιεῖ would result. Finally, we can only consider as historically remarkable the interpretation of Origen regarding the literal and mystical *sense of Scripture*, the former of which is injurious, the latter conducive, to salvation. Something similar is still to be found in Krause and Royaards. Against the visionaries, who referred γράμμα to the *outward* and πνεῦμα to the *inward* word, see Calovius.

Ver. 7. Δέ] leads on to a setting forth of the great glory of

¹ With this is connected certainly *moral death* (the negation of the moral life), but only the *eternal death* is here meant, which is the consequence of the κατέκρισις, ver. 9. This in opposition to Osiander. Nor is the ἀποκρίνιν meant of the letter *conditionally* (“so soon as we abide by it alone and deify it”), but the killing is the specific operation of the law; how? see Rom. vii. 9 f.; 1 Cor. xv. 56. This in opposition to Ewald.—Hofmann unites the various meanings of the death to which the sinner is liable, inasmuch as he defines the notion as “the existence of the whole man shut out from the life of God and for ever.” This collective definition of the notion, however, does not relieve us from the labour of showing from the various contexts in what *special* sense death and dying are conceived of in the several passages.

the Christian ministry, which is proved from the splendour of the ministry of Moses by a conclusion *a minori ad majus*.¹ — ἡ διακονία τοῦ θανάτου] i.e. *the ministry conducing to the rule of death*; for τὸ γράμμα ἀποκτείνει, ver. 6. It is not the law itself that is meant, but the *ministry of Moses*, which he accomplished by bringing down to the people the tables of the law from Sinai. Rückert erroneously thinks that the *whole ministry of the Levitical priesthood* is meant, against which what follows is clearly decisive. The reason assigned by Rückert, that Moses as μεσίτης τῆς παλ. διαθήκης can only be treated as on a parallel with Christ, and not with the apostles, is not valid, since in the context the prevailing conception is not that of μεσίτης but that of διάκονος, and *as such* Moses is certainly parallel to the ministers of the new covenant. — ἐν γράμμασιν ἐντετυπ. λίθοις] A comma is not to be put after γράμμ. (Luther, Beza, Piscator, Estius, and others, including Schrader and Ewald), which would require the repetition of the article before ἐν γρ., and would make the sentence drag; but it is: *which was imprinted on stones by means of letters*. The death-promoting ministry of Moses was really *graven on stones*, in so far as the Decalogue engraven on the two tables was actually the ministerial document of Moses, as it were the registration of his office. In this case ἐν γράμμασιν is not something of an idle addition (in opposition to de Wette, who defends the reading ἐν γράμματι, and attaches it to τοῦ θανάτου), but in fact an element emphatically prefixed, in keeping with the process of argument *a minori*, and *depicting* the inferior unspiritual character. Rückert (forced by his reference to the service of the Levitical priesthood) erroneously thinks that Paul means not only the tables of the law, but *the whole Pentateuch*, and that he has been not quite so exact in his use of the expression (ἐντετυπ. λίθοις!). — ἐγενήθη ἐν δόξῃ] *took place in splendour*, was surrounded by splendour, full of splendour, see Buttmann, *neut. Gram.* p. 284 [E. T. 330]. Bengel says rightly: “nacta est gloriam; γίνομαι fio, et εἰμι sum, ver. 8. differunt.” Comp. Fritzsche in *Fritzschor.*

¹ Without doubt this whole comparison of the ministry of the New Testament with that of Moses (vv. 7-11), as well as the subsequent shadow which is thrown on the conduct of Moses (ver. 13), and the digression on the obstinacy of the Jews (vv. 14-18), is not put forward without a special purpose, but is an indirect polemic against the Judaists. Comp. Chrysostom: ἴρα πῶς πάλιν ὑποτίμνεται τὸ φρόνημα τὸ Ἰουδαϊκόν.

Opusc. p. 284. It relates to the external radiance, which in the intercourse with God on Sinai passed from the divine glory (Ex. xxiv. 16) to the countenance of Moses, so that he descended from the mountain with his face shining (Ex. xxxiv. 29 ff.). For a Rabbinical fiction that this splendour was from the light created at the beginning of things, see Eisenmenger, *Entdeckt. Judenth.* I. p. 369 f. Others (Vatablus, and more recently, Flatt, Billroth, Rückert) take *ἐν δόξῃ*, not of that glorious radiance, but of *grandeur, glory in general*. So also de Wette and Hofmann. But this is opposed to the context, for in what follows it is not merely a visible *proof* of the *δόξα* which is adduced (as Rückert thinks), or a concrete *representation* of it (Hofmann), but the high *degree* (*ὥστε*) of the very *δόξα* which is meant by *ἐγενήθη ἐν δόξῃ*. It is said, indeed, that ver. 8, where the glory spoken of is no external one, does not admit of our reference. But even in ver. 8 the *δόξα* is an external glory (see on ver. 8); and further, we have here an argument *a minori ad majus*, in which every reader was *historically aware* that the *minus*, the *δόξα* of Moses, was an *external* one, while as to the *majus*, the *δόξα* of the ministry of the N. T., it was self-evident that it is before the Parousia merely something ideal, a spiritual possession, and only becomes also an external reality after the Parousia (and to this ver. 8 applies). — *ὥστε μὴ δύνασθαι κ.τ.λ.*] Philo gives the same account, *Vit. Mos.* p. 665 A; Ex. xxxiv. has only: *ἐφοβήθησαν ἐγγίσαι αὐτῷ*, which was more precisely explained by that statement. — *διὰ τὴν δόξαν τοῦ πρ. αὐτ.*] would have been *in itself* superfluous, but with the addition *τὴν καταργ.* strengthening the conclusion it has a solemn emphasis. Philo, *l.c.*, calls this *δόξα*: *ἡλιοειδὲς φέγγος*. — *τὴν καταργουμένην*] “*Claritas illa vultus Mosis transitoria erat et modici temporis*,” Estius. Ex. *l.c.* gives us no express information of this; but ver. 13 clearly shows that Paul regarded the radiance which Moses brought down from his converse with God as only temporary and gradually ceasing, which, indeed, is self-evident and correctly inferred from the renewal of the radiance on each occasion. In this passing away of that lustre,—which even during its passing away was yet so great that the Israelites could not gaze fixedly on him,—Paul undoubtedly (in opposition to Hofmann) found a type of the ceasing of the Mosaic ministry (ver. 13); but in our present

passage this is only hinted at in a preliminary way by the historical addition *τ. καταργ.*, without the latter ceasing to belong to the historical narration. Hence the participle is not to be taken, with Vulgate, Luther, Calvin, and others, including Rückert, in a purely present sense: "*which yet ceases*," nor in the sense of *transient* (Ewald), but as the imperfect participle; the transitory, *which was in the act of passing away*.

Ver. 8. *The ministry dedicated to the Holy Spirit, i.e. forming the medium of His operation (the teaching ministry of the gospel), is as such the specific opposite of the διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπ. λίθοις*, ver. 7. In τοῦ πνεύματος are contained the elements of contrast. See ver. 6. — ἔσται] is not the future of the inference (Billroth, Hofmann, and the older commentators); nor does it refer to the advancing steady development (Oslander), but rather to the *gloria futuri seculi*. Comp. on ver. 12, where the δόξα—which is therefore not to be understood, as it usually is, of inner elevation and dignity—appears as the object of the ἐλπίς. We cannot therefore say with Bengel: "*loquitur ex prospectu V. T. in Novum*," but: *loquitur ex prospectu praesentis seculi in futurum*.

Ver. 9. Grounding, simply by a characteristic change of the predicates (*κατακρ.* and *δικαιοσύνη*), of what was said in vv. 7, 8. Comp. Rom. v. 18, 19. — ἡ διακονία τῆς κατακρίσεως] *the ministry, which is the medium of condemnation*. For the ministry of Moses, which communicated the Decalogue, promoted through the law sin (Rom. vii. 9 ff.), whose power it became (1 Cor. xv. 56), and thus realized the divine curse against the transgressors of the law (Gal. iii. 20). Comp. on ver. 6. The article denoted the well-known, solemn condemnation, Deut. xxvii. 26. — δόξα] *sc. ἐστί*, for the former ἐγενήθη ἐν δόξῃ is realised as present, regarded as present. Comp., subsequently, the present περισσεύει. The substantive δόξα (it refers, as in ver. 7, to that external glory) stands as predicate in the sense of ἔνδοξος, denoting the notion of the adjective *more strongly*, according to a current usage in Greek. Rom. viii. 10; John vi. 63; 1 John iv. 8, *al.* See Abresch, *Auctar. Diluc.* p. 275 f.; Fritzsche, *ad Rom.* II. p. 120. — περισσεύει] The tense realizes as present what is future; for the future glory of the teacher is already now an ideal possession. Note the accumulated strength of the expression: *is in much higher degree superabundant in glory*. On the dative of more precise definition

with *περισσεύειν*, comp. 1 Thess. iii. 12; Acts xvi. 5; Polyb. xviii. 18. 5; Plut. *Mor.* p. 708 F. Usually in the N. T. with *ἐν*, as also here in Elzevir. — *ἡ διακονία τῆς δικαιοσύνης*.] *the ministry, which is the medium of righteousness*¹ (comp. xi. 15); for it is the office of gospel teaching to preach the faith in Jesus Christ, by which we have righteousness before God. See Rom. i. 17, iii. 22 ff., 30, x. 4; Gal. iii. 13. Comp. especially, v. 21.

Ver. 10. A more precise grounding of the previous *πολλῷ μᾶλλον περισσεύει κ.τ.λ.* by the highest climax of this relation. *For even (καὶ γάρ) that which is glorious is without glory in this point by reason of the superabundant glory.* — *οὐ δεδόξασται*] The chief element is prefixed, and combined into one idea (Hartung, *Partikell.* I. p. 122; Baeuml. p. 278): *gloria destitutum est.* The *perfect* denotes the continuance of what had taken place; Kühner, II. p. 70. — *τὸ δεδοξασμένον*] is referred to the *Mosaic religious economy* by Emmerling and Olshausen, following older expositors, quite against the context. Most refer it to the *ministry of Moses*, which had been made glorious through the radiance on his countenance, vv. 7–9. But see below. — *ἐν τούτῳ τῷ μέρει*] *in this respect* (ix. 3; 1 Pet. iv. 16; Col. ii. 16; often in Greek authors), is joined with *τὸ δεδοξασμένον* by Fritzsche, *l.c.* p. 31 (also de Wette and Ewald): “*quod collustratum fuit hac parte h. e. ita, ut per splendorem, qui in Mosis facie conspiciabatur, illustre redderetur.*” But on the one hand—supposing that *τὸ δεδοξασμ.* denotes the ministry of Moses—the *ἐν τούτῳ τῷ μέρει* so taken would be an utterly superfluous addition, since the reader would already have had full information in accordance with the context through *τὸ δεδοξασμ.* having the article; on the other hand, we should expect *τούτῳ* to point to something said just before, which, however, is not the case, since we must go back as far as ver. 7. If, again, with Ewald, we take *ἐν τούτῳ τῷ μέρει* as “*in all that is Jewish*, apart from what is Christian,” and refer it to the then still subsisting state of the temple, synagogue, etc., how enigmatically Paul would have expressed himself, without any hint of his meaning in the context! Following Chrysostom

¹ Note the contrast of *κατάκρισις* and *δικαιοσύνη*. The former is an *actus forensis*; so also the latter, constituted by the divine act of the *δικαίωσις* (Rom. iv. 25, v. 18), rests on *imputation*. Comp. v. 21. This in opposition to Hofmann, *Schriftbew.* I. p. 627 f.

(κατὰ τὸν τῆς συγκρίσεως λόγον) and Theodoret (ἀποβλέπων εἰς τούτους, namely, to the ministers of the N. T.), most commentators (including Billroth, Olshausen, Osiander, Hofmann) join it with οὐ δεδόξ., so that it would indicate the reference in which the sentence οὐ δεδόξ. τὸ δεδοξ. holds good (see Hofmann), and consequently would have the meaning: "*over against the office of Moses.*" But how utterly superfluous, and in fact cumbrous, would this ἐν τούτῳ τῷ μέρ. be if so taken, especially seeing that there still follows ἔνεκεν τ. ὑπερβ. δοξ., which serves to throw light upon the relation asserted! How surprising would this amplification be at this very point, where the comparison is carried to the highest pitch, and the representation is so forcibly and pithily begun by the oxymoron οὐ δεδόξ. τὸ δεδοξ.! Rückert (following Flatt) connects also with οὐ δεδόξασται, but explains it: *in this respect*, that is, *in so far as the first διακονία was the διακονία τῆς κατακρίσεως*. At variance with the connection. For not in so far as the Mosaic διακονία ministered to condemnation and death, is its splendour darkened, but in so far as its splendour is outshone by a far greater splendour,—that of the διακονία of the N. T. Besides, if the assumed reference of ἐν τούτῳ τῷ μέρει were to be held correct, the κατάκρισις would necessarily be the principal element (predicate) in what precedes, not merely an attributive definition of the subject. On the whole, the following explanation, against which none but quite irrelevant objections¹ are made, seems to be the right one: ἐν τούτῳ τῷ μέρει is certainly to be connected with οὐ δεδόξασται; τὸ δεδοξασμένον, however, is not to be taken as a designation of the Mosaic διακονία *in concreto*, but signifies *that which is glorified generally, in abstracto*; so that, in addition to the οὐ δεδόξασται said of it, there is also given with ἐν τούτῳ τῷ μέρει the reference to the particular concrete thing of which the apostle is speaking, the reference to the ministry of Moses, namely, thus: "*for in this respect, i.e. in respect of the relation of glory in which the Mosaic διακονία stands to the Christian (ver. 9), it is even the case that what is glorified is unglorified.*" Analogously, the δόξα of the moon,

¹ The objection made by Osiander is a dilemma logically incorrect. Hofmann urges that ἐν τούτῳ τῷ μέρει cannot mean: *in this case*. But it is not at all alleged to have that meaning, but rather: *in this point*, i.e. *hoc respectu*, in the relation under discussion. See on this adverbial usage, C. Fr. Herm. *ad Lucian. hist. conser.* p. 8.

for instance, is no δόξα, when the δόξα of the sun beams forth (1 Cor. xv. 14). — ἐνεκεν τῆς ὑπερβαλλ. δόξης] *by reason of* (Stallbaum, *ad Plat. Rep.* p. 329 B) *the superabundant glory*, which obscures the δεδοξασμένον, exhibits its δόξα as relatively no δόξα. This applies to the future glory of the N. T. διακονία, setting in at the αἰὼν μέλλον, but already conceived as present.

Ver. 11. A justification of the foregoing expression τῆς ὑπερβαλλ. δόξης by a general proposition, the application of which in conformity with the connection is left to the reader, and the truth of which in this connection lies in the idea of the completion, which the facts of salvation in the O. T. have to find in the kingdom of God. “*For if that which ceases is glorious, much more is that which abides glorious.*” — τὸ καταργούμενον] *that which is in the act of passing away*. This the reader was to apply to the διακονία of Moses¹ spoken of in vv. 7–10, in so far, namely, as this ministry is in the course of its abolition through the preaching of the gospel by means of the διακονία τῆς δικαιοσύνης. Moses ceases to be lawgiver, when the gospel is preached; for see Rom. x. 4. That this is the application intended by Paul, is confirmed by the contrast τὸ μένον, which the reader was to apply to *the teaching ministration of the N. T.* (not to the Christian religion, as Emmerling and Flatt, following older commentators, think), in so far, namely, as that ministration is not abolished, but continues on to the Parousia (whereupon its glory sets in). Fritzsche is of opinion that the διακονία of Moses is τὸ καταργούμενον for the reason: “quod ejus fulgor muneris Christiani gloria superatur, et ita sane καταργεῖται, nullus redditur.” But in that case the subject of καταργεῖται would in fact be the splendour, not the διακονία itself. This applies at the same time in opposition to Billroth, who refers τὸ καταργ. to *the lustre of Moses’ office on each occasion soon disappearing*, which is impossible on account of διὰ δόξης. — διὰ δόξης] *sc. ἐστι*. διὰ expresses the situation, condition, and so is a circumlocution for the adjective. Stallbaum, *ad Plat. Phileb.* p. 192; Bernhardt, p. 235; Fritzsche, *ad Rom. I.* p. 138. ἐν δόξῃ (ver. 7) is not different in sense; but the supposition of Estius, Billroth, Olshausen, Osiander,

¹ Not to the *Mosaic religion in general*, which ceases through Christ (Theodoret, Theophylact, and many others, including Emmerling and Flatt),—which is quite at variance with the context. See vv. 7–10.

Neander, Hofmann, that *διὰ* indicates only what is transient, and *ἐν* what is abiding, is mere fancy. Paul is fond of varying the prepositions in designating *the same* relation. Comp. Rom. iii. 30, v. 10, xv. 2; Gal. ii. 16; Philem. 5. Comp. also Kühner, II. p. 319.

Ver. 12. "Ἐχοντες οὖν τοιαύτ. ἐλπ.] οὖν, accordingly, namely, after what has just been said πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ, *sc. ἐστι*. Since the ἐλπίς has its object necessarily in the future, and not yet in the present (Rom. viii. 24), τοιαύτη ἐλπίς cannot denote the *consciousness of the abiding glory of his office*, which Paul possesses (Hofmann; comp. Erasmus and others), but it must be the apostle's great hope,—a hope based on *the future of the Messiah's kingdom*—that the ministry of the gospel would not fail at the Parousia of its glory far surpassing the δόξα of the ministry of Moses. This will be the glorious, superabundant reward of the labour of Christ's δοῦλοι, as promised by their Master (Luke xxii. 29 ff.; John xiv. 3; Matt. xxv. 14 ff., *al.*). Comp. 1 Cor. iii. 14, iv. 5; 2 Cor. i. 14; Phil. ii. 16; 1 Thess. ii. 19 f. It is the ἀφθαρτος στέφανος of the faithful labour in teaching, 1 Cor. ix. 25 ff.; 2 Tim. iv. 8; 1 Pet. v. 4. The reference to *the contents of the teaching* (Emmerling: "tale munus quum habeam tantorum honorum spem ostendens"), to which Rückert is also inclined, is opposed to the words used and to the context. As little are we to assume, with Neander, an equalization of the ἐλπίς with the πεποιθήσις, ver. 4, and a linking on of the thought to ver. 4. — πολλῇ παρρησίᾳ χρώμ.] denotes the frank unreservedness and openness towards those with whom the teacher has to do: μετ' ἐλευθερίας πανταχοῦ φθεγγόμεθα, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑποστελλόμενοι, οὐδὲν ὑφορώμενοι, ἀλλὰ σαφῶς λέγοντες, Chrysostom. The *evidentia* (Beza, comp. Mosheim) or *perspicuitas* (Castalio) belongs to this, but does not exhaust the idea. On χρώμ. παρρησ., comp. Plato, *Epr.* 8, p. 354 A; *Phædr.* p. 240 E; χρώμ. is *utimur*, not *utamur* (Erasmus).

Ver. 13. A negative amplification of the πολλῇ παρρησίᾳ χρώμεθα by comparison with the opposite conduct of Moses. — καὶ οὐ] *sc. τίθεμεν κάλυμμα ἐπὶ τὸ πρόσωπον ἡμῶν*, according to the Greek way of putting the verb, which is common to the principal and subordinate clause, in the subordinate clause, and adapting it to the subject of that clause. See Heindorf, *ad Gory.*

p. 592 A; Winer, p. 542 [E. T. 728]; Kühner, II. p. 609. The meaning of the allegorical language is: "*and we do not go to work veiling ourselves (dissembling), as Moses did, veiling his countenance, that the Israelites might not,*" etc. See Ex. xxxiv. 33-35. — *πρὸς τὸ μὴ ἀτενίσαι κ.τ.λ.*] the purpose, which Moses had in veiling his radiant face while he spoke to the people: the people were not (as they would otherwise have done) to fix their gaze on the *τέλος τοῦ καταργουμένου* (see below). In order to free Moses from a dissimulation, Wolf explained it: "*ut indicaretur eos non posse intueri,*" which, however, is not conveyed in the words, and is not to be supported by Luke xviii. 1; and Schulz and Flatt, following older commentators, explain that *πρὸς κ.τ.λ.* means *so that*, etc., which, however, is wrong both as to the usage of the words (comp. Fritzsche, *ad Matth.* v. 28, p. 231) and as to the connection of ideas, since the *πολλῇ παρῷ. χρ.* of ver. 12 presupposes the *intentional* character of the opposite procedure. The latter remark applies also in opposition to de Wette (comp. before him, Beza and Calvin), who takes *πρὸς κ.τ.λ.* not of the intention, but of the *divine aim*, according to the well-known Biblical teleology, in which the result is regarded as aimed at by God, Isa. vi. 9; Matt. xiii. 11 ff.; Luke viii. 10. In this way a conscious concealment on the part of Moses is removed; but without sufficient ground, since that concealment must not have been regarded by Paul as *immoral* ("fraudulenter," Fritzsche), and with his reverence for the holy lawgiver and prophet cannot have been so regarded, but rather, in keeping with the preparatory destination of the Mosaic system, as a *paedagogic* measure which Moses adopted according to God's command, but the purpose of which falls away with the emergence of that which is abiding, *i.e.* of the ministry of the gospel (Gal. iv. 1 ff.). Finally, the argument of usage is also against de Wette, for in the N. T. by the telic *πρὸς τό* and infinitive there is never expressed the objective, divinely-arranged aim (which is denoted by *ἵνα* and *ὅπως*), but always the subjective purpose, which one has in an action (Matt. v. 28, vi. 1, xiii. 30, xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; Jas. iii. 3, Elzevir; also Matt. xxvi. 12). The *point of comparison* is the "*tecte agere*" (Fritzsche), which was done by Moses with the purpose specified *through* the veiling of his face (not *through the figures* in which

he veiled the truth, as de Wette, following Mosheim, imports), but *is not done* by the teachers of the gospel, since they go to work in their ministry freely and frankly (ver. 12). The context furnishes nothing further than this, not even what Hofmann finds in the κ. οὐ καθαπ. Μ. κ.τ.λ.¹ As little are we to suppose arbitrarily, with Klöpffer, that Paul had in mind not so much Moses himself as his successors (?), the *Judaists*. — εἰς τὸ τέλος τοῦ καταργ.] τὸ τέλος, by its very connection with τοῦ καταργ., is fixed to the meaning *end*, and not final *aim* (Osiander) or *completion*;² and τοῦ καταργ. must be the same as was meant by τὸ καταργούμενον in the application intended by Paul of the general proposition in ver. 11. Consequently it cannot be *masculine* (Luther, Vatablus; even Rückert is not disinclined to this view), nor can it denote the *Mosaic religion*, the end of which is Christ (Rom. x. 4), as, following Chrysostom, Theodoret, and Theophylact, most expositors, including Flatt and Osiander, think, against which, however, even Moses' own prophecy (Deut. xviii. 15), according to the Messianic interpretation then universal, would militate; but it must be *the ministry of Moses, which is passing away*, see on ver. 11. The Israelites were not intended, in Paul's opinion, at that time to contemplate the end of this ministry, which was to cease through the ministry of the gospel; therefore Moses veiled his face.³ *By what means* (according to the apostle's view), if Moses had not veiled himself, they would have seen the end of his office, is apparent from ver. 7, namely, by the disappearance of the splendour, the departure of which would

¹ "If the apostle had found his calling only in publishing to others *traditional doctrines*, he would have thought, like Moses, that he must carefully distinguish between what he *was* and what he had to *teach*, that he must keep his *person* in subordination to his *task*, in order not . . . to injure the effect of what he taught."

² So Isenberg in the *Luther. Zeitschr.* 1867, p. 240 ff., who, regarding τοῦ καταργ. as the genitive of *apposition*, brings out the sense: "the transitory office of the O. T. *as the completion*, after which no other institution could be expected." Thus there is ascribed to Moses exactly the opposite of what the simple words say; Paul would have written something like εἰς τὸ καταργούμενον ὡς τὸ τέλειον. The genitive of *apposition* would here give the meaningless thought: "the end, which is the transitory."

³ Paul deviates, therefore, from the representation of Ex. xxxiv. in not abiding simply by the statement, that Moses veiled his face because the eyes of the Israelites could not endure the radiance—but, in connection with his typological way of regarding the fact, apprehends it in the sense that Moses was induced to veil himself by the *subjective* motive of keeping out of the people's sight the end of his ministry of law.

have typically presented to them the termination of the *διακονία* of Moses.¹ But not on this account are we to explain (with the scholiast in Matthaei and others, including Stolz, Billroth, Olshausen, de Wette, Ewald,² Hofmann) τὸ καταργ. of the transient *splendour itself* (ver. 7), which is forbidden by ver. 11, and would be a confusion of the type and antitype.

Vv. 14–18. Sad contrast which the procedure of the preachers of the gospel indicated in vv. 12, 13—so wholly different from the procedure of Moses—meets with in the hardening of Israel. How far off are they to this day from divine freedom! how altogether different, however (ver. 18), it is with us Christians!

Ver. 14. Ἀλλ' ἐπωρώθη κ.τ.λ.] This ἀλλά does not refer to the thought implied in the previous πρὸς τὸ μὴ ἀτενίσαι κ.τ.λ., that the Jews did not contemplate the end of the Mosaic ministry, for this was made impossible to them, in fact, by Moses himself and according to his own intention. What Billroth imports into ἀλλά is therefore also unsuitable: "*but instead there were hardened,*" etc. Flatt, Rückert, de Wette, Hofmann (comp. also Olshausen) take the connection rightly, *that over against the utterance treating of the holders of the apostolic office, ver. 12 f., stands that which speaks of Israel.* Accordingly ἀλλά is *at, nevertheless.* — ἐπωρώθη] Paul does not here say *by whom* this certainly passive (in opposition to Theodoret) hardness of heart³ has been caused. It may be conceived as produced *by God* (Rom. xi. ff., comp. John xii. 39 f.; Acts xxviii. 26) just as well as *by the devil* (iv. 4, comp. Matt. xiii. 19), these two ways of regarding it not being contradictory

¹ It might be objected to our whole explanation, that, if Moses had not veiled himself, the people would still not have read the end of the Mosaic ministry from the departing splendour (Billroth), nay, that Moses himself did not find anything of the kind in it. But we have not here a supplement of the account in Ex. xxxiv. (Krummel), but a rabbinic-allegorical exposition (צ"ר) of the circumstances, which as such is withdrawn from historical criticism, but nevertheless is in accordance with the striking aim which the apostle has in view. This aim was to make the *παῖρσις* of the stewardship of the gospel-ministry conspicuous by contrast, like the light by shadow.

² Who explains it as if not εἰς τὸ τίλιν τοῦ καταργ., but simply εἰς τὸ καταργούμενον, were used. Ewald conceives the disappearance of the splendour as ensuing gradually during the age, and finally at the death of Moses, as Grotius also on ver. 7 represents it.

³ *παρωῦσθαι* means *to be made hard* (from the substantive *παῦρος*), not *to be blinded*, as Schleusner (*Theos.* IV. p. 541) and others, following the Fathers, and also Hofmann would take it, since there is no trace at all of the use among the Greeks of an adjective

to each other. The *aorist* denotes the hardness of heart which set in later *after* their intercourse with Moses, but in connection with the insight then rendered impossible to them. *Πεπώρωται* would have meant something else. On *νοήματα*, *thoughts*, the products of the *νοῦς*, of the exercise of the theoretic and practical reason, which, through the hardness of heart, become inaccessible to, and insusceptible of, the perception of the divine, comp. on Phil. iv. 7. — ἄχρι γὰρ κ.τ.λ.] A proof, in accordance with experience, for what was just said ἐπωρώθη κ.τ.λ. — τὸ αὐτὸ κάλυμμα ἐπὶ κ.τ.λ.] *The same veil* is, of course, to be understood, not of material identity, but symbolically of the likeness of the spiritual hindrance. Without figure the meaning is: *the same incapacity for recognising the end of the Mosaic ministry, which was produced among them then by the veil of Moses, remains with them to this day when the Old Covenant is read.* — ἐπὶ τῇ ἀναγνώσει] Paul conceives the public reading of the O. T. every Sabbath (Acts xv. 21) as overlaid with the veil hindering knowledge; still we need not assume, with Wolf, Michaelis, Semler, and others, a reference to the מִצְנֶפֶס (see Lakemacher, *Obss.* III. p. 209 ff.) with which the Jews veiled themselves at the reading of the law and at prayer, because otherwise Paul must have made the veil fall on the countenances of the Jews, and not on the public reading. But he has conceived to himself the matter so, that the *public reading* takes place under the veil enwrapping this act, so that in this reading the Jews remain shut out from insight into the new covenant. Vv. 13 and 15 preclude us from abandoning the *local* signification of ἐπί, *on*. The explanation, “*when there is public reading*” (Hofmann), confuses the *meaning* with the *sensuous*, but in relation to the context appropriate, *form of presenting* it. — τῆς παλ. διαθήκης] For when the law of Moses is publicly read,

παρίς, *blind*, which the Etymol. Gud. and Suidas quote. The Greeks have πῆρος, *blindness*, and ἄρος, *blind*, but not παρίς. And if the LXX. translate יָהֵךְ, Job vii. 7, by παρωῦσθαι, and Zech. xi. 17 by ἐκτυφλοῦσθαι (to which Hofmann makes appeal), this proves nothing in favour of that explanation of παρωῦσθαι, since the LXX. very often, with exegetical freedom, render the same word differently according to the context. We may add that Hofmann irrelevantly compares Lucian, *Amor.* 46, where παροῖ does not mean *blind* at all, but has its fundamental meaning *maimed*. The passage in Lucian means: “*To whom are the glances of the eyes so blind (τυφλοί), and the thoughts of the understanding so lame (τεκροί)?*” Here παροῖ is a figurative expression for *weakness*.

there is read the *old covenant* (comp. on ver. 6) therein set forth. This is the *contents* of the public reading. Comp. ver. 15 : ἀναγινώσκειται Μωϋσῆς. Ἡ παλ. διαθ. does not mean the *books of the O. T.*, as is here usually supposed. — μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χ. καταργεῖται] These words in themselves admit of two explanations; the first refers the participle and καταργεῖται to τὸ κάλυμμα, and takes ὅτι in the sense of *because*, as specifying the ground of the μὴ ἀνακαλ. (so most of the older expositors, and recently Fritzsche, Billroth, Schrader, Olshausen, de Wette, Neander, Hofmann, comp. Ewald): *without being uncovered, because it is annihilated in Christ* (the veil), but Christ is not preached to them. On ἀνακαλύπτειν κάλυμμα, *to uncover a veil*, comp. LXX. Deut. xxii. 30 : οὐκ ἀνακαλύψαι συγκάλυμμα τοῦ πατρὸς. But against this view (*a*) καταργεῖται seems decisive, which, according to the context (see vv. 11, 13), cannot apply to the taking away of the veil, but only to the abolition of the Mosaic ministry, or according to the connection of ver. 14, to the abolition of the old covenant, which is the object of the Mosaic ministry (comp. also Rom. iii. 31; Eph. ii. 15); and hence Paul, ver. 16, does not use καταργεῖται of the removal of the veil, but περιαιρεῖται, which signifies the same thing as ἀνακαλύπτεται. (*b*) If μὴ ἀνακαλυπτόμενον were to refer to τὸ αὐτὸ κάλυμμα, then κάλυμμα in the contrast introduced by ἀλλά in ver. 15 would necessarily be *the same* veil, of which μὴ ἀνακαλύπτ. would be here said, and Paul must therefore at ver. 15 have written τὸ κάλυμμα with the article. Hence the *second* method of explanation¹ is to be preferred, according to which the participle is taken *absolutely*, and ὅτι as *that*, while καταργεῖται is referred to the παλ. διαθήκη, thus: *while it is not disclosed (unveiled),*² it remains hidden from the Jews, *that in Christ the old covenant is done away*, that in Christ—in His appearance and in His work—the abolition

¹ So among the older commentators Castalio, and recently Kypke, Flatt, Osiander, Maier; comp. also Krummel, who, however, mentally supplies "*by all teachers of the law.*"

² Very naturally and suitably Paul chose the word ἀνακαλ., not ἀποκαλ. (in opposition to de Wette's objection), since he has to do with the conception of a κάλυμμα that remains. The veil remains, since it is not *unveiled* that, etc. In this way the explanatory expression is quite *in keeping with* the figure itself. Besides, ἀνακαλύπτειν was common enough in the sense of *to make manifest, to make known* (Tob. xii. 7, 11; Polyb. iv. 85. 6).

of the Old Covenant takes place (Rom. x. 4; Col. ii. 14). The whole is thus a more precise practical definition of the previous $\tauὸ αὐτὸ κάλυμμα . . . μένει$. This absolute appositional use of the *neuter participle* (to be regarded as *accusative*, though viewed by Hermann and others as *nominative*) is a current Greek idiom in impersonal phrases. See Hermann, *ad Viger.* p. 769; Bernhardt, p. 471; Krüger, § lvi. 9. 5; Maetzner, *ad Antiph.* p. 176. Hence Rückert is without reason in referring $μὴ ἀνακαλύπτ.$ to $\tauὸ κάλυμμα$, and yet understanding $ὅτι$ as *that* and $καταργεῖται$ of the Old Covenant, whereby the unwarranted *importation* of a thought becomes necessary, namely, to this effect: "the same veil rests on the reading of the O. T. and is not uplifted, so that it (the people) might perceive that it (the O. T.) has its end in Christ." Luther's translation (comp. Erasmus, Beza, and Heumann) follows the reading $ὅ,τι$ (Elzevir), which Scholz also has again taken up. This $ὅ,τι$ would have to be explained as *quippe quod* (velamen), and would give from the *nature* of the veil (Kühner, *ad Xen. Mem.* ii. 1. 30) the information why it remains unlifted,—an interpretation, however, which would only be compatible with the *first* view given above, and even with that would be unnecessary. — $καταργεῖται$ *present*; for the fact, that in Christ the Old Covenant is abolished, is laid down in *theoretical* form as an *article of faith*, as a *truth* which remains veiled from the Jews so long as they are not converted to Christ (ver. 16).

Ver. 15. 'Αλλ'] opposite of the $μὴ ἀνακαλ.$, $ὅτι ἐν Χ.$ $καταργ.$, but no longer connected with $γάρ$, ver. 14 (Hofmann), since the apostle does not again mean the particular veil (that of Moses) to which the confirmatory clause introduced with $γάρ$, ver. 14, referred. It is not disclosed, that, etc.; *till to-day, on the contrary, there lies a veil*, etc.; *till to-day, whenever* ($ἄν$, in whatsoever case) *Moses is publicly read, their insight* (comp. previously $ἐπώρωθη$, etc.) *is hindered and prevented*. The figurative expression does not again represent the *veil of Moses*, for otherwise $\tauὸ κάλυμμα$ must necessarily (in opposition to Hofmann) have been used, but *generally a veil*, and that one placed over ($ἐπί$ with acc.) the heart (here regarded as the centre of the practical intelligence, comp. iv. 6; Rom. i. 21; and see on Eph. i. 18; Krumm, *de not. psych. P.* p. 50; Delitzsch, *Psychol.* p. 248 f.; Hahn, *Theol. d. N. T. I.* p. 460) of the hearers. The *impersonal* $μὴ ἀνακαλυπτόμ.$ of ver. 14 in-

duced the apostle very naturally and with logical suitableness, not to use again in the contrast of ver. 15, with its emphatic stress laid on the point *ἕως σήμερον*, that *historical* image of the veil of Moses, but to express the conception generally of a veil hindering perception (lying on the heart). The same thing, therefore, is expressed in two forms of one figure; the first form gives the figure *historically* (the veil of Moses on the *ἀνάγνωσις τ. παλ. διαθ.*); the second form, apart from that historical reference, gives it as moulded by the apostle's own vivid imagination (a veil upon the heart at the public reading). Fritzsche (comp. Al. Morus in Wolf) assumes that Paul imagines to himself *two* veils, one on the public reading of the Old Covenant, the other on the hearers' own hearts, by which he wishes to mark the high degree of their inaptitude for perceiving. But, in order to be understood, and in keeping with a state of things so peculiar, he must have brought this out definitely and emphatically, and have at least written in ver. 15: 'Ἄλλ' . . . Μωϋσῆς, καὶ ἐπὶ τὴν καρδίαν αὐτῶν κάλυμμα κεῖται. — *ἡνίκα*] *at the hour when, quando*, after Hom. Od. xxii. 198 frequent in the classic writers, but in the N. T. only here and at ver. 16. Often used in the Apocrypha and the LXX. also at Ex. xxxiv. 34; and perhaps the word was suggested by the recollection of this passage.—On *ἀναγνώσκ. Μωϋσ.* comp. Acts xv. 21.

Ver. 16. *When, however, it shall have turned to the Lord*, shall have come to believe on Christ, *the veil*, which lies on their heart (ver. 15), *is taken away*; i.e., when Moses is read before them, it will no longer remain unperceived by them that the Old Covenant ceases in Christ. The *subject* to *ἐπιστρέψῃ* is *ἡ καρδία αὐτῶν*, ver. 15 (Luther in the gloss, Beza, Grotius, Bengel, and several others, including Billroth, Olshausen, de Wette, Hofmann), not *ὁ Ἰσραήλ* (Chrysostom, Theodoret, Theophylact, Pelagius, Erasmus, and many others, including Osiander), nor *Μωϋσῆς* (Calvin, Estius¹), nor the general *τίς* (Origen, Storr, Flatt).—The common supposition, that in ver. 16 there is an allegorical reference to Moses, who, returning from the people to God, conversed unveiled

¹ Calvin thinks that *Moses* is here tantamount in meaning to the *law*, and that the sense is: When the law is referred to Christ, when Christ is sought in the law by the Jews, then will the truth dawn upon them. Estius, who refers *κύριον* to *God*, says: "Moses conversus ad Dominum atque reiectam habens faciem, typum gessit populi Christiani ad Deum conversi et revelata cordis facie salutis mysteria contemplantis."

with God (Ex. xxxiv. 34), is in itself probable from the context, and is confirmed even by the choice of the words (Ex. *l.c.*: ἡνίκα δ' ἂν εἰσεπορεύετο Μ. ἔναντι κυρίου . . . περιηρεῖτο τὸ κάλυμμα), though the same veil with which Moses was veiled (τὸ αὐτὸ κάλ., ver. 14) is no longer spoken of, but a veil on the hearts of the Jews. — ἡνίκα with ἂν and the subjunctive aorist¹ denotes: *then, when it shall have turned* (Luther wrongly: when it *turned* itself), and that as something conceived, thought of, not as an unconditioned fact. The πρὸς κύριον, however, does not affirm: *to God*, who is now revealed in the Lord (Hofmann), but, in simple accordance with ἐν Χριστῷ of ver. 15: *to Christ*. The *conversion of Israel* which Paul has in view is, now that it is wholly relegated to the experience of the future, the *conversion as a whole*, Rom. xi. 25. It was, however, obvious of itself that what is affirmed finds its *application* to all individual cases which had already occurred and were still to be expected. — περιαιρ. has the emphasis, both of its important position at the head of the clause (*removed* is the veil) and of the future realized as present. The *passive* is all the more to be retained, seeing that the subject of ἐπιστρ. is the *heart*; the sense of *self-liberation* (Hofmann) may not be imported on account of Ex. xxxiv. 34. The conversion and deliverance of Israel is *God's work*. See ver. 17 and Rom. xi. 26 f. The *compound* corresponds to the conception of the veil *covering* the heart *round about*. Comp. Plato, *Polit.* p. 288 E: δέρματα σωμάτων περιαιρούσα, Dem. 125, 26: περιεῖλε τὰ τεῖχη, 802, 5: περιηρηται τοὺς στεφάνους, Judith x. 3: τὸν σάκκον, Bar. iv. 34, vi. 58; Acts xxvii. 40.

Ver. 17. Remark giving information regarding what is asserted in ver. 16. — δέ, [the German] *aber*, appends not something of *contrast*, *i.e.* to Moses, who is the letter (Hofmann), but a clause elucidating what was just said, περιαιρ. τὸ κάλ.,² equivalent to *namely*. See Hermann, *ad Viger.* p. 845; Hartung, *Partikell.* I. p. 167. Rückert (comp. de Wette) is of a different opinion, holding that there is here a *continued chain of reasoning*, so that Paul in vv.

¹ See Ellendt, *Lex. Soph.* I. p. 773.

² Bengel aptly says: "Particula *autem* ostendit, hoc versu declarari praecedentem. Conversio fit ad Dominum ut spiritum." Theodore rightfully furnishes the definition of the δέ as making the transition to an explanation by the intermediate question: τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποβλεψαί;

16, 17 means to say: "When the people of Israel shall have turned to the Lord, then will the *κάλυμμα* be taken from it; and when this shall have happened, it will also attain the freedom (from the yoke of the law) which is at present wanting to it." But, because in that case the *ἐλευθερία* would be a more important point than the taking away of the veil, ver. 18 must have referred back not to the latter, but to the former. Seeing, however, that ver. 18 refers back to the taking away of the veil, it is clear that ver. 17 is only an accessory sentence, which is intended to remove every doubt regarding the *περιαιρείται τὸ κάλυμμα*.¹ Besides, if Rückert were right, Paul would have continued his discourse illogically; the logical continuation would have been, ver. 17: *οὗ δὲ περιαιρείται τὸ κάλυμμα, τὸ πνεῦμα κυρίου ἐστίν· οὗ δὲ τὸ πν. κυρ. κ.τ.λ.* — *ὁ δὲ κύριος τὸ πνεῦμα ἐστίν*] *ὁ κύριος* is *subject*, not (as Chrysostom, Theodoret, Oecumenius, Theophylact, Estius, Schulz held, partly in the interest of opposition to Arianism) *predicate*, which would be possible in itself, but cannot be from the connection with ver. 16.² The words, however, cannot mean: *Dominus significat Spiritum* (Wetstein), because previously the conversion to Christ, to the actual personal Christ, was spoken of; they can only mean: *the Lord, however, is the Spirit*, i.e. *the Lord, however*, to whom the heart is converted (note the article) *is not different from the (Holy) Spirit*, who is received, namely, in conversion, and (see what follows) is the divine life-power that makes free. That this was meant not of *hypostatical* identity, but according to the dynamical *economic* point of view, that the fellowship of Christ, into which we enter through conversion, is the fellowship of the Holy Spirit, was obvious of itself to the believing consciousness of the readers, and is also put beyond doubt by the following *τὸ πνεῦμα κυρίου*. And Christ is the Spirit *in so far as at conversion, and generally in the whole arrangements of salvation, He communicates Himself in the Holy Spirit, and this Spirit is His Spirit, the living principle of the influence and indwell-*

¹ There is implied, namely, in ver. 17 a syllogism, of which the *major premiss* is: *οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία*, "where the Spirit of the Lord is, there is liberty;" the *minor premiss* is: "this Spirit he who is converted to the Lord has, because the Lord is the Spirit;" the *conclusion*: "consequently that *κάλυμμα* can no longer have a place with the converted, but only freedom."

² For the most complete, historical, and critical conspectus of the many different interpretations of this passage, see Krummel, p. 58 ff.

ing of Christ,—certainly the *living ground of life* in the church, and the *spirit of its life* (Hofmann), but as such just the *Holy Spirit*, in whom the Lord reveals Himself as present and savingly active. The same thought is contained in Rom. viii. 9–11, as is clear especially from vv. 10, 11, where *Χριστός* and *τὸ πνεῦμα τοῦ ἐγγέλαντος Ἰησοῦν* and *πνεῦμα Χριστοῦ* (ver. 9) appear to be identical as the indwelling principle of the Christian being and life, so that there must necessarily lie at the bottom of it the idea: *Χριστός τὸ πνεῦμα ἐστὶ*. Comp. Gal. ii. 20, iv. 6, Phil. i. 19, Acts xx. 28, along with Eph. iv. 11. As respects His *immanence*, therefore, in His people, Christ is the Spirit. Comp. also Krummel, *l.c.* p. 97, who rightly remarks that, if Christ calls Himself the light, the way, the truth, etc., all this is included in the proposition: “the Lord is the Spirit.” Fritzsche, *Dissert.* I. p. 42, takes it: *Dominus est ita Sp. St. perfusus, ut totus quasi τὸ πνεῦμα sit*. So also Rückert, who nevertheless (following Erasmus and Beza) believes it necessary to explain the article before *πνεῦμα* by retrospective reference to vv. 6, 8.¹ But in that case the whole expression would be reduced to a mere *quasi*, with which the further inference *οὐ δὲ τὸ πνεῦμα κυρίου* would not be logically in accord; besides, according to analogy of Scripture elsewhere, it cannot be said of the *exalted* Christ (and yet *it is He* that is meant), “*Spiritu sancto perfusus est*,” or “*Spiritu gaudet divino*,” an expression which can only belong to Christ in His earthly state (Luke i. 35; Mark i. 10; Acts i. 2, x. 38); whereas the glorified Christ is the sender of the Spirit, the possessor and disposer (comp. also Rev. iii. 1, iv. 5, v. 6), and therefore *Lord* of the Spirit, ver. 18. The weakened interpretation: “Christ, however, *imparts the Spirit*” (Piscator, L. Cappellus, Scultetus, and others, including Emmerling and Flatt), is at variance

¹ Quite erroneously, since no reader could hit on this retrospective reference, and also the following *τὸ πνεῦμα κυρίου* is said without any such reference. Paul, if he wished to express himself so as to be surely intelligible, *could not do otherwise than put the article*; for, if he had written *ὁ δὲ κύριος πνεῦμα ἐστὶ*, he might have given rise to quite another understanding than he wished to express, namely: *the Lord is spirit, a spiritual being*, as John iv. 24, *πνεῦμα ὁ Θεός*,—a possible misinterpretation, which is rejected already by Chrysostom. Comp. 1 Cor. xv. 45. We may add that *τὸ πνεῦμα* is to be explained simply according to hallowed usage of the Holy Spirit, not, as Lipsius (*Rechtfertigungsl.* p. 167) unreasonably presses the article, “the whole full *πνεῦμα*.” So also Ernesti, *Uspr. d. Sünde*, I. p. 222.

with the words, and is not to be supported by passages like John xiv. 6, since in these the predicates are not concretes but abstracts. In keeping with the view and the expression in the present passage are those Johannine passages in which Christ promises the communication of the Spirit to the disciples as His own return (John xiv. 18, *al.*). Others have departed from the simple sense of the words "Christ is the Spirit," *either* by importing into τὸ πνεῦμα another meaning than that of the Holy Spirit, *or* by not taking ὁ κύριος to signify the personal Christ. The *former* course is inadmissible, partly on account of the following οὗ δὲ τὸ πνεῦμα κυρίου, partly because the absolute τὸ πνεῦμα admits of no other meaning whatever than the habitual one; the *latter* is made impossible by ver. 16. Among those adhering to the *former* view are Morus: "Quum Dominum dico, intelligo illam divinitus datam religionis scientiam;" Erasmus and Calvin: "that τὸ πνεῦμα is the spirit of the law, which only becomes *viva et vivifica, si a Christo inspiretur*, whereby the spirit comes to the body;" also Olshausen: "the Lord now is just the Spirit, of which there was mention above" (ver. 6); by this is to be understood the spiritual institute, the economy of the Spirit; Christ, namely, fills His church with Himself; hence it is itself Christ. Comp. Ewald, according to whom Christ is designated, in contrast to the letter and compulsion of law, as the Spirit absolutely (just as God is, John iv. 24). Similarly Neander. To this class belongs also the interpretation of Baur, which, in spite of the article in τὸ πνεῦμα, amounts to this, that Christ in His substantial existence is *spirit*, i.e. *an immaterial substance composed of light*; ¹ comp. his *neut. Theol.* p. 187 f. See, on the contrary, Rübiger, *Christol. Paul.* p. 36 f.; Krummel, *l.c.* p. 79 ff. Among the adherents of the *second* mode of interpretation are Vorstius, Mosheim, Bolten: "ὁ κύριος is the doctrine of Jesus;" also Billroth, who recognises as its meaning: "in the kingdom of the Lord the Spirit rules; the essence of Christianity is the Spirit of the Lord, which He confers on His own." For many other erroneous interpretations (among which is included that of Estius, Calovius, and others, who refer

¹ Weiss also, *bibl. Theol.* p. 308, explains it to the effect, that Christ in His resurrection received a pneumatic body composed of light, and therefore became entirely πνεῦμα (1 Cor. xv. 45). But the article is against this also. Besides, the body of Christ in His resurrection was not yet the body of light, which it is in heaven (Phil. iii. 21).

ὁ κύριος to God, and so explain the words of the *divinity of the Holy Spirit*), see Pole and Wolf. — ἐλευθερία] *spiritual freedom in general*, without special limitation.¹ To have a veil on the heart (see ver. 15), and to be spiritually free, are *opposite*; hence the statement περιαιρείται τὸ κάλυμμα, ver. 16, obtains elucidation by our ἐλευθερία. The veil on the heart hinders the spiritual activity, and makes it fettered; where, therefore, there is *freedom*, the veil must be away; but freedom must have its seat, *where the Spirit of the Lord* is, which Spirit carries on and governs all the thinking and willing, and removes all barriers external to its sway. That Paul has regard (Erasmus, Beza, Grotius, Bengel, Fritzsche) to the conception that the veil is an outward sign of subjection (1 Cor. xi. 10), is to be denied all the more, seeing that here what is spoken of is not a covering of the *head* (which would be the sign of a foreign ἐξουσία), as 1 Cor. *l.c.*, but a veiling of the *heart*, ver. 15.

Ver. 18. The ἐλευθερία just mentioned is now further *confirmed* on an *appeal to experience* as in triumph, by setting forth the (free, unrestricted) relation of all *Christians* to the glory of *Christ*. The δέ is the simple μεταβατικόν, and forms the transition from the *thing* (ἐλευθερία) to the *persons*, in whom the thing presents itself in definite form. For the *freedom* of him who has the Spirit of the Lord forms the contents of ver. 18, and not simply the thought: “we, however, bear this Spirit of the Lord in us.”² Flatt and Rückert are quite arbitrary in attaching it to ver. 14. — ἡμεῖς] refers to the *Christians in general*, as the connection, the added πάντες, and what is affirmed of ἡμεῖς, clearly prove. Erasmus, Cajetanus, Estius, Bengel, Michaelis, Nösselt, Stolz, Rosenmüller are wrong in thinking that it refers merely to the *apostles and teachers*. — The emphasis is not on πάντες (in which Theodoret, Theophylact, Bengel find a contrast to the *one* Moses), but on ἡμεῖς, in contrast to the Jews, “qui fidei carent oculis,” Erasmus. — ἀνακεκαλ. προσώπῳ] *with unveiled countenance*; for through our conversion to Christ our formerly confined and fettered spiritual intuition (knowledge) became free

¹ Grotius understands it as *libertas a vitiis*; while Rückert, de Wette, and others, after Chrysostom, make it the freedom from the law of Moses. According to Erasmus, *Paraphr.*, it is *free virtue and love*.

² So Rich. Schmidt, *Paulin. Christol.* p. 124 f.

and unconfined, ver. 16. After vv. 15, 16 we should expect ἀνακεκαλυμμένη καρδιά; but Paul changes the figure, because he wishes here to represent the persons not as *hearing* (as in ver. 15) but as *seeing*, and therewith his conception has manifestly returned to the history of Moses, who appeared before God with the veil removed, Ex. xxxiv. 34. Next to the subject ἡμεῖς, moreover, the emphasis lies on ἀνακεκαλ. προσώπῳ: “But *we* all, *with unveiled countenance* beholding the glory of the Lord in the mirror, become transformed to the same glory.” For if the beholding of the glory presented in the mirror should take place *with covered face*, the reflection of this glory (“speculi autem est lumen repercutere,” Emmerling) could not operate on the beholders to render them glorious, as, indeed, also in the case of Moses it was the *unveiled countenance* that received the radiation of the divine glory. — τὴν δόξαν κυρίου] said quite without limit of the whole *glory of the exalted Christ*.¹ It is the *divine*, in so far as Christ is the bearer and reflection of the divine glory (Col. i. 15, ii. 9; John xvii. 5; Heb. i. 3); but κυρίου does not (in opposition to Calvin and Estius) apply to *God*, on account of vv. 16, 17.—κατοπτριζόμενοι] *beholding in the mirror*. For we behold the glory of Christ *in the mirror*, inasmuch as we see not immediately its objective reality, which will only be the case in the future kingdom of God (John xvii. 24; 1 John iii. 2; Col. iii. 3 f.; Rom. viii. 17 f.), but only *its representation in the gospel*; for the gospel is τὸ εὐαγγ. τῆς δόξης τοῦ Χριστοῦ, iv. 4, consequently, as it were, the *mirror*, in which the glory of Christ gives itself to be seen and shines in its very image to the eye of faith; hence the *believing heart* (Osiander), which is rather the *organ* of beholding, cannot be conceived as the mirror. Hunnius aptly remarks that Paul is saying, “nos non ad modum Judaeorum caecutire, sed resecta facie gloriam Domini in evangelii speculo relucentem intueri.”

¹ They see Him therefore as the σύνθετος of the Father (Acts viii. 56), as the head of the church, as the possessor and bestower of the whole divine fulness of grace, as the future judge of the world, as the conqueror of all hostile powers, as the intercessor for His own, in short, as the wearer of the whole majesty which belongs to His kingly office. Usually τ. δόξαν κυρ. is taken as including in its reference the state of *humiliation* (see especially Calovius, de Wette, Osiander), the moral elevation, the grace and truth (John i. 14), the lifting up on the cross, etc. This, however, is contrary to the parallel with the history of *Moses*, who saw the supernatural glory of God that might not otherwise be beheld. Grotius indicates the right view.

Comp. 1 Cor. xiii. 12, where likewise the gospel is conceived of as a mirror, as respects, however, the still imperfect vision which it brings about. κατοπτρίζω in the *active* means *to mirror*, i.e. *to show in the mirror* (Plut. *Mor.* p. 894 D); but in the *middle* it means among the Greeks *to look into, to behold oneself in a mirror*. To this head belong Athen. xv. p. 687 C, and all the passages in Wetstein, also Artemidorus, ii. 7, which passage is erroneously adduced by Wolf and others for the meaning: “*to see in the mirror*.” But this latter signification, which is that occurring in the passage now before us, is unquestionably found in Philo (Loesner, *Obs.* p. 304). See especially *Alleg.* p. 79 E: μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ιδέαν ἢ ἐν σοὶ τῷ θεῷ. Pelagius (“*contemplamur*”), Grotius,¹ Rückert, and others quite give up the conception of a *mirror*, and retain *only* the notion of *beholding*; but this is mere caprice, which quite overlooks as well the correct position of the case to which the word aptly corresponds, as also the reference which the following εἰκόνα has to the conception of the mirror. Chrysostom and his successors, Luther, Calovius, Bengel, and others, including Billroth and Olshausen, think that κατοπτρίζεσθαι means *to reflect, to beam back the lustre*, so that, in parallel with Moses, the glory of Christ is beaming; ἡ καθαρὰ καρδιά τῆς θείας δόξης οἶόν τι ἐκμαργεῖον καὶ κάτοπτρον γίνεται, Theodoret. Comp. Erasmus, *Paraphr.*, and Luther’s gloss: “as the mirror catches an image, so our heart catches the knowledge of Christ.” But at variance with the usage of the language, for the *middle* never has this meaning; and at variance with the context, for ἀνακεκαλ. προσώπῳ must, according to vv. 14–17, refer to the conception of free and unhindered *seeing*.—τὴν αὐτὴν εἰκόνα μεταμορφ.] *we become transformed to the same image, i.e. become so transformed that the same image which we see in the mirror—the image of the glory of Christ—presents itself on us, i.e. as regards the substantial meaning: we are so transformed that we become like to the glorified Christ.* Now, seeing that this transformation appears as caused by and contemporaneous with ἀνακεκ. προσ. τ. δόξ. κ. κατοπτρ., consequently not as a future sudden act (like the transfiguration at

¹ “κατοπτρίζ., i.e. *attente spectantes*, quomodo et Latini dicunt *speculari*, nimirum quia qui speculum consulunt omnia singulatim intuentur. Sic Christiani attente meditantur, quanta sit Christi in coelis regnantis gloria.”

the Parousia, 1 Cor. xv. 51 f.; comp. Phil. iii. 21), but as something at present in the course of development, it can only be the *spiritual transformation* to the very likeness of the glorified Christ¹ that is meant (comp. 2 Pet. i. 4; Gal. iv. 19, ii. 20), and not the *future δόξα* (Grotius, Fritzsche, Olshausen would have it *included*). Against this latter may be urged also the subsequent *καθάπερ ἀπὸ κυρίου πνεύματος*, which has its reference precisely to the *spiritual transformation*, that takes place in the present *αἰὼν*, and the *sequel* of which is the future Messianic glory to which we are called (1 Thess. ii. 12; Rom. viii. 30); so that the present spiritual process, the *καινότης ζωῆς* (Rom. vi. 4) and *πνεύματος* (Rom. vii. 6)—the spiritual being risen with and living with Christ (Rom. vi. 5 ff.)—experiences at the Parousia also the corresponding outward *συνδοξασθῆναι* with Christ, and is thus completed, Col. iii. 4. — *τὴν αὐτὴν εἰκόνα*] is not to be explained either by supplying *κατά* or *εἰς*, or by quoting the analogy of *παρακαλεῖσθαι παράκλησιν* and the like (Hofmann), but the construction of *μεταμορφοῦν* with the accusative is formed quite like the commonly occurring combination of *μεταβάλλειν* with the accusative in the sense: *to assume a shape through alteration* or *transmutation undergone*. See Stallbaum, *ad Plat. Rep.* p. 424 C. The passive turn given to it, in which the accusative remains unaltered (Krüger, § lii. 4. 6; Buttmann, *neut. Gr.* p. 164 [E. T. 190]), yields therefore the sense: *we are so transformed, that we get thereby the same image*. — *ἀπὸ δόξης εἰς δόξαν*] *i.e.* *so that this transformation issues from glory* (viz. from the glory of Christ beheld in the mirror and reflected on us), *and has glory as its result* (namely, *our glory*, see above). Comp. ii. 16, also Rom. i. 17. So in the main the Greek Fathers (yet referring *ἀπὸ δόξης*, according to their view of *ἀπὸ κυρίου πνεύματος*, to the glory of the *Holy Spirit*), Vatablus, Bengel, Fritzsche, Billroth, and others, also Hofmann. But most expositors (including Flatt, Rückert, Olshausen, de Wette, Osiander, Ewald) explain it of *ascending to ever higher* (and at length highest, 1 Cor. xv. 51 ff.) *glory*. Comp. *ἐκ δυνάμεως εἰς δύναμιν*, Ps. lxxxiv. 7, also Jer. ix. 2. In this

¹ Comp. Calovius: "Illa autem μεταμόρφωσις neutiquam essentialis est, ut fanatici volunt, quum in substantiam Christi transformari nequeamus, sed *mystica et spiritualis*. . . quum ejusdem et justitiae per fidem, et gloriae per gratiosam communicationem adeoque et divinae ejus naturae participes reddimur."

way, however, the correlation of this *ἀπό* with the following (*ἀπὸ κυρ. πν.*) is neglected, although for *ἀπὸ . . . εἰς* expressions like *ἀπὸ θαλάσσης εἰς θάλασσαν* (Xen. *Hell.* i. 3. 4) might be compared. — *καθάπερ ἀπὸ κυρίου πνεύματος*] so as from the Lord of the Spirit, people, namely, are transformed, *μεταμόρφωσις γίνεταί*. In this there lies a confirmation of the asserted *τῇ αὐτὴν . . . δόξαν*. Erasmus rightly observes: “*ὥς hic non sonat similitudinem sed congruentiam*.” Comp. ii. 17; John i. 14, *al.* *Lord of the Spirit* (the words are rightly so connected by “*neoterici quidam*” in Estius, Emmerling, Vater, Fritzsche, Billroth, Olshausen, de Wette, Ewald, Osiander, Kling, Krummel; comp. however, also at an earlier date, Erasmus, *Annot.*) is Christ, in so far as the operation of the Holy Spirit depends on Christ; for the Holy Spirit is the Spirit of Christ (ver. 17; Rom. viii. 9 f.; Gal. iv. 6), in so far as Christ Himself rules through the Spirit in the hearts (Rom. viii. 10; Gal. ii. 20; Eph. iii. 16 f.); the sending of the Spirit¹ is brought about through Christ (Tit. iii. 6), and by His operations service is done to Christ (1 Cor. xii. 5). Here, too, the relation of subordination in the divine Trinity is most distinctly expressed.² Why, however, is Christ here named *κύριος πνεύματος*? Because that spiritual metamorphosis, which proceeds from Christ, cannot take place otherwise than by the influence of the Holy Spirit on us. The explanations: *a Domini spiritu* (Syriac, Vulgate, Augustine, Theophylact, Pelagius, Erasmus, Castalio, Calvin, Grotius, Bengel, and others, including Schrader and Hofmann) and *a Domino spiritu*, i.e. *a Domino qui est spiritus* (Chrysostom: *ὅρα πῶς καὶ ἐνταῦθα τὸ πνεῦμα κύριον καλεῖ*, Theodoret, Valla, Luther, Beza, Calovius, Wolf, Estius, and several others, including Flatt and Neander³), agree, indeed, with the

¹ The sender himself is, according to Paul, not Christ, but God, 1 Cor. ii. 12, vi. 19; 2 Cor. i. 22; Gal. iv. 6; 1 Thess. iv. 8; Tit. iii. 6. According to John (xv. 26, xvi. 7), Christ also sends the Spirit, though not independently, but in the way of interceding with the Father (xiv. 16); comp. also Acts ii. 23. Hence there is no contradiction between Paul and John.

² The qualitative interpretation of the genitive, like *πατὴρ οἰκτιρμ.*, i. 3 (de Wette, “whose whole character or whole efficacy is spirit”), is inadmissible, because *πνεῦμα*, in accordance with the context, must be the Holy Spirit as respects the notion of subsistence (the person of the Spirit).

³ Comp. also Rich. Schmidt, *Paul. Christol.* p. 125, according to whom Christ is here designated as *κύριος πνεῦμα*. But he is precisely *not* so designated, but as *κύριος πνεύματος*.

doctrine of the Trinity as formulated by the church, but deviate without reason or warrant from the normal order of the words (comp. ver. 17, and see Buttman, *neut. Gramm.* p. 295 [E. T. 343]), in particular, from the genitive-relation which quite obviously suggests itself. Rückert hesitatingly allows a choice between the two erroneous views.

CHAPTER IV.

VER. 4. ἀγάσαι] A, 10, 17, 23, 31, and several Fathers have δια-
γάσαι; C D E, 73, Or. (once) Eus. *al.* have καταγάσαι. So Lachm.
on the margin. Two more precise definitions to accord with
the context. The αὐτοῖς that follows (in Elz.) has decisive evidence
against it, and is an addition. — Ver. 6. λάμψαι] Lachm. reads
λάμπει, following A B D* S* 67** Aeth. But the evidence of
almost all the Versions and all the Fathers is against it; and how
easily λάμπει might occur to the copyists through remembrance of
the direct address in Gen. i. 3! — The omission of the following ὃς
(D* F G 36, It. Chrys. and several Fathers), as well as the weakly-
supported readings ὡς, οὗτος, and *ipse*, are corrections arising from not
understanding the sense. — τοῦ θεοῦ] Lachm. reads αὐτοῦ, on no pre-
ponderating evidence. A change for the sake of the style; for if
it had been αὐτοῦ originally, there would have been no uncertainty
whatever about the reference, and so no reason for glossing it by
τοῦ θεοῦ. — Ἰησοῦ] is to be deleted, according to A B 17, Or. (once)
al., with Lachm. Tisch. and Rück. — Ver. 10. τοῦ Ἰησοῦ] Elz. has
τοῦ κυρίου Ἰησοῦ, against decisive testimony. — Ver. 12. ὁ θάν.] Elz.
has ὁ μὲν θάν., against decisive testimony. — Ver. 14. διὰ Ἰησοῦ]
Lachm. Tisch. Rück. and also Reiche (*Comm. crit.* I. p. 351 f.)
have σὺν Ἰησοῦ, following B C D E F G S* 6, 17, 31, Copt. Slav.
Vulg. It. Tert. Ambros. Pel. Rightly; the σὺν Ἰησοῦ appeared un-
suitable in point of time to the resurrection of the dead. — Ver. 16.
ὁ ἔσωθεν] Lachm. and Rück. read ὁ ἔσω ἡμῶν, following preponderating
evidence, indeed; but it is evidently a change in accordance with
what goes before. — Ver. 17. After παραντίκα, D* E F G 31, Syr.
Arr. Arm. Vulg. It. and Latin Fathers have πρόσκαιρον καί. A gloss,
which has crept in, of παραντίκα. Comp. Theodoret: διὰ τοῦ παρα-
ντίκα ἔδειξε τὸ βραχύ τε καὶ πρόσκαιρον.

REMARK.—In the Codex Alexandrinus all from iv. 13, ἐπίστευσσα,
to xii. 6 inclusive, is wanting through mutilation.

CONTENTS.—Continuation of the theme begun in iii. 12 f. (vv.
1–6); relation of the external state, so full of suffering, to the
glory of the office (vv. 7–18).

Ver. 1. Διὰ τοῦτο] Paul now reverts, it is true, to what had been begun in iii. 12 f., but had, owing to the comparison with Moses and the discussion thence arising about the hardening of the Jews and the freedom contrasted with it (iii. 14–18), remained without further elucidation, but reverts in such a way that he attaches it to what immediately precedes by διὰ τοῦτο. *Therefore*, since the Christians are so highly privileged as was specified in iii. 17, 18, *we become, in the possession of the office*, which ministers to this Christian freedom and glorification . . . *not dejected*. — καθὼς ἡλεήθ.] a modal definition, full of humility (comp. 1 Cor. xv. 10, vii. 25), to ἔχοντες τ. διακ. ταύτ.: “*having this ministry in accordance with the (divine) mercy imparted to us.*” The important practical bearing of this addition is aptly indicated by Bengel: “*Misericordia Dei, per quam ministerium accipitur, facit strenuos et sinceros.*” — οὐκ ἐκκακοῦμεν] Lachmann, Tischendorf, and Rückert, following A B D* F G 8, read ἐγκακοῦμεν (comp. ver. 16; Luke xviii. 1; Gal. vi. 9; Eph. iii. 13; 2 Thess. iii. 13). But this appears to be a correction, since only ἐγκακεῖν, and not ἐκκακεῖν (which is here the reading of C D*** E K L), occurs for certain out of the N. T. and the Fathers and ancient lexicographers. Polyb. iv. 19. 10; Theodotion, Prov. iii. 11; Symmachus, Gen. xxvii. 46; Num. xxi. 5; Isa. vii. 16. Comp. ἐγκάκησις, Symmachus, Ps. cxix. 143. Probably ἐκκακεῖν was at that time only in *oral* use, and came first through Paul and Luke into the language of ecclesiastical writings. It means, however, *to become cowardly, to lose courage*. Hesychius, ἡδημόνησεν ἐξεκάκησεν; Suidas, ἐξεκάκησα ἀπηγόρευσα. The contrast in ver. 2 is not adverse to this signification; for the becoming dejected through any kind of difficulties (with Pelagius, Theodoret, Occumenius, Beza, and others, to think only of *sufferings* is arbitrary) leads easily to κρυπτὰ τῆς αἰσχύνης, while bold, brave, unweakened courage disdains such things. Comp. the demeanour of Luther. Hence Rückert is mistaken in holding that, for the sake of the contrast, we must assume the general signification: *to abandon oneself to badness*, a signification which cannot elsewhere be made good for ἐγκακ. or for ἐκκακ. (in Polybius, iv. 19. 10, ἐνεκάκησαν means, “they were lazy”). Chrysostom is in substance correct: οὐ καταπίπτομεν, ἀλλὰ καὶ χαίρομεν καὶ παρρησιαζόμεθα. The opposite is the preservation of the holy ἀνδρία (1 Cor. xvi. 13).

Ver. 2. Contrast to οὐκ ἰκκακούμεν in reference to antagonistic teachers. — ἀπειπάμεθα] *we have renounced, we have put away from us.* Comp. Homer, *Il.* xix. 35, 75; Plato, *Legg.* xi. p. 928 D; Polyb. xiv. 9. 6; and in the middle, in this sense, Herod. i. 205, iv. 120, vii. 14; often in Polyb.; also Callim. *Hymn. in Dian.* 174: ἀπὸ δ' εἶπατο τέθμια Ταύρων, Aelian, *H. N.* vi. 1: τὴν ἀκόλαστον κοίτην ἀπείπατο παντελῶς πᾶσαν. Regarding the aorist middle, ἀπειπάμην, see Thomas M. p. 57; Moeris, p. 29; Kühner, I. p. 817, ed. 2. — τὰ κρυπτὰ τῆς αἰσχύνης] as in 1 Cor. iv. 5, τὰ κρ. τοῦ σκότους, *the hidden things of shame*, i.e. *what shame* (the sense of honour, *verecundia*) *hides*,¹ does not allow to come to the light. This is to be left quite general: “*All that one, because he is ashamed of it, does not permit to become manifest*,” but, on the contrary, κρυφῇ καλύπτει καρδία (Soph. *Antig.* 1239); ἃ κρύπτειν δεῖ καὶ συστιάξειν αἰσχynomένους καὶ ἐρυθριῶντας, Chrysostom. All special limitations, such as to *secret plans and intrigues* (Beza, Grotius, and others, including Emmerling and Billroth), or to the *disfiguring* (Calvin) or *hiding* (de Wette) of the truth, or to *secret fear of men* (Ewald), or to *hidden, disgraceful arts of fleshly wisdom* (Neander), or to *secret means and ways* to which the preacher of Christianity, who is ashamed of Christianity, has recourse (Hofmann), or even to *circumcision* (Theodoret), or to *promises not made good* (Chrysostom), or to a *hypocritical habit* (Theophylact), or even to *obscenous voluptates* (Estius, Krebs), are without warrant; for Paul proceeds from the general to the particular, so that it is only in what follows, when referring more pointedly to his opponents, that he adduces particular forms of the κρυπτὰ τῆς αἰσχύνης. — μὴ περιπ. κ.τ.λ.] *so that we walk not*, etc. The apostle means his demeanour *in the ministry*. — δολοῦντες τ. λόγον τ. θεοῦ] *adulterating the word of God.* Lucian, *Herm.* 59; LXX. Ps. xv. 3. It is done by alterations and foreign admixtures. Comp. ii. 17, i. 12. — τῇ φανερώσει τῆς ἀληθ.] *through the manifestation of the truth* (comp. 1 Cor. xii. 7), i.e. by making the truth contained in the gospel (the truth κατ' ἐξοχήν) public, or, in other

¹ αἰσχύνη in the subjective sense (Plato, *Def.* p. 416: φόβος ἐπὶ προσδοκίᾳ αἰδοῦς). See, especially, Ecclus. iv. 21, xx. 20 f., xli. 16. Comp. Dem. 43, 6: τοῖς ἐλευθέροις μισθὸν ἀνάγκη εἶναι τὴν ὑπὲρ τῶν πραγμάτων αἰσχύνην. The objective interpretation, *disgrace*, Phil. iii. 19 (“*which brings disgrace*,” de Wette; Oslander, “*shameful secrecy*”), would make it necessary to import the thought: “*if it becomes manifest*,” Zeger: “*quae manifestata probro sunt perpetranti.*”

words, a clearly presented object of knowledge. The contrast gives a special occasion here for designating the contents of the gospel by ἡ ἀλήθεια. On the subject-matter, comp. Rom. i. 16. — συνιστῶντες ἑαυτούς] The *emphasis* of the contrast lay in τῇ φανερ. τ. ἀλ.; *but, on the contrary*, through nothing else than *through the proclamation of the truth commending ourselves*. But even in this “commending ourselves” there clearly lies a contrasting reference to the antagonistic teachers, who accused the apostle of self-praise (iii. 1), but on their part not merely by letters of recommendation, but even by intrigues (ἐν πανουργίᾳ, xi. 3, xii. 16; Eph. iv. 14; Luke xx. 23) and by adulteration of the gospel (δολοῦντες τὸν λόγ. τ. θεοῦ) sought to make themselves honoured and beloved among others. Comp. 1 Thess. ii. 3, 4. Overlooking this, Rückert recommends for συνιστ. the general meaning of *laying down, setting forth, proving* (Rom. v. 8). — πρὸς πᾶσαν συνείδ. ἀνθρώπ.] πρὸς used of the ethical direction. The essential meaning is, indeed, not different from πρὸς τὴν συνείδησιν πάντων τῶν ἀνθρώπων (for which it is often taken, even by Rückert), but it is otherwise conceived, namely: “*to every human conscience*.” Comp. Rom. ii. 9. Note how Paul here ascribes to *every* man the capacity of moral judgment, and thus also the knowledge of the moral law as the *propositio major* of the inference of conscience. If now, however, refractory minds, through perverted moral judgment or moral stubbornness, were unwilling to recognise this *de facto* self-recommendation made uniformly and without προσωποληψία, the matter remained the same on the part of the apostle; hence it is not, with Grotius, to be explained only of the “*bonae conscientiae*,” against the meaning of the words. — ἐνώπ. τοῦ θεοῦ] applies to συνιστῶντες . . . ἀνθρώπων: *so that this our self-recommendation is made in God's presence*. This denotes the highest *sincerity* and honesty in the subjectivity of the person acting, who knows that God (τὸν τοῦ συνειδότος ἐπόπτην, Theodoret) is present as eye-witness. Comp. ii. 17, vii. 12; Gal. i. 20.

Ver. 3. Against the assertion just made, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας . . . θεοῦ, it might be objected: “and yet your gospel is κεκαλυμμένον! is by so many not at all known as the ἀλήθεια!” Wherefore Paul continues, “even if that were the case, still it is so only with regard to the ἀπολλύμενοι whom the

devil has blinded, and hence cannot be urged against the former assertion." — εἰ δὲ καὶ ἔστι κεκαλ.] In this admission the placing of ἔστι before κεκαλ. conveys the meaning: *but if even it is the case that*, etc. The figurative κεκαλ. was suggested by the still fresh remembrance of iii. 14. — τὸ εὐαγγ. ἡμῶν] *the gospel preached by us, the Pauline gospel*. — ἐν τοῖς ἀπολλύμ.] *i.e.* among those who (for certain) are liable to eternal ἀπώλεια. See on ii. 15; 1 Cor. i. 18. ἐν is not *nota dativi* (Flatt), nor yet *quod attinet ad* (Bengel), but *inter, in their circle*. Rückert takes it: *in their hearts*, on account of iii. 15. So also Osiander. But against the analogy of ii. 15; besides, according to iii. 15, it is the heart of the ἀπολλύμενοι, and not the gospel, which must be represented as the veiled subject. It has not at all reached the *hearts* of the persons concerned.

Ver. 4. A statement to establish the ἐν τοῖς ἀπολλύμ. ἔστι κεκαλ., so that ἐν οἷς is equivalent to ὅτι ἐν τούτοις (comp. on iii. 6): *in whom the devil has made blind, i.e.* incapable of the perception of the truth, *the thoughts of the unbelieving* (νοήματα, as in iii. 14¹). It is his work to make the unbelieving blind, as respects the bringing forward their power of thought to confront the light of the gospel; and this his characteristic ἔργον he has carried out in the ἀπολλύμενοι; in their souls he has succeeded in his devilish work of blinding the thoughts of the unbelieving. Observe, accordingly, that the conception of the ἀπολλύμενοι is a narrower one than that of the ἄπιστοι. Not with all ἄπιστοι does the devil gain in presence of the preaching of the gospel his object of blinding them and making them ἀπολλύμενοι; many so comport themselves towards this preaching that they become believing and σωζόμενοι (1 Cor. xiv. 24 f.; Acts xiii. 48, ii. 40, 47; Matt. xiii. 8, 23). Hence τῶν ἀπίστων is neither aimless (the objection of Hofmann), nor is it, with Rückert, to be referred to a *negligence* of expression, so that Paul would, in order to round off the sentence and to make his opinion quite clearly prominent, that the ἀπολλύμενοι are the ἄπιστοι, have appended the appositional clause ungrammatically and tautologically. Fritzsche, whom Billroth follows, takes τῶν ἀπίστ. *proleptically*: "*hoc effectu ut nullam haberent fidem.*" But the proleptic use of adjectives (see

¹ Comp. Homer, *Od.* xx. 346: μνηστῆρσι δὲ Παλλὰς Ἀθήνη . . . τὰρίπταγξ' νόημα, Pind. *Ol.* vii. 133, xii. 13; Plat. *Phaed.* p. 96 C; Lucian, *Nigr.* 4.

on 1 Cor. i. 8) is nowhere found with the genitive of an adjective used substantively; it must have run ἐτύφλωσε τὰ νοήματα ἄπιστα.¹ Comp. 1 Thess. iii. 13; Phil. iii. 21. Quite arbitrarily, most of the older expositors (also Grotius, Wolf, Emmerling, Flatt) explain it in such a way that τῶν ἀπίστων fills the place of an apposition to ἐν οἷς. In that case it must have run: ἐν τοῖς ἀπίστοις (see, especially, Bornemann, *Schol. in Luc.* p. 173). According to Ewald, Paul has inserted the addition τῶν ἀπίστ., as if he meant thereby merely to say: "the *Gentile* thoughts," because the Jews regarded the Gentiles only as the unbelievers. But such a reference would have needed all the more a precise indication, as the reader had to find in τοῖς ἀπολλυμ. Gentiles and Jews, consequently in τῶν ἀπίστ. no special reference to the *Gentile* character. According to Hofmann, ἐν οἷς is intended to be the *domain* within which, etc., and this domain is in view of the preaching of the apostle the *Gentile* one, in which there has taken place that which this relative clause asserts of the unbelieving. To this the context is opposed, which gives no justification whatever for limiting the ἀπολλύμενοι to the sphere of the *Gentile* world; they form, in general, a contrast to the σωζόμενοι, as also at ii. 15, i. 18, and to the ἡμεῖς πάντες, iii. 18, who are just the σωζόμενοι. Finally, it is to be observed as a mere historical point, that Irenaeus (*Haer.* iv. 48), Origen, Tertullian (*contra Marc.* iv. 11), Chrysostom, Augustine (*c. advers. leg.* ii. 7. 8), Oecumenius, Theodoret, Theophylact (also Knatchbull), with a view to oppose the dualism of the Marcionites and Manichaeans, joined τοῦ αἰῶνος τούτου with τῶν ἀπίστων (*infidelium hujus saeculi*). — ὁ θεὸς τοῦ αἰῶνος τούτ.] the God of this (running on till the Parousia) period. On the subject-matter, comp. John viii. 44, xii. 31, xiv. 30; Eph. ii. 2, vi. 12; 2 Thess. ii. 9 f. The devil, as ruling principle, is called god. Comp. Phil. iii. 19. Among the Rabbins, also, it is said: "Deus primus est Deus verus, sed Deus secundus est Samael," Jalkut Rubeni, f. 10. 4, *ad Gen.* i. 27. Comp. the passages in Eisenmenger, *Entdeckt. Judenth.* I.

¹ According to Fritzsche, the unbelief appears as *effect* of the blinding, consequently as a *refusal* of belief, as ἀπειθεία. In our view, it appears as *defectus fidei* and the devil steps in with his blinding, and makes out of the ἄπιστοι the νιδὸς τῆς ἀπειθείας (Eph. v. 6; Col. iii. 6). As regards the contents of the thought, therefore, the two views are not contradictory.

p. 827, where he is called the *strange god* and the *other god*. There is not something ironical in the expression here (Olshausen), for that would be quite alien to the connection; on the contrary, with the utmost earnestness the great anti-Christian power of the devil is intended to be made palpably evident. Comp. Bengel. — εἰς τὸ μὴ αὐγάζσαι κ.τ.λ.] Purpose of the devil: *in order that the illumination should not shine*, etc. For that which illumines does not shine for the blinded.¹ Hence it is quite unnecessary to explain αὐγάζσαι, *to see*, or *to have an eye upon* (Luther, Grotius, Emmerling, Rückert, Ewald, Hofmann), which signification (more exactly, *to direct the light of the eyes to anything*) undoubtedly occurs in Greek poets (Soph. *Phil.* 217; Eur. *Rhes.* 793; more frequently in the middle, as *Iliad*, xxii. 458; Elmsley, *ad Bacch.* 596; Jacobs, *ad Anthol.* VIII. p. 338), but is foreign even to the LXX. (Lev. xiii. 25 f., 28, 39, xiv. 56). Besides, the simple αὐγάζειν does not occur in the classic writers with the neuter meaning *fulgere* (though the compounds καταυγάζειν and διαυγάζειν, which are the readings of several uncials, do so occur), but only in the active sense: *irradiate, illumine*, as e.g. Eur. *Hec.* 637. — φωτισμός] *illumining*, is found in Sextus Empiricus, 522. 9; Plut. *Mor.* 920 D; more often in the LXX., in Aquila, Theodotion, and Symmachus. Without figure, the meaning is: *in order that the enlightening truth of the gospel might not be known and appropriated by them.* — τῆς δόξης τοῦ Χριστοῦ] *The glory of the exalted Christ* (comp. iii. 18) is here denoted as the contents of the Messianic preaching; elsewhere (1 Cor. i. 18) it is the word of the cross. Both meanings are used according to the requirement of the context, and both rightly (Rom. iv. 25, v. 10, *al.*); for the δόξα is the *consequence* of the death of the cross, by which it was *conditioned* (Phil. ii. 6 ff.; Rom. viii. 34, *al.*; Luke xxiv. 26; often in John), and it conditions the future completion of the work of the cross (Phil. ii. 10 f.; Rom. viii. 34; Heb. vii. 25; 1 Cor. xv.; Col. iii. 3 f.). — ὅς ἐστιν ἐκὼν τ. θεοῦ] for Christ in the state of His exaltation² is again, as He was before His incarnation (comp. John xvii. 5), fully ἐν μορφῇ θεοῦ and ἴσα θεῷ

¹ Hofmann very wrongly, since he himself recognises the lofty poetic turn of the words, objects that this explanation would require the (not genuine) αὐτοῖς.

² For it is the *exalted One* of whom Paul is thinking. Comp. Ernesti, *Urspr. d. Sünde*, p. 212 f.

(Phil. ii. 6), hence in His glorified corporeality (Phil. iii. 21) the visible image of the invisible God. See on Col. i. 15; comp. Heb. i. 3. It is true that in the state of His humiliation He had likewise the divine δόξα, which He possessed κατὰ πνεῦμα ἰγωσύνης (Rom. i. 4), which also, as bearer of the divine grace and truth (John i. 14), and through His miracles (John ii. 11), He made known (John xiv. 9); but its working and revelation were limited by His humiliation to man's estate, and He had divested Himself of the divine appearance (Phil. ii. 7 f.) till in the end, furnished through His resurrection with the mighty attestation of His divine sonship (Rom. i. 4), He entered, through His elevation to the right hand of God, into the full communion of the glory of the Father, in which He is now the God-man, the very image and reflection of God, and will one day come to execute judgment and to establish the kingdom.—Aim of the addition: “hinc satis intelligi potest, *quanta sit gloria Christi*,” Bengel; it is the *highest* and *holiest of all*, and of the knowledge of it Satan deprives those whom he blinds!

Ver. 5. What *his* gospel (τὸ εὐαγγ. ἡμῶν) proclaimed, he has just described as that which is most glorious and sublime, namely, the δόξα τοῦ Χριστοῦ, ὅς ἐστιν κ.τ.λ. And that nothing else than this is the lofty contents of his preaching, he now *establishes*, and that under an antithetic point of view, which (comp. iii. 1) takes into account hostile calumny. This antithetic aim so fully justifies the reference of the γάρ to what immediately precedes, and the emphasis laid on Χριστ. Ἰησ. as κύριον, as well as the contents of ver. 6, so obviously confirms it, that we have no warrant for going back with γάρ to iii. 1, even if we include vv. 3–5 (Hofmann). — ἐαυτοὺς κηρύσσ. In virtue of the contrast that follows (Kühner, *ad Xen. Anab.* iv. 8. 25), κυρίους might be supplied (de Wette and others, also my own view hitherto), and with this i. 24 might be compared. But since it was self-evident that he did not *preach* himself as Lord, and this could not be attributed to him even by his opponents, however much they may have accused him of selfish conduct, it is better (comp. Hofmann) to let the expression retain its quite general character: *not ourselves*, not our own persons, their insight, standing, repute, and other interests, *do we make the contents and aim of our preaching*. — κύριον] as Lord. In this lies the whole great con-

fessional contents of his preaching, which absolutely excludes all desire for self-assertion; comp. Phil. ii. 11; 1 Cor. xii. 3. This *κύριον* also is to be left quite in its generality,¹ so that the following *ὑμῶν* has no joint reference to it (Hofmann). — *διὰ Ἰησοῦν*] This it is by which the relation of service to the readers (*δούλους ὑμῶν*) is conditioned. For *on His account*, not irrespectively of Him, we are your servants. Comp. 1 Cor. iv. 1. To do the will of Jesus, and to carry on His work—this it is which determines us to be your *servants*, *i.e.* to do our labour for your *service*; only in this respect, in this relation of *service* to you, do we preach *ourselves*, which, therefore, is something quite different from the *ἐαυτ. κηρυσσ.* before denied.

Ver. 6. Confirmation of the above, and not simply of the concluding words of ver. 5 (*ἐαυτοὺς δὲ δούλους κ.τ.λ.*), but of the entire ver. 5. For it is *God* who has bestowed on us *such* enlightenment, and for *such* behoof as is declared in ver. 6; how should we not be far exalted above the preaching of *ourselves* instead of *Christ* as the Lord, and how could we proclaim ourselves otherwise than simply *in the relation of serviceableness to you*, serviceableness for *Christ's* sake!—"For God, who bade light shine out of darkness, it is who caused it to shine in our hearts, in order that we should make the knowledge of the divine glory give light in the presence of Christ." Apart from this figurative clothing, the sense is: For it is God, the creator of light, who bestowed on us the spiritual light communicated to us, not that we might retain it for ourselves without further communication, but that we should convey the knowledge of the divine glory to others in making this knowledge manifest to them in Christ, whom we teach them to know. As to the construction, *ὅς* is not to be taken as equivalent to *οὗτος* (Vorstius, Mosheim, Morus, Rosenmüller, Schrader; comp. Theodoret and Luther), nor is *ὅς* to be deleted (Rückert hesitates between the two), but *ἐστὶ* is to be supplied, and supplied before *ὁς ἔλαμψεν* (so, rightly, most of the commentators²), not immediately after *ὁ θεός* (Valla, Erasmus, Vatablus, Estius, Bengel, Vater, Ewald), because it is only with *ὁς ἔλαμψεν* that the important idea is introduced, and because Paul has written *ὅς* and not *ὁς καί*. On account of the *ὁς κ.τ.λ.* that follows it is impossible,

¹ The whole majesty of Christ (ver. 4) lies in this one predicate.

² Comp. also Buttmann, *neutest. Gramm.* p. 338 [E. T. 395].

with Hofmann, to regard the sentence *ὅτι ὁ θεός* as far as *λάμψαι* ("for it is God who . . . has bidden to shine") as a complete and perfect sentence. — *ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι*] *qui jussit*, etc. Reminiscence of Gen. i. 3,¹ in order to prepare for the following *ὃς ἔλαμψεν κ.τ.λ.*, which is meant to appear as analogous to the *physical* working of God in the creation. "*Saepe comparantur beneficia creationis veteris et novae*," Grotius. The emergence of the light of the holy truth in Christ from amid the sinful darkness of untruth (Hofmann) is not as yet spoken of; this spiritual fact only finds its expression in what follows, and has here merely the way prepared for it by the corresponding physical creation of light. — *ἐκ* may doubtless mean *immediately after* (Emmerling), see Heindorf, *ad Prot.* p. 463; Jacobs, *ad Acl.* p. 464; but in the N. T. it does not so occur, and here "*forth out of darkness*" is far more in keeping with graphic vividness, for such is the position of the matter when what is dark becomes lighted up; comp. LXX. Job xxxvii. 15. — *ὃς ἔλαμψεν ἐν τ. καρδ. ἡμ.*] This *ὃς* cannot be referred to *Christ*, with Hofmann, who compares irrelevantly Heb. v. 7 (where Christ is in fact the chief subject of what immediately precedes), but it applies to *God*. Whether *ἔλαμψεν* is *intransitive* (Chrysostom and most expositors): *he shone*, which would have to be explained from the idea of the indwelling of God by means of the Holy Spirit (John xiv. 23; 1 Cor. iii. 16, xiv. 25), or whether it is *factitive*: *who made it* (namely, *φῶς*) *shine* (Grotius, Bengel, Emmerling, Fritzsche), as *ἀνατέλλειν* is used in Matt. v. 45, and even *λάμπειν* in the poets (Eur. *Phoen.* 226, and the passages in Matthiae, p. 944; Jacobs, *ad Anthol.* VI. p. 58, VII. p. 378, VIII. p. 199; *ad Del. Epigr.* p. 62; Lobeck, *ad Adj.* p. 94, ed. 2), is decided from the context by the preceding physical analogy, which makes the *factitive* sense in keeping with the *εἰπὼν λάμψαι* most probable. If the progress of thought had been: "who *himself* shone" (Chrysostom, Theodoret), the text must have run, *ὃς αὐτὸς ἔλαμψεν*. God has wrought in the hearts of the apostolic teachers, spiritually creating light, just as physically as at the creation He called light out of the darkness. Hofmann, in consequence of his referring *ὃς* to Christ, wrongly explains it: "*within them* has been repeated that which

¹ Ewald, following the reading *λάμψι*, supposes an allusion to Isa. lx. 1, Job xii. 22, or to some lost passage.

took place in the world *when Christ appeared in it.*" On the point itself in reference to *Paul*, see Gal. i. 16. — *πρὸς φωτισμὸν κ.τ.λ.*] *for the purpose of lighting* (ver. 4), etc., equivalent to *πρὸς τὸ φωτίζειν τὴν γνώσιν κ.τ.λ.*, *in order that there may lighten*, etc., by which is set forth the thought: "in order that the knowledge of the divine glory may be conveyed and diffused from us to others through the preaching of Christ." For if the knowledge remains undiffused, it has not the nature of a thing that lightens, whose light is received by the eyes of men. — *ἐν προσώπῳ Χριστοῦ*] belongs to *πρὸς φωτισμὸν*, but cannot be explained *in persona Christi*, i.e. *in nomine Christi*, as Estius explains it after the Latin Fathers, but it specifies *where* the knowledge of the divine glory is to lighten: *in the presence of Christ*. For Christ is *εἰκὼν τοῦ θεοῦ*, and Christians see unveiled the glory of Christ, iii. 18. He, therefore, who converts others to Christ makes the knowledge of the divine glory become *clear-shining* to them, and that *in the countenance of the Lord*, which is beheld in the gospel as the reflection of the divine glory, so that in this seen countenance that clear-shining knowledge has the *source* of its *light* (as it were, its focus). Probably there is in *ἐν προσώπῳ Χριστοῦ* a reminiscence of iii. 7. The connection of *ἐν προσώπῳ Χρ.* with *πρὸς φωτισμὸν* has been justly recognised by Estius, and established as the only right one by Fritzsche (*Dissert.* II. p. 170, and *ad Rom.* I. p. 188), whom Billroth follows, for the *usual* way of connecting it with *τῆς δόξης τ. θεοῦ* (comp. also Hofmann: "the glory of God *visible* in Christ") would of necessity require *τῆς* repeated after *θεοῦ*, since *δόξα* is not a verbal substantive like *φωτισμός*, and consequently, without repeating the article, Paul would necessarily have written *τῆς τοῦ θεοῦ δόξης ἐν προσωπ. Χρ.* (see Krüger, §§ 50, 9, 9, and 8). The objection of de Wette against our view—an objection raised substantially by Hofmann also—that the *γνώσις* is the subjective possession of the apostle, and cannot therefore become light-giving in the face of Christ, leaves out of consideration the fact that the *γνώσις* is *objectivised*. Conveyed through preaching, the *γνώσις* of the divine glory *gives light* (it would *not* give light otherwise), and its light-giving has its seat and source of issue *on the countenance of Christ*, because it is this, the glory of which is brought to view in the mirror of preaching (iii. 18).—Note, further, how there is something clumsy

but *majestic* in the entire mode of expression, *πρὸς . . . Χριστοῦ*, especially in the accumulation of the four genitives, as in ver. 4.

Ver. 7 ff. The apostle now (on to ver. 10) turns to the relation which the outward position, seemingly quite incongruous, bears to so glorious a calling. This pertained to the completeness of his *Apologia*, and to him—even without special attacks of opponents on this side—it thus most naturally suggested itself! We must put aside the supposition that his opponents had reproached him with his bodily weakness and persecutions (see, especially, Calvin, Estius, Mosheim, Flatt, Emmerling) as testimonies against genuine apostleship, since such a reproach, which must have affected not him only, but the apostolic teachers in general, is in itself quite improbable, and no trace of it is found in the whole of the following section. Still this section also is certainly not without indirect polemic bearing; for Paul, owing to the peculiarity of his apostolic character, had borne and suffered far more than the rival Judaistic teachers; and hence there was in the relation of his afflictions to his working quite a peculiar holy *triumph* for him over his foes. Compare the noble effusion in xii. 23 ff.

Ver. 7. *Δέ]* merely carrying on the train of thought: Now to compare our outward position with this high vocation, we have, etc. — *τὸν θησαυρὸν τοῦτον]* is referred either, in accordance with ver. 6, to the *light kindled by God in the heart* (Grotius, Flatt, Rückert, and others), or to the *ministerium evangelii* (Calvin, Estius, Bengel, Emmerling, and others). According to ver. 6, the *inward divine enlightening* (*πρὸς φωτισμὸν κ.τ.λ.*) is meant, and this definition of aim (*πρὸς φωτ.*) embraces in itself the *ministerium evang.* — *ἐν ὀστράκινους σκεύεσιν]* *in vessels of clay*. Contrast with *θησαυρόν*, because, for such a treasure, some more costly and lasting vessel seems suitable. Comp. the opposite in Arrian, *Epict.* iii. 9: *χρυσᾶ σκεύη, ὀστράκινον δὲ λόγον*. We may add that Paul, who, in fact, speaks here not of *himself* alone (observe the plur. *σκεύεσιν*, and ver. 6, *καρδίαις*), wishes not to affirm some special weakness of himself, but to say generally: *Though we have so glorious a trust, yet is our body, the outward organ of our working, subject to the lot of being easily destructible*. Following Chrysostom, Theophylact, and Theodoret, most commentators have rightly found in *σκεύεσιν* a figurative designation of the *body*; while Billroth and Rückert, following Estius, Calovius, Wolf, and

others, understand *the whole personality*. Against the latter view we may urge as well the characteristic *ὁσπρακίνοις*, which can refer *only* to the *corporeal* part (comp. Gen. ii. 7; 1 Cor. xv. 47), as also ver. 16 and v. 1 ff. For examples of the use of *ὁσπράκινον σκεῦος*¹ for the easily destructible corporeality (as Artemidorus, vi. 25: *θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναικὶ τὸ εἶναι ἐν ὁσπρακίνῳ σκεύει*), see Wetstein.—*ἵνα ἡ ὑπερβολὴ κ.τ.λ.*] The design of God in this, namely, *in order that the abundant fulness of power*, which comes to be applied, namely, in our ministry working *πρὸς φωτισμὸν κ.τ.λ.*, ver. 6, in spite of all sufferings and persecutions (see what follows), *may appear as the property of God, and not as proceeding from us*. The context furnishes that special reference of the *ὑπερβολὴ τῆς δυνάμ.* The opposite of the conception of *ὑπερβολή* is *ἔλλειψις* (Plato, *Protag.* 356 A, *Def.* p. 415 A, *al.*). — *καὶ μὴ ἐξ ἡμῶν*] *καὶ μὴ ἡμεῖς νομιζώμεθα κατορθοῦν ἐξ ἑαυτῶν τι, ἀλλὰ πάντες οἱ ὁρῶντες τοῦ θεοῦ λέγωνσιν εἶναι τὸ πᾶν*, Theophylact. — The *ἡ* is to be taken *logice* of the being, which presents itself to *cognition*; as often with Paul (Rom. iii. 26, 4, 19, vii. 13). Rückert denies this, but comes back himself to the same view by giving the meaning thus: God wishes to be the One, and *to be recognised as such*, who alone, etc. The explanation of Tertullian, the Vulgate, Estius, according to which *τῆς δυνάμ.* is connected with *τοῦ θεοῦ*, is against the order of the word.

Vv. 8-10. A proof, based on experience, how this abundant power makes itself known *as the power of God* in the *sufferings* of the apostolic calling; so that, in spite of the earthen vessels, ver. 7, the apostolic working advances steadily and successfully. — *ἐν παντί*] having reference to all the first clauses of vv. 8 and 9, is neither to be supplemented by *loco* (Beza, Rosenmüller), nor is it: *in all that I do* (Hofmann), but is to be left general: *in every way*. Comp. vii. 5; 1 Cor. i. 5; and see on 2 Cor. xi. 6. Comp. the classic *ἐν παντὶ κακοῦ εἶναι*, Plat. *Rep.* p. 579 B; *εἰς πᾶν κακοῦ ἀφικνεῖσθαι*, Herod. vii. 118, and the like. — *θλιβόμενοι κ.τ.λ.*] *hard pressed, but not becoming driven into straits*. Matters do not come so far as that, in virtue of the abundance of the

¹ To this category does not belong Plato, *Phaedr.* p. 250 C, which passage is compared by Osiander, but there the body is figuratively presented as *mussel* (*ὄστρεον*).

power of God! Kypke rightly says: "στενοχωρία angustias hoc loco denotat tales, e quibus non detur exitus." For see vi. 4, xii. 10. Comp. Bengel. The reference of στενοχ. to *inward* oppression and *anxiety* (Erasmus, Luther, and many others) anticipates what follows. — ἀπορούμενοι κ.τ.λ.] *being brought into doubt* (perplexity, where we cannot help ourselves), *but not into despair*. Comp. i. 8.¹

Ver. 9. *Being persecuted, but not left* (by God) *in the lurch* (Plato, *Conv.* p. 179 A: ἐγκαταλιπεῖν καὶ μὴ βοηθῆσαι). Comp. 2 Tim. iv. 16; Heb. xiii. 5. Paul here varies the mode of presentation, since the contrast does not again negative an action of *enemies*. Lydius (*Agonistic. sacr.* 24, p. 84 ff.), Hammond, and Olshausen think that we have here the figure of a foot-race, in which the runner overtaken ἐγκαταλείπεται (see the passages in Lydius); but the figure would be unsuitable, since the runners have a common goal (1 Cor. ix. 24). Hostile persecution in general is meant. Comp. διωγμός, xii. 10; Rom. viii. 35; 2 Thess. i. 4, *al.* — καταβαλλόμε. κ.τ.λ.] *Figure of those seized in the act of flight, who are thrown to the ground* (Hom. *Odyss.* iv. 344, viii. 508; Herod. ix. 63), *but not deprived of life*. This part thus appears in a most suitable relation of climax to what precedes; hence we should not think, as many do, of *wrestlers in the games* (comp. Plato, *Hipp. min.* p. 374 A).

Ver. 10. Extreme concentration of all suffering, as of all victory through the power of God. In this πάντοτε, corresponding to the ἐν παντί of ver. 8 and the αἰεί of ver. 11, is with great emphasis placed first. The νέκρωσις is *the putting to death*, like the classic θανάτωσις (Thucyd. v. 9. 7). In this case the context decides whether it is to be taken in a literal or, as in Rom. iv. 19, in a figurative sense. Comp. Astrampsychus in Suidas: νεκρούς ὁρῶν νέκρωσιν ἔξεις πραγμάτων, Porphyr. *de Abst.* iv. p. 418; Aret. pp. 23, 48; also ἀπονέκρωσις in Arrian, *Epict.* i. 5. Here it stands, as ver. 11 proves, in a literal sense: *At all times we bear about the putting to death of Jesus in our body, i.e. at all times, in our apostolic movements, our body is exposed to the same putting to death which Jesus suffered, i.e. to violent deprivation of life for*

¹ There is no contradiction between this passage and i. 8, where an actual ἰστασθαι is affirmed only of a *single case*, and in a *definite relation*. Here, however, the mental attitude *as a whole* is portrayed in single, grand strokes.

the gospel's sake. The constant supreme danger of this death, and the constant actual persecutions and maltreatments, make the *νέκρωσις τοῦ Ἰησοῦ*, in the conception of the sufferer as of the observer, appear as something clinging to the body of the person concerned, which he carries about with it, although, till the final actual martyrdom, it remains incomplete and, in so far, resting on a *prolepsis* of the conception. On the *subject-matter*, comp. Rom. viii. 35 f.; 1 Cor. xv. 31; Phil. iii. 10. The gen. *τοῦ Ἰησοῦ*, however, is not to be taken as *propter Jesum* (Vatablus and others, including Emmerling), nor *ad exemplum Christi* (Grotius, Flatt), but quite as in *τὰ παθήματα τοῦ Χριστοῦ*, i. 5; and it is altogether arbitrary to understand anything more special than *the great danger to life generally involved in the continual persecutions and afflictions* (xi. 23 ff.),—as *e.g.* Eichhorn takes it to refer to wounds received in the apostolic ministry (Gal. vi. 17), and Rückert. here again (see on i. 8), to the alleged sickness, from which Paul had not yet fully recovered. The right view is already given in Chrysostom: *οἱ θάνατοι οἱ καθημερινοὶ, δι' ὧν καὶ ἡ ἀνάστασις ἐδείκνυτο.* Comp. Pelagius. But *τ. νέκρωσιν* is chosen (not *τ. θάνατον*), because Paul has in mind the *course of events leading to the death* suffered by Jesus, which is mirrored in his own sufferings for Christ's sake. — *ἵνα καὶ ἡ ζωὴ κ.τ.λ.*] *in order that also the life of Jesus, etc.* This is the *blessed relation supervening* according to God's purpose. Just as, namely, the continual sufferings and peril of death appear as the *νέκρωσις* of Jesus in the body of those persecuted, so, in keeping with that view, their rescued life appears as the same *ζωή*, which, in the case of Jesus, followed after His dying, through the resurrection from death (Rom. v. 10). The victorious *surmounting of the sufferings and perils of death*, from which one emerges saved as regards the body, is, according to the analogy of the conception of the *νέκρωσις τοῦ Ἰησοῦ*, *resurrection*; and thus there becomes manifest, in the body of him that is rescued, the same *life* which Jesus entered on at His bodily resurrection. If, with Chrysostom, Cajetan, Estius, Mosheim, and others (comp. Flatt and also Hofmann), we should regard the preservation and rescuing as *evincing the effectual operation of the bodily glorified Jesus*, there would be unnecessarily introduced a different position of matters in the two parts of the verse; as the *νέκρωσις* itself is thought of

in the one case, we must in the other also understand the *ζωή* itself (not an *effect* of it). According to de Wette and Osiander, the thought of the apostle is, that in *his inradicable energy of spirit in suffering* there is revealed Christ's power of suffering, in virtue of which He has risen and lives for ever; comp. Beza. In that case a *moral* revelation of life would be meant, and to this *ἐν τῷ σώματι ἡμῶν* (comp. ver. 11) would not be suitable. — Notice, further, how, in ver. 10 f., Paul names only the name *Ἰησοῦς*, and how repeatedly he uses it. "Singulariter sensit dulcedinem ejus," Bengel. As bearer of the dying and living of the Lord in his body, he has before his eyes and in his heart, with the deepest feeling of fellowship, *the concrete human manifestation, Jesus*. Even the exalted One is, and remains to him, *Jesus*. A contrast between the earthly Jesus and the heavenly Christ, for whom the former is again deprived of life (Holsten), is, as the clause of purpose shows, not to be thought of.

Ver. 11. An elucidation, and therewith a confirmation of ver. 10. — *ἀεί* (comp. vi. 10) is distinguished from *πάντοτε* as respects the *form* of the conception, just as *always* or *continually* from *at all times*. Comp. the classical *ἀεί διὰ βίου*, Heindorf, *ad Plat. Phaed.* p. 75 D; also the Homeric *οἱ ἀεί θεοί*. — *ἡμεῖς οἱ ζῶντες*] brings out, by way of contrast, the *ἀεὶ εἰς θάνατον παραδιδόμεθα*: *we who live*, so that in this way the constant devotion to death looks all the more tragic, since *the living* appear as liable to *constant dying*. We are continuously the *living prey of death*! The reference of Grotius, "*qui nondum ex hac vita excessimus, ut multi jam Christianorum*," is alien to the context. Further, it can neither mean: *as long as we live* (Calvin, Beza by way of suggestion, Mosheim, Zachariae, Flatt, de Wette), nor: *who still*, in spite of perils of death, *remain ever in life* (Estius, Bengel, Rückert), which latter would anticipate the clause of aim, *ἵνα κ.τ.λ.* In accordance with his view of ver. 10, Osiander (comp. Bisping) takes it of the *spiritual* life in the power of faith. — *παραδιδόμ.*] by the persecutors, ver. 8 f. — *ἐν τῇ θνητῇ σαρκὶ ἡμ.*] designation of the *σῶμα* (ver. 10) as respects its material weakness and transitoriness, whereby the *φανερωθῆναι* of the *ζωὴ τοῦ Ἰησοῦ* is meant to be rendered palpable by means of the contrast. In *ἐν τῷ σώματι*, ver. 10, and *ἐν τῇ θνητῇ σαρκί*, ver. 11, there is a *climax* of the terms used. Rückert thinks, wrongly, that

the expression would be highly unsuitable, if in what precedes he were speaking of nothing but persecutions. It was in fact the mortal *σάρξ*, which might so easily have succumbed to such afflictions as are described, *e.g.*, in xi. 23 ff. — *ἵνα καὶ κ.τ.λ.*] an emphatic repetition of the clause of aim contained in ver. 10, with a still stronger prominence given to the element there denoted by *ἐν τῷ σώματι ἡμῶν*, on account of which *ἐν τ. θν. σαρκὶ ἡμῶν* is here placed at the end. There is implied in it a *triumph*. Comp. on the thought of vv. 10, 11, Ignatius, *Magnes.* 6 : *ἐὰν μὴ αὐθαιρέτως ἔχωμεν τὸ ἀποθανεῖν εἰς τὸ αὐτοῦ* (Christ's) *πάθος, τὸ ζῆν αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν*.

Ver. 12. An inference from ver. 11 ; hence the meaning can be no other than : *Accordingly*, since we are continually exposed to death, *it is death whose working clings to us* ; but since the revelation of the life of Jesus in us goes to benefit *you* through our work in our vocation, the power opposed to death, *life, is that which exercises its working on you*. *ὁ θάνατος* and *ἡ ζωή* can, according to vv. 10 and 11, be nothing else than the *bodily* death and the *bodily* life, both conceived of as personal powers, and consequently the life not as *existent in Jesus* (Hofmann). It was death to which Paul and those like him were ever given up, and it was life which, in spite of all deadly perils, retained the victory and remained preserved. And this victorious power of life, presenting in His servants the life of the risen Lord, was active (comp. Phil. i. 22, 24) through the continuance thereby rendered possible of the apostolic working among the Christians, and especially among the Corinthians (*ἐν ὑμῖν*), although they were not affected in like manner by that working of death. Estius (following Lombard) and Grotius (comp. Olshausen) take *ἐνεργ.* *passively* : “ in nobis . . . mors agitur et exercetur . . . ut vicissim . . . per nostra pericula nostramque quotidianam mortem vobis gignitur, augetur, perficitur vita spiritualis ” (Estius). But in the N. T. *ἐνεργ.* never occurs in a passive sense (see on i. 6), and according to vv. 10, 11, *ἡ ζωή* cannot be *vita spiritualis*, as even Osiander (comp. Ewald) here again interprets it. Calvin, Menochius, and Michaelis find in it something *ironical* : we are in continual deadly peril, while you are *in comfort*. Comp. Chrysostom, who, however, does not expressly signalize the ironical character of the passage. On *ζῆν*, *vita frui*, see Jacobs, *ad Anthol.* X. p. 70 ; comp. *ζῆν καὶ εἶναι*,

Dissen, *ad Dem. de Cor.* p. 239. But the context gives no suggestion whatever of irony or of any such reference of ἡ ζωὴ (ὁμοίως δὲ ἐν ἀνέσει, τὴν ἐκ τούτων τῶν κινδύνων καρπούμενοι ζωὴν, Chrysostom). As foreign to it is Rückert's view, which refers the first half of the verse to Paul's alleged sickness, and the second half to the state of health of the Corinthians, which, as Paul had recently learned through Titus, had considerably improved after a sickness that had been prevalent (1 Cor. xi. 30).—We may add that the first clause is set down *without μέν*, because Paul purposely avoids paving the way for the contrast, in order thereupon to bring it forward by way of surprise. "Infert particula δέ novam rem cum aliqua oppositione," Klotz, *ad Devar.* p. 356.

Ver. 13. A remark giving information (δέ, see on iii. 17) on ἡ δὲ ζωὴ ἐν ὑμῖν. For through the πιστεύομεν, διὸ καὶ λαλοῦμεν, is that very ἡ ζωὴ ἐν ὑμῖν ἐνεργεῖται rendered possible and brought about. The connection of ideas is frequently taken thus: "Though death works in us and life in you, we have yet the certain confidence that we too will partake of the life." Comp. Estius, Flatt, Rückert. But in that case the relation of the two verses, 13 and 14, would be logically inverted, and the participial clause in ver. 14 would be made the principal clause; Paul must logically have written: "*Because, however, we have the same spirit of faith, which David expresses in the words, etc., we know,*" etc. According to Olshausen, Paul wishes to represent the thought that his career, so full of suffering, is a source of life to the Corinthians, as a living certainty wrought in him from above. But apart from the erroneous explanation of ἡ δὲ ζωὴ ἐν ὑμῖν, on which this is based (see on ver. 12), the very fact—the ἡ ζωὴ ἐν ὑμῖν ἐνεργεῖται—was something *consonant to experience*, and hence Paul in ver. 13 gives nothing else than an elucidation *consonant to experience*. According to de Wette (comp. before him, Erasmus, *Paraphr.*, who inserts the intermediate thought: *nec tamen ob id nos poenitet evangeliz.*), the course of thought is: "*But this working of death hinders us not from preaching the gospel boldly, since the hope of the resurrection strengthens us.*" In this way, however, he arbitrarily passes over the immediately preceding thought, ἡ δὲ ζωὴ ἐν ὑμῖν, to which, nevertheless, ver. 13 supplies an appropriate elucidation. According to Hofmann, Paul brings in a modification of the contrast contained in ver. 12, when he says that he has,

while death works in him, still the same spirit as exists in those in whom life works. But there is no hint of this retrospective reference of τὸ αὐτό (which would have required a σὺν ὑμῖν or something similar); and not even the thought in itself would be suitable, since his being in possession of the same spirit which his disciples, in whom his life was in fact at work, possessed, would be self-evident, and not a special point to be brought into prominence and asserted by the apostle. This also in opposition to Erasmus, Estius, Bengel, Schrader, and others, who explain τὸ αὐτό: *the same spirit, which you have*. — τὸ αὐτὸ πνεῦμα τῆς πίστεως] *i.e. the same Holy Spirit working faith*, not: the believing frame of mind (de Wette, comp. also Lipsius, *Rechtfertigungsl.* p. 176), which is not the meaning of πνεῦμα in Rom. viii. 15, xi. 8; 1 Cor. iv. 21; Gal. vi. 1; Eph. i. 17. τὸ αὐτό is the same *which is made known in the following saying of Scripture*, consequently the same as the Psalmist had. With this hero of faith the apostle knows himself to be on an equality in faith.¹ The πίστις which the Spirit works was with the Psalmist *trust in God*, with Paul *faith in the salvation in Christ*; with both, therefore, the same fundamental disposition of pious confidence on God's promise (Heb. i. 11). — κατὰ τὸ γεγραμ.] *in conformity, in agreement with what is written*. This belongs to καὶ ἡμεῖς πιστεύομεν, for if it belonged to ἔχοντες (Calvin, Beza, de Wette, Ewald, and many others), αὐτό would be superfluous. — ἐπίστευσα, διὸ ἐλάλησα] *I have become a believer, therefore have I let myself be heard*, Ps. cxvi. 10, after the LXX., in which the translation of אֲנִי בִּי אֱמַנָה is incorrect, but might be retained by Paul, all the more seeing that in the original is contained the idea that the speaking proceeded from faith² (*I trusted, for I spoke*). — καὶ ἡμεῖς] *we too*, like the Psalmist. Hofmann, on the other hand, in accordance with his inappropriate view of τὸ αὐτὸ πνεῦμα τ. π., understands it: “in common with those, who have the same spirit.” — διὸ καὶ λαλοῦμεν] *on which account we also let ourselves be heard*, are not silent, but preach the gospel. Through this it happens that ἡ ζωὴ ἐν ὑμῖν

¹ There is ground for assuming that Paul looked on David as the author of Ps. cxvi., which no doubt belongs to a far later time; it was customary, in fact, to ascribe to David the anonymous psalms generally.

² For the very different meanings given to the text of the original (Hupfeld, Ewald, *I have faith, when I speak*), see Hupfeld on Ps. cxvi., and Hofmann on this passage.

ἐνεργεῖται. See on ver. 12. The καί before λαλ. is the *also* of the relation corresponding (to the πιστεύομεν).

Ver. 14. *Encouraging assurance* accompanying this λαλοῦμεν (not its contents); *since we are certain that*, etc. Comp. Rom. v. 3; 1 Cor. xv. 58. — ὁ ἐγείρας τ. κ. Ἰησ.] Comp. on 1 Cor. vi. 14; Rom. viii. 11. This designation of God contains the ground of faith for the conviction about to be expressed. — καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ κ. παραστ. σὺν ὑμῖν] This is usually understood of the *actual resurrection from the dead*, and of the presenting *before the judgment-seat* of Christ. And this view is the right one, partly because it alone is in keeping with the definite expressions, partly because it is in the highest degree suitable to the connection, when Paul here at the *close* of what he says regarding his sufferings and perils of death expresses the certainty of the *last* and *supreme* consummation as the deepest ground of his all-defying courage of faith. This amid all afflictions is his *καυχᾶσθαι ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ*, Rom. v. 2. Paul, indeed, expected that he himself and most of his readers would live to see the Parousia (1 Cor. xv. 51 f., i. 8, xi. 26; 2 Cor. i. 13 f.); but the possibility of meeting death in the deadly persecutions was always and even *now* before his mind (1 Cor. xv. 31 f.; 2 Cor. i. 8, v. 18; Phil. i. 20 f., ii. 17; Acts xx. 25, 38); and out of this case conceived as possible, which subsequently he for the time being even posits as a certainty (see on Acts xx. 25), he expresses here in presence of his eventual death his triumphant consciousness ὅτι ὁ ἐγείρας κ.τ.λ. Hence there is no ground for explaining it, with Beza (who, however, again abandoned this view), Calixtus ("*suscitabit a morte sc. illa quotidiana*"), Schulz, Rückert, Neander, of the resurrection *in a figurative sense*, viz. *of the overcoming the constant perils of death* (vv. 10–12), which, it is held, is a resurrection *with Jesus*, in so far as through it there arises a fellowship of destiny with the risen Christ. This interpretation is not demanded by the correct reading σὺν Ἰησοῦ, as if this σὺν (comp. Rom. vi. 4, 8; Eph. ii. 5 f.) presupposed the *spiritual* meaning. It is true that the raising of the dead takes place διὰ Ἰησοῦ, and has its basis ἐν τῷ Χριστῷ (1 Cor. xv. 21, 22); but Christians may be also conceived and designated as one day becoming raised *with Jesus*, since they are members of Christ, and Christ is the ἀπαρχή (1 Cor. xv. 23) of all who rise from the dead. The

believer, in virtue of his connection with the Lord, knows himself already in his temporal life as risen *with Christ* (see on Col. ii. 12, iii. 1), and what he thus knows in faith emerges at the last day into objective completion and outward reality. — καὶ παραστήσει σὺν ὑμῖν] *and will present us together with you*. This is taken, according to the previously rejected figurative sense of ἐγερεῖ, to refer to the presentation of *the conquerors over deadly perils*, or even in the sense: “and will bring us together again with you” (Neander, Rückert). But, according to the context, after the mention of the resurrection, it obviously denotes the presentation *before the judgment-seat of Christ* (v. 10; Rom. xiv. 10; Col. i. 22; Eph. v. 27; Luke xxi. 36), where the righteous receive the eternal δόξα (2 Tim. iv. 8). With Christ they have suffered; with Him they have risen; and now before the throne of the Lord their συνδοξασθῆναι (Rom. viii. 15) sets in, which must be the blessed result of their presentation before the Judge. Hence Hofmann is wrong in thinking that there is no allusion to the *judgment-seat* of Christ in παραστ. Comp. on Col. i. 22. In the certainty of this last consummation Paul has the deepest ground of encouragement for his undaunted working, and the presentiment of such a glorious consummation is made still sweeter to him by the glance at the *fellowship of love* with his Corinthians, *together with whom* he will reach the blessed goal unto eternal union. Comp. 1 Thess. ii. 19. Hence: σὺν ὑμῖν, which is an essential part of the inward certainty expressed by εἰδότες κ.τ.λ., which gives him high encouragement. We may add that the ὑμεῖς will be partly those risen, partly those changed alive (1 Cor. xv. 51 ff.; 1 Thess. iv. 14 ff.).

Ver. 15. Σὺν ὑμῖν, which he has just used, is now made good in such a way as to win their hearts. “*With you, I say, for all of it is for your sake;*” there is nothing of all that we have to suffer and that we do, which is not related to your advantage. Comp. 2 Tim. ii. 10. ἐστὶ simply is to be supplied; but πάντα sums up what is contained in vv. 7–13 (not merely ver. 12 f.). Christ’s death and resurrection, to which Chrysostom, Theodoret, and Grotius make reference, did not form the subject-matter of the preceding context. — ἵνα ἡ χάρις πλεονάσασα κ.τ.λ.] *in order that the grace, i.e. not only the divine grace consisting in the reception of the spirit of faith (Hofmann), but that which is at work in*

all our victorious suffering and labouring, *increased by the increasing number, i.e.* after it has grown in extent and influence through the increasing number of those who beyond ourselves have become partakers in it, *may make the thanksgiving*, which pertains to it, *abundant* (may produce it in an exceedingly high degree) *to the honour of God*. There is a similar thought in i. 11; but in the present passage the thanksgiving is, in accordance with ver. 14, conceived as *on the day of judgment*. Note the correlation of χάρις and εὐχαριστίαν, as well as the climax: πλεονάσασα διὰ τῶν πλειόνων and περισσεύση (1 Thess. iii. 12). On περισσεύειν τι, comp. ix. 8; Eph. i. 8; 1 Thess. iii. 12.—This is the construction adopted by Chrysostom (?), the Vulgate, Ewald, and others, including Rückert and Olshausen, who, however, refer διὰ τῶν πλειόνων to the *intercession* of the Corinthians, which is not at all suggested by the context. *Divergent* constructions are: (1) “*in order that the grace, since it has become so exceedingly rich, may contribute richly to the glory of God on account of the thanksgiving of the increasing number*,” Billroth, following Erasmus, Luther, Castalio, Beza, Calvin, Estius, Grotius, Bengel, Rosenmüller, Krause, Flatt, Osiander, and others. So, in the main, Hofmann also: (2) *in order that the grace, since it has shown itself so richly, may, through the increasing number, make the thanksgiving abundant to the honour of God*. So Emmerling, de Wette, Neander. Both are possible; but since διὰ with the accusative would express the conception, *for the sake of*, here unsuitable, the former construction would lead us to expect διὰ with the genitive instead of διὰ τ. πλ. τὴν εὐχαρ.¹ (comp. i. 11, ix. 12); and with both we fail to find in πλεονάσασα a more precise definition of that *by which* the grace has become more abundant, a thing not directly involved in the connection (as in Rom. vi. 1). Besides, both are less in keeping with the symmetry of the discourse, which, in structure and expression, is carefully chosen and terse—features seen also in the collocation: “*increased through the increasing number*.” These πλείονες are those who have been converted by the apostolic

¹ The position of the genitive, inverted for the sake of emphasis, would have occasioned no difficulty according to classical usage. Thus, e.g. Plato, *Rep.* p. 523 D, and Stallbaum *in loc.*, also, generally, Kühner, II. p. 624. But Paul would hardly have forsaken the usual order, διὰ τὴν τῶν πλειόνων εὐχαρ., which would at any rate have likewise made the τῶν πλ. emphatic. He would have had no reason for resorting to that assumed hyperbaton.

ministry, and in particular those *advanced in the Christian life*, who were just *individualized* by δι' ἑμᾶς.

Ver. 16. Διό] namely, on account of the certainty expressed in ver. 14 (partly elucidated in ver. 15), in significant keeping with εἰδότες, and hence not to be referred back to the faith of the preachers, ver. 13 (Hofmann). — οὐκ ἑκκακ.] as ver. 1. The opposite of ἑκκακ. is: *our inward man*, i.e. our morally self-conscious personality, with the thinking and willing νοῦς and the life-principle of the πνεῦμα (see on Rom. vii. 22; Eph. iii. 16; comp. 1 Pet. iii. 4), *is renewed from day to day*, i.e. it receives through the gracious efficacy of the divine Spirit continually new vigour and elevation, τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, Chrysostom. But with this there is also the admission: *even if our outward man*, our phenomenal existence, our visible bodily nature, whose immediate condition of life is the ψυχή, *is destroyed*, i.e. is in process of being wasted away, of being swept off, namely, through the continual sufferings and persecutions, μαστιζόμενος, ἐλαννόμενος, μυρία πάσχων δεινά, Chrysostom. For though the continual life-rescues reveal the life of Jesus in the body of the apostle (ver. 11), yet there cannot thereby be done away the gradually destructive physical influence of suffering on the bodily nature. There is here a noble testimony to the consciousness of a continuous independence of the development of spiritual life on the passivity of the body; but the view of Billroth, who finds in ἀνακαίν. *the growth of the infinite, the true resurrection*, is just as un-Pauline as is the opinion of *an inward invisible body* (Menken), or even of a *corporeality* of the soul (Tertullian). On the point whether the inward man includes in itself the germ of the resurrection of the body (Osiander), the N. T. says nothing. Rückert diverges wholly from the usual interpretation, and thinks that διὸ οὐκ ἑκκακ. is only an accessory, half parenthetical inference from what precedes, and that a new train of thought does not begin till ἀλλ': "I have that hope, and hence do not become despondent. But even if I did not possess it, supposing even that my outward man is actually dissolved," etc. Against this it may be urged that οὐκ ἑκκακοῦμεν, ἀλλ' κ.τ.λ. could not but present itself obviously to every reader as closely connected (*we faint not, but*), and that the whole interpretation is a consequence of Rückert's erroneous exposition of ver. 14. Hence Neander

also gives a similar interpretation, but hesitatingly.—On διαφθείρεται, comp. Plato, *Alc.* i. p. 135 A: διαφθαρῆναι τὸ σῶμα. — The ἀλλ' (*at, on the contrary*) in the apodosis, after a concessive conditional sentence, introduces *with emphasis* the opposite compensating relation; see Fritzsche, *ad Rom.* I. p. 374; Nügelbach on the *Iliad*, p. 43, ed. 2; Baeumlein, *Partik.* p. 11. — ὁ ἑσωθεν] *the inward, inner man.* Regarding adverbs in *θεν* with the same meaning as their primitives, see Lobeck, *ad Phryn.* p. 128; Hartung, *Kasus*, p. 173. — ἡμέρα καὶ ἡμέρα] *day by day*; καθ' ἡμέραν, τὸ ἐφ' ἡμέραν (Eur. *Cycl.* 336), in point of sense, *for ever and ever*, without interruption or standing still. A pure Hebraism, not found once in the LXX., formed after מִיּוֹם מִיּוֹם; comp. מִיּוֹם מִיּוֹם, Esth. iii. 4; Gen. xxxix. 10; Ps. lxxviii. 20. See Vorst, *Hebr.* p. 307 f. — ἀνακαινοῦνται] Winer aptly remarks (*Progr. de verbis. cum prae- et compos. in N. T. usu*, III. p. 10), that in ἀνακαινοῦν, *to renew, to refresh*, the question does not arise, “*utrum ea ipsa novitas, quae alicui rei conciliatur, jam olim adfuerit necne*,” see on Col. iii. 10. Instead of ἀνακαινοῦν, the Greeks have only ἀνακαινίζειν (Heb. iv. 6), but the simple form is also classical.—The confession εἰ καὶ ὁ ἕξω κ.τ.λ. became a watchword of the martyrs. Comp. Cornelius a Lapide.

Ver. 17. Ground for the furtherance of this ὁ ἑσωθεν ἀνακαινοῦνται ἡμέρα κ. ἡμ. from the glorious eternal result of temporal suffering. — τὸ γὰρ παραντίκα κ.τ.λ.] *for the present lightness of our affliction, i.e. our momentary affliction weighing light, not heavy to be borne.* τὸ νῦν ἐλαφρ. τῆς θλίψ. and τὸ παρὸν ἐλαφρ. τῆς θλίψ. would each give a different meaning; see Hermann, *ad Viger.* p. 783. For examples of the very frequent adjectival use of παραντίκα, see Wetstein, Heindorf, *ad Plat. Protag.* § 106, p. 620; Stallbaum, *ad Plat. Rep.* p. 558 A; from Xenophon in Raphael. Bengel aptly remarks: “*notatur praesens breve.*” The near Parousia is conceived as *terminus ad quem*; comp. 1 Pet. i. 6. — τὸ ἐλαφρὸν τῆς θλίψ.] like τὸ δεινὸν τοῦ πολέμου, *the horrors of war* (Plato, *Menex.* p. 243 B), χαλεπὸν τοῦ βίου (*Rep.* p. 328 E). Regarding the substantival use of the neuter adjective, whereby the idea of the adjective is brought into prominence as the chief idea, see Matthiae, p. 994; Kühner, II. p. 122. — καθ' ὑπερβολὴν εἰς ὑπερβολὴν] is definition of *manner* and *degree* το κατεργάζεται; it works in *an abundant way even to abundance*

an eternal weight (growth) of glory. In this—and how exuberant is the deeply emotional form of expression itself!—lies the measureless *force* and the measureless *success* of the *κατεργάζεται*. If, with Rückert, we sought to find in this an adverbial definition to *αἰώνιον βάρος* (Rom. vii. 13), it could only refer to *αἰώνιον*, and the *notion* of *αἰώνιος* would make this appear as unsuitable. Rückert is further wrong in thinking that the expression does not seem to admit of a precise verbal explanation. But on *καθ' ὑπερβ.* see i. 8; Rom. vii. 13; 1 Cor. xii. 31; Gal. i. 13; 4 Macc. iii. 18; Bernhardt, p. 241; and on *εἰς ὑπερβ.* comp. passages like x. 15; Luke xiii. 11; Eur. *Hipp.* 939; Lucian, *D. M.* 27. 9; *Gymnas.* 28; *Tox.* 12; on both expressions Valckenaer, *ad Eur. Hipp. l.c.*—*αἰώνιον* ingeniously corresponds to the previous *παραντίκα*, and *βάρος* to the *ελαφρόν* (comp. Plato, *Timaeus*, p. 63 C). There is contained, however, in *βάρος*¹ the *quantitative greatness* of the *δόξα*; comp. *βάρος πλούτου*, Plut. *Alex.* 48; Eur. *Iph.* 419; Soph. *Ajax.* 130, and Lobeck thereon. It is similar to the German phrase “eine schwere Menge.”—*κατεργάζεται ἡμῖν* brings about for us. The *δόξα* is conceived as *requital* for the *θλίψις* (Matt. v. 12; Luke xvi. 25; Rom. viii. 17; 2 Tim. ii. 12, 13), and in so far as its *effect*, the production of which is developed in the present suffering. It is not merely a *spiritual and moral δόξα* that is meant (Rückert, who irrelevantly appeals to Rom. iii. 23), but the *whole glory*, the aggregate glorious condition in the Messiah's kingdom, Rom. viii. 17, 18 ff.; Matt. xiii. 43.—*μὴ σκοποῦντ. ἡμ. κ.τ.λ.*] *since we do not direct our aim to that which is seen, i.e. since we have not in view, as the goal of our striving* (Phil. ii. 4), the visible goods, enjoyments, etc., which belong to the pre-Messianic period (*τὰ ἐπίγεια*, Phil. iii. 19); comp. Rom. viii. 25. Billroth wrongly understands the resurrection-bodies to be meant, which must have been derived from what precedes, and may not be inferred from v. 1. The participle is taken as *conditioning* by Calvin, Rückert, Ewald, Hofmann: *it being presupposed that we, etc.*; comp. Chrysostom:

¹ *βάρος* is not distinguished from *ὄγκος* by the latter having always the idea of *burden* (Tittmann, *Synon.* p. 158). The notion of *weight* is always contained in *βάρος*, and in *ὄγκος* that of *bulk*. The idea of *burdensomeness* is in both words given solely by the context. Comp. on *ὄγκος*, used of abundant fulness; Jacobs, *ad Anthol.* IX. p. 126.

ἀν τῶν ὁρωμένων ἀπαγάγωμεν ἑαυτούς. The μή would accord with this interpretation, but does not require it; see Buttmann, *neut. Gr.* p. 301 f. [E. T. 351]. The former sense, *specifying the reason*, is not only more appropriate in general to the ideal apostolic way of regarding the Christian life (Rom. v. 3–5, viii. 1, 9, 25; 2 Cor. iv. 18), but it is also recommended by the fact that Paul *himself* is meant first of all in ἡμᾶν. On the more strongly emphatic *genitive absolute* (instead of μὴ σκοποῦσι τὰ βλέπ.), even *after* the governing clause, comp. Xenophon, *Anab.* v. 8. 13, i. 4. 12, and Kühner thereon; see also Krüger, § xlvii. 4. 2; Stallbaum, *ad Plat. Symp.* p. 183 B; Winer, p. 195 [E. T. 260]. With the Greeks, however, the repetition of the subject (ἡμῶν) is rare; comp. Thuc. iii. 22. 1. — τὰ μὴ βλέπόμενα] Paul did not write τὰ οὐ βλέπόμενα, because the goods and enjoyments of the Messianic kingdom are to appear from the subjective standpoint of the ἡμεῖς as something not seen.¹ See Hermann, *ad Viger.* p. 807; Kühner, II. § 715. 3. Comp. Heb. xi. 7. — τὰ γὰρ βλέπόμενα κ.τ.λ.] Reason, why we do not aim, etc. — πρόσκαιρα] *temporary* (Matt. xiii. 21; Mark iv. 17; Heb. xi. 25), namely, lasting only to the near Parousia, 1 Cor. vii. 31; 1 John ii. 17.—On the whole expression, comp. Seneca, *Ep.* 59.

¹ Bengel aptly observes: “Aliud significat *ζήταται*; nam multa, quae non cernuntur, erunt *visibilia*, confecto itinere fidei?”

CHAPTER V.

VER. 3. εἴγε] Lachm. reads εἵπερ, following B D E F G 17, 80, and τινές in Chrys. One of the two is hardly a grammatical correction, but simply an involuntary alteration of the copyists. Hence the preponderance of testimony is decisive, and that in favour of εἴγε, which has the support of C K L S among the uncials, and of almost all the cursives, as well as the strong weight of all the Greek Fathers. (The testimony of the vss. and Latin Fathers is not available here.) — ἐνδυσάμενοι] ἐκδυσάμενοι is found in D* F G, Ar. pol. It. codd. in Chrys. and Oec. Ambrosiast. Tert. Paulin. Primas. Ambros. Marcion. Preferred by Mill,¹ Seml. Michael. Ernesti, Schott, Schneckenb. Reiche, Osiander, and others. Recommended by Griesb.; not adopted, but declared decidedly as correct, by Rück., comp. also Kling in the *Stud. u. Krit.* 1839, p. 511; adopted by Tisch. But ἐκδυσ. is an old alteration, arising from the fact that ἐνδυσ., οὐ γυμνοί were not regarded as contrasts, and hence the former was found inappropriate and unintelligible. Lachm. and Ewald also defend the *Recepta* ἐνδυσ. — Ver. 4. After σκήνει Rück. reads πούτω, following D E F G min. and several vss. and Fathers. A defining addition. — Ver. 5. ὁ δούξ] ὁ καὶ δούξ is read by Elz. Scholz, Tisch. against B C D* F G S* min. and several vss. and Fathers. But comp. i. 22. — Ver. 10. κακόν] φαῦλον, favoured by Griesb., adopted by Tisch., is here (it is otherwise in Rom. ix. 11) too weakly attested (only by C and S among the uncials). — Ver. 12. οὐ] Elz. Scholz, Tisch. have οὐ γάρ, but against preponderating evidence. Addition for the sake of connection. — καὶ οὐ] Lachm. reads καὶ μὴ ἐν. But μὴ is only in B S and some cursives, Theodore; while ἐν is found in B D* F G S and some cursives, Copt. Syr. Vulg. It. Clem. Ambrosiast. Pel., so that μὴ and ἐν have not *equal* attestation. μὴ is an emendation, and ἐν supplementary. — Ver. 15. εἰ εἶς] Lachm. Rück. read εἶς, following far preponderating testimony. εἰ was inserted for the sake of a connection assumed to be wanting. — Ver. 16. εἰ δὲ καὶ] B D* S* 17, 39 have only εἰ καὶ. So Lachm.

¹ According to whom the attempts to explain ἐνδυσάμ. are alleged to be “*pleraque absurda, omnia dura, coacta et incongrua.*” Reiche, *Comm. crit.* p. 362, quite agrees with him in this judgment.

Rück. $\delta\epsilon$ is only added by way of connection, just as the change of order $\kappa\alpha\iota\ \epsilon\iota$ in F G, Vulg., It. and Latin Fathers has been made for the sake of the connection, but likewise testifies to the non-genuineness of $\delta\epsilon$. — Ver. 17. $\tau\grave{\alpha}\ \pi\acute{\alpha}\nu\tau\alpha$] is wanting in important authorities. Deleted by Lachm. and Rück. But how easily it may have been passed over on account of the following $\tau\grave{\alpha}\ \delta\epsilon\ \pi\acute{\alpha}\nu\tau\alpha$! Some versions omit the *latter*. — Ver. 21. $\gamma\acute{\alpha}\rho$] is, according to preponderating testimony, to be deleted, with Lachm. Rück. and Tisch. Instead of $\gamma\iota\gamma\acute{\nu}\omega\mu\iota$, $\gamma\epsilon\gamma\acute{\omega}\nu\iota$ should be read, with Lachm. and Tisch., following B C D E K L Σ , min. Or. Chrys. *al.* These witnesses are decisive; F and G also suggest the aor.

Vv. 1–10. Still a continuation of what precedes (see on iv. 7).

Ver. 1. $\Gamma\acute{\alpha}\rho$] gives a reason for iv. 17. For if we were not certain that, etc., ver. 1, we could not maintain that our temporal tribulation works for us an eternal weight of glory. — $\omicron\iota\delta\alpha\mu\epsilon\nu$] is here not the general *it is known* (Rom. ii. 2, iii. 19, vii. 14, viii. 28), but Paul is speaking (with the inclusion also of Timothy) *of himself*, as in the whole context. *He* is certain of this. Comp. Job xix. 25. — $\epsilon\grave{\alpha}\nu\ \eta\ \epsilon\pi\acute{\iota}\gamma\epsilon\iota\omicron\varsigma\ \eta\mu\acute{\omega}\nu\ \kappa.\tau.\lambda.$] *in case our earthly house of the tent* (our present body) *shall have been broken up* (comp. Polyb. vi. 40; 2 Esdr. v. 12). Paul here supposes the case, the actual occurrence of which, however, is left quite indefinite by $\epsilon\acute{\alpha}\nu$, of his *not living to see the Parousia*. It is true that he was convinced for himself that he would live to see it (1 Cor. xv. 51), but the opposite still remained to him a possible case, and he posits it here (comp. on iv. 14) as dependent on emergent circumstances and with an eye to the future decision. This correct view of the use of $\epsilon\acute{\alpha}\nu$ (see Hermann, *ad Viger.* pp. 822, 834 f.; Klotz, *ad Devar.* p. 453) is sufficient to set aside the supposition that it is here equivalent to $\kappa\acute{\alpha}\nu$, *etiamsi* (Grotius, Mosheim, Schulz, Rosenmüller, also Schneckenburger, *Beitr.* p. 125), which is not the case even in passages such as Mark viii. 36; 1 Cor. iv. 15, xiii. 1–3; 2 Cor. xii. 6. — $\epsilon\pi\acute{\iota}\gamma\epsilon\iota\omicron\varsigma$] *earthly*, i.e. *to be found on earth*. Comp. 1 Cor. xv. 40; Phil. ii. 10, iii. 19; Jas. iii. 15; John iii. 12. But the *special* notion of *transitoriness* only comes to be added through the characteristic $\tau\omicron\upsilon\ \sigma\kappa\acute{\eta}\nu\omicron\upsilon\varsigma$, and is not specially implied in $\epsilon\pi\acute{\iota}\gamma\epsilon\iota\omicron\varsigma$ (in opposition to Flatt and many others), for the present body is as $\epsilon\pi\acute{\iota}\gamma\epsilon\iota\omicron\varsigma$, in contrast to the heavenly things, *in a general sense temporal*. — $\eta\ \omicron\iota\kappa\acute{\iota}\alpha\ \tau\omicron\upsilon\ \sigma\kappa\acute{\eta}\nu\omicron\upsilon\varsigma$] is to be taken as *one* conception: *the house, which consists*

in the (known) tent, the tent-house. It is wrongly translated *domum corporis* by Mosheim and Kypke (Rückert also hesitates as to this). For frequently as the profane authors, especially the Pythagoreans and Platonists, designate the body by *σκήνος* (Grotius *in loc.*; Alberti, *Obss.* p. 360; Douglæus, *Anal.* II. p. 122 f.; Jacobs, *ad Anthol.* XII. p. 30), and seem withal to have quite abandoned the conception of the tent (see the passages in Wetstein, and Kypke, II. p. 250), still that conception always lies at the root of the usage, and remains the *significant* element of the expression. Comp. Etym. M.: *σκήνος καὶ τὸ σῶμα παρὰ τὸ σκήνωμα καὶ σκηνὴν εἶναι τῆς ψυχῆς, οἷον οἰκητήριον*. And since Paul nowhere else uses *σκήνος* of the body, and was led in quite a special way by the figure of *οἰκία* to do so here, we must keep by the literal meaning of *σκήνος*, *tent*, by which is set forth the *merely temporary destiny* of the earthly body. Comp. 2 Pet. i. 13, 14; Isa. xxxviii. 12; Wisd. ix. 15, and Grimm *in loc.* Chrysostom: *εἰπὼν οἰκίαν σκήνους καὶ τὸ εὐδιάλυτον καὶ πρόσκαιρον δείξας ἐκτεῦθεν, ἀντέθηκε τὴν αἰωνίαν*. There is nothing to indicate a particular allusion, such as to the dwellings of the Israelites in the wilderness (Schneckenburger, comp. Rückert), or even to the tabernacle (Olshausen).—On the two genitives of different reference dependent on one noun, see Winer, p. 180 [E. T. 239]; and in Latin, Kühner, *ad Cic. Tusc.* ii. 15. 35. — *οἰκοδομὴν ἐκ θεοῦ* a building proceeding from God, furnished to us by God, by which is meant the *resurrection-body*. The earthly body also is from God (1 Cor. xii. 18, 24), but the resurrection-body will be in a special creative sense (1 Cor. xv. 38) one, not indeed that has proceeded from God,¹ but that is *given* by God. Note also the contrast of the *transient* (ἡ οἰκία τοῦ σκην.) and the *abiding* (οἰκοδομή) in the two bodies. *ἐκ θεοῦ* is to be attached to *οἰκοδ.*, not to be connected with *ἔχομεν*, by which a heterogeneous contrast would be introduced (according to Hofmann, with the earthly body, “which is made each individual’s own *within the self-propagation of the human race*”). The *present tense*, *ἔχομεν*, is the present of the point of time in which that *καταλυθῇ* shall have taken place. Then he who has died *has*, from the moment of the state of death having set in, instead of the destroyed body, the body proceeding from God, not yet indeed

¹ Klöpfer in the *Jahrb. für deutsche Theol.* 1862, p. 8 f.

as a *real* possession, but as an *ideal* possession, undoubtedly to be realized at the (near) Parousia. Before this realization he has it in heaven (ἐν τοῖς οὐρανοῖς belongs to ἔχουμεν), just because the possession is still ideal and proleptic; at the Parousia the resurrection-body will be given to him from heaven (comp. ver. 2) by God, and till then it appears as a possession which is preserved for him for a time in heaven with a view to being imparted in future—like an estate belonging to him (comp. the idea ἔχειν θησαυρὸν ἐν οὐρανῷ, Matt. xix. 21; Mark x. 21; Luke xviii. 22) which God, the future giver, keeps for him in heaven. For a like conception of the eternal ζωή in general, see Col. iii. 3 f.; comp. Weiss, *bibl. Theol.* p. 375. The whole of this interpretation is confirmed by τὸ οἰκητήρ. ἡμ. τὸ ἐξ οὐρανοῦ, ver. 2, which is correlative to the ἔχουμεν . . . ἐν τοῖς οὐρανοῖς, ver. 1, in which, however, ἐν does not again occur, but ἐκ, because in ver. 2 τὸ οἰκητήριον . . . ἐπενδύσασθαι expresses the time of the realization of that possession described in ver. 1. As accordingly ἔχουμεν expresses more than the mere *expectancy* ("in the event of our death we do not wholly perish, but have at the resurrection a spiritual body to expect," Billroth), it is not to be transformed into *accipiemus* (Pelagius: "sumemus"), with Emmerling, Flatt, and many of the older expositors, nor is it to be said, with de Wette (comp. Weizel in the *Stud. u. Krit.* 1836, p. 967; also Baur, II. p. 292 f., ed. 2; and Delitzsch, *Psychol.* p. 435 f.), that Paul has *overleaped* the middle state between death and resurrection, or has let it fall into the background on account of its shortness (Osiander). The ἔχειν takes place already from the moment of death and during the continuance of the intervening state, not simply from the resurrection. Photius, Anselm, Thomas, Lyra, and others,¹ including Calovius, Wolf, Morus, Rosenmüller, Hofmann, compare John xiv. 2, and on account of the *present* tense refer this οἰκοδομή to the glorious place of abode of the blessed

¹ Calvin hesitates between the right explanation and this one; he says: "*Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit.*" Then he wishes to unite the two views: "*Malo ita accipere, ut initium hujus ædificiî sit beatus animi status post mortem, consummatio autem sit gloria ultimæ resurrectionis.*" Billroth misunderstands this, as if Calvin were thinking of two different sorts of bodies, one of which we have till the resurrection, the other by means of the resurrection.

spirits with God after death on to the resurrection. So also Usteri, *Lehrbegr.* p. 359 (comp. Schneckenburger, *l.c.*), explains it of a life in heaven immediately after death. But against such a view it may be decisively urged that οἰκία in the two parts of the verse must necessarily have the *same* reference (namely, to the *body*); hence also we cannot, with Ewald and Hofmann, think of the heavenly Jerusalem, Gal. iv. 25 f., Heb. xii. 22, and of the heavenly commonwealth, Phil. iii. 20. See, on the other hand, τὸ ἐξ οὐρανοῦ, ver. 2, on which Bengel rightly remarks: "itaque hoc domicilium non est coelum ipsum."¹ But because the οἰκία is ἐξ οὐρανοῦ, we can as little think of a pneumatic *bodily organ of the intermediate state* (Flatt, Auberlen in the *Stud. u. Krit.* 1852, p. 709, Neander), of which the N. T. gives no teaching or even hint whatever. Rückert explains it, yet with much vacillation, of the immediate sequence of the exit out of the old and entrance on the new body; but this is against 1 Cor. xv. 51–53, according to which the transfiguration of those who live to see the Parousia appears not as investiture with a new body after a previous κατάλυσις of the old, but as a sudden transformation *without* destruction. This also in opposition to Olshausen, who likewise seems to understand it of the transfiguration of the living. — ἀχειροποίητον] This epithet, denoting the *supernatural origin*, suits indeed only the *figure* (Mark xiv. 58; Acts vii. 48), and not *the thing in itself*;² yet it occurred to the apostle the more naturally, and he could use it with the less scruple and without impropriety, seeing that he had just before represented the earthly body under the figure of a σκήνος, consequently of an οἰκία χειροποίητος, so that now, by virtue of contrast, the heavenly body stood before his eyes as an οἰκία ἀχειροποίητος. Conversely, an adjective may, without incongruity, correspond to the thing itself and not to the figure, as in 1 Cor. xvi. 9. — ἐν τοῖς οὐρανοῖς] belongs to ἔχομεν; see above.—Lastly, it is to be observed that in the two halves of the verse (1) ἐκ θεοῦ and ἐν τοῖς οὐραν. correspond with ἐπίγειος, and (2) ἀχειροπτ. and αἰώνιον with τοῦ σκήνους.

¹ On the way of regarding heaven as *domicilium*, comp. Cic. *de Senect.* 23. 84; Tusc. i. 11, 24: "animos, quum e corporibus excesserint, in coelum quasi in *domicilium suum*, pervenire;" also i. 22, 51.

² "Metaphoricus sensus in talibus spectetur, non primarius," Dissen, *ad Pind. Pyth.* iv. 158.

Ver. 2. Confirmation of the certainty expressed in ver. 1, not an explanation why he should precisely mention the fact that he has such comfort in the prospect of death (Hofmann)—as if, instead of οἶδαμεν, λέγομεν or some similar *verbum declarandi* had preceded. — καὶ γάρ] does not here any more than elsewhere mean merely *for* (see, on the other hand, Hartung, *Partikell.* I. p. 138), but it means *for also*, so that καί is connected with ἐν τούτῳ. Previously, namely, the case was supposed: ἐὰν . . . καταλυθῇ; to which this καὶ γὰρ ἐν τούτῳ now corresponds, so that the train of thought is: “we know that, in case our present body shall have one day been destroyed, we have a body in heaven; for if this were not so, we should not already *in* the present body be sighing after the being clothed upon with the heavenly.”¹ This longing is an inward assurance of the fact that, if our earthly house, etc. — καὶ γὰρ ἐν τούτῳ] The emphasis is on ἐν: *for also in this*. Not merely perhaps after the κατάλυσις supposed as possible (ver. 1) shall we long for the heavenly body, but *already now*, while we are not yet out of the earthly body but are still *in* it, we are sighing to be clothed upon with the heavenly. This is proved to be the right interpretation by the parallel in ver. 4, where our ἐν is represented by οἱ ὄντες ἐν. On καί, *also*, in the sense of *already* or *already also*, see Hartung, *l.c.* p. 135; Stallbaum, *ad Plat. Gorg.* p. 467 B; Fritzsche, *ad Lucian.* p. 5 ff. With τούτῳ, according to the supposition of Grotius and others, including Fritzsche and Schrader, σώματι is to be mentally supplied, so that, as is often the case in the classic writers, the pronoun is referred to a word which was contained only *as regards the sense* in what preceded. See Fritzsche, *Diss.* I. p. 47; Hermann, *ad Viger.* p. 714; Seidler, *ad Eur. El.* 582. Rückert wrongly thinks that Paul in that case must have written ἐν αὐτῷ. This prevalent phenomenon of language applies, in fact, equally in the case of all demonstrative and relative pronouns; see the passages in Matthiae, p. 978 f. Seeing, however, that the following τὸ οἰκητήριον ἡμ. τὸ ἐξ οὐρανοῦ proves that Paul also, in ἐν τούτῳ, was regarding the body *under the figure of a dwelling*, and seeing that

¹ If that οἰκοδομὴν ἐκ θεοῦ ἔχομεν were not correct, it would be absurd, instead of being contented with the earthly habitation, to be longing already *in* it after being clothed upon with the heavenly habitation. Quite similar is the argument in Rom. viii. 22.

he himself in ver. 4 has expressly written τῷ σκίψει instead of τούτῳ, the supplying of τῷ σκίψει is to be preferred (so Beza and others, including Olshausen, Osiander, Neander, Ewald¹). Others take ἐν τούτῳ as *propterea* (see on John xvi. 20; Acts xxiv. 16), and refer it partly to what was said in ver. 1, as Hofmann: "on account of the death in prospect" (comp. Estius, Flatt, Lechler, p. 138), or Delitzsch, p. 436: "in such position of the case;" partly to what follows, which would be the epexegetis of it (Erasmus, Usteri, Billroth, the latter with hesitation). So also Rückert: *in this respect*. But the parallel of ver. 4 is decidedly against all these views, even apart from the fact that that over which we sigh is in Greek given by ἐπί with the dative or by the accusative, and hence Hofmann's view in particular would have required ἐπὶ τούτῳ or τοῦτο. — τὸ οἰκητήριον . . . ἐπιποθοῦντες contains the *reason* of the sighing: *because we long for*, etc. Paul himself gives further particulars in ver. 4. Hofmann wrongly thinks that Paul *explains* his sighing from *the fact*, that his *longing* applies to that clothing upon, *instead of which death sets in*. The latter point is purely imported in consequence of his erroneous explanation of ἐν τούτῳ. It is the sighing of the *longing* to experience the last change by means of *the being clothed upon with the future body*. This longing to be clothed upon with the heavenly body (not, as Bengel and many of the older expositors would have it: with the *glory of the transfigured soul*, to which view Hofmann also comes in the end, since he thinks of the *eternal light* in which God dwells and Christ with Him lives) *extorts the sighs*. Against the reference of ἐπενδύσ. to an organ of the intermediate state, see on ver. 3, Remark. According to Fritzsche, the participle is only a continuation of the discourse by attaching another thought: "*in hoc corpore male nos habentes suspiramus et coeleste superinduere gestimus*." But in that case no logical reference would be furnished for καί; besides, it seems unwarrantable to supply *male nos habentes*, since Paul himself has added quite another participle; and in general, wherever the participle seems only to continue the discourse, there exists such a *relation of the participle to the verb*, as forms *logically* a basis for the participial connection. Comp. Eph. v. 16. According to Schneckenburger, στενάζομεν ἐπιποθοῦντες stands

¹ See also Klöpfer in the *Jahrb. für deutsche Theol.* 1862, p. 13.

for ἐπιποθοῦμεν στενάζοντες, so that the chief fact is expressed by the participle (Nägelsbach on the *Iliad*, pp. 234, 280, ed. 3; Seidler, *ad Eur. Iph. T.* 1411; Matthiae, p. 1295 f.). An arbitrary suggestion, against the usage of the N. T., which is different even in the passages quoted by Buttmann, *neut. Gr.* p. 275 [E. T. 320], and to be rejected also on account of ver. 4, στενάζομεν βαρούμ. — The distinction between οἰκία and οἰκητήριον is rightly noted by Bengel: “οἰκία est quiddam magis absolutum, οἰκητήριον respicit incolam,” *house—habitation* (Jude 6; Eur. *Or.* 1114; Plut. *Mor.* p. 602 D; 2 Macc. xi. 2, 3, ii. 15). — τὸ ἐξ οὐρανοῦ] that *which proceeds from heaven*; for it is ἐκ θεοῦ, ver. 1. God furnishes from heaven the resurrection-body (1 Cor. xv. 38) through Christ (Phil. iii. 21), in the case of the dead, by means of raising, in the case of the living, by means of transforming (1 Cor. xv. 51). The latter is what is thought of in the present passage. — ἐπενδύσασθαι] With this Paul passes to another but kindred figure, namely, that of a robe, as also among the Rabbins (Schoettgen, *Hor.* p. 693) and the Neo-Platonists (Gataker, *ad Anton.* p. 351; Bos, *Exercit.* p. 60; Schneckenburger, *Beitr.* p. 127) the body is frequently represented as the robe of the soul. See also Jacobs, *ad Anthol.* XII. p. 239. But he does not simply say ἐνδύσασθαι, but ἐπενδύσασθαι, to put on over (which is not to be taken with Schneckenburger of the *succession*; see, on the contrary, Plut. *Pelop.* 11: ἐσθήτας ἐπενδεδυμένοι γυναικείας τοῖς θώραξι, Herod. i. 195: ἐπὶ τοῦτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύνει), because the longing under discussion is directed to the living to see the Parousia and the becoming transformed alive. This *transformation* in the living body, however, is in so far an ἐπενδύσασθαι, as this denotes the acquisition of a new body with *negation of the previous death* (the ἐκδύσασθαι). This is not at variance with 1 Cor. xv. 53, where the simple ἐνδύσασθαι is used of the same transformation; for in that passage τὸ φθαρτὸν τοῦτο is the subject which puts on, and, consequently, τὸ φθαρτὸν τοῦτο ἐνδύεται is quite equivalent to ἐπενδυνόμεθα, because in the latter case, as at the present passage, the self-conscious Ego¹ is the subject. — Regarding ἐπιποθεῖν, in which ἐπί does not make the meaning stronger (*ardenter cupere*), as it is usually taken, but

¹ The inward man. He is *put on* with the earthly body, and sighs full of longing to *put on over it* the heavenly body.

only indicates the *direction* of the longing (πόθον ἔχειν ἐπὶ τι), see Fritzsche, *ad Rom.* I. p. 30 f.

Ver. 3. After ver. 2 a comma only is to be placed, for ver. 3 contains a supplementary definition to what precedes (comp. Hartung, *Partikell.* I. pp. 391, 395 f.), inasmuch as the presupposition is stated under which the ἐπενδύσασθαι ἐπιποθοῦμεν takes place: *in the presupposition, namely, that we shall be found also clothed, not naked, i.e. that we shall be met with at the Parousia really clothed with a body, and not bodiless.* The apostle's view is that, while Christ at the Parousia descends from heaven, the Christians already dead first rise, then those still alive are transformed, whereupon both are then caught away into the higher region of the air (εἰς ἀέρα) to meet the Lord, so that they thus *at their meeting with the Lord shall be found not bodiless (οὐ γυμνοί), but clothed with a corporeal covering¹ (ἐνδυσάμενοι).* See 1 Thess. iv. 16, 17, and Lünemann's note thereon. This belief is here laid down as certainty by εἶγε κ.τ.λ., and as such it conditions and justifies the longing desire expressed in ver. 2, which, on the contrary, would be vain and empty dreaming, if that belief were erroneous, i.e. if we at the Parousia should be found as mere spirits without corporeality; so that thus those still living, instead of being transformed, would have to die, in order to appear as spirits before the descending Christ. We cannot fail to see in the words an incidental reference to those of the Corinthians who denied the resurrection, and without the thought of them Paul would have had no occasion for adding ver. 3; but the reference is such, as takes for granted that the deniers are set aside and the denied fact is certain. As the whole of this explanation is quite in keeping with the context and the conceptions of the apostle, so is it with the words, regarding which, however, it is to be observed that the certainty of what is posited by εἶγε, *if namely,* is not implied in this particle by itself (in opposition to Hermann's canon, *ad Viger.* p. 834), but in the connection of the conception and discourse. Comp. on Eph. iii. 2, Gal. iii. 4, and Baeumlein, *Partik.* p. 64 f. On καί, *also,* in the sense of *really*, see Hartung, *Partikell.* I. p. 132; and on εἶ γε καί, comp. Xen. *Mem.* iii. 6. 13. The participle ἐνδυσάμενοι refers, however, to the act of

¹ That is, with the *new* body, no longer with the old. See, in opposition to Klöpper, Hofmann, p. 130.

clothing previous to the *εὐρεθισόμεθα*, so that the *aorist* is quite in its right place (in opposition to Hofmann's objection, that the *perfect* is required); and finally, the *asyndeton* *ἐνδυσάμ., οὐ γυμνοί* makes the contrasts come into more vivid prominence, like *γάλα, οὐ βρῶμα*, 1 Cor. iii. 2; Rom. ii. 29; 1 Thess. ii. 17, and often; comp. ver. 7. See Kühner, II. p. 461; Fritzsche, *ad Marc.* p. 31; Hermann, *ad Viger.* p. 887. — The most current exposition on the part of others is: "Si nos iste dies deprehendet cum corpore, non exutos a corpore, *si erimus inter mutandos, non inter mortuos*," Grotius. So, following Tertullian (*de Resurr.* 41, though he reads *ἐκδυσ.*), Cajetanus, Castalio, Estius, Wolf, Bengel, Mosheim, Emmerling, Schrader, Rinck, and others, and, in the main, Billroth also, who, however, decides in favour of the reading *εἴπερ*, and deletes the comma after *ἐνδυσάμ.*: "which (*i.e.* the being clothed upon) takes place, *if we shall be found* (on the day of the Lord) *otherwise than already once clothed* (with the earthly body), *not naked* (like the souls of the dead)," so that *ἐνδυσάμ. οὐ γυμνοί εὐρ.* together would be: *utpote jam semel induti non nudi inveniemur*. Against that common explanation, which J. Müller, *von der Sünde*, II. p. 422 f., ed. 5, also follows with the reading *εἴπερ*, the *aorist* participle is decisive (it must have been *ἐνδεδυμένοι*).¹ Billroth, however, quite arbitrarily imports the *already once*, and, what could be more unnecessary, nay, vapid, than to give a reason for *οὐ γυμνοί* by means of *ἐνδυσάμ.* in the assumed sense: *since we indeed have already once received a body!* which would mean nothing else than: *since we indeed are not born bodiless*. Against Billroth, besides, see Reiche, p. 357 f. According to Fritzsche, *Diss.* I. p. 55 ff., *ἐνδυσάμ.* is held to be in essential meaning equivalent to *ἐπενδυσάμ.*: "*Superinducere* (immortale corpus vivi ad nos recipere) *volumus, quandoquidem* (quod certo scimus et satis constat, *εἴγε*) *etiam superinduti* (immortali corpore) *non nudi* sc. hoc immortalis corpore, *sumus futuri* h. e. *quandoquidem vel sic ad regni Mess. ἀφθαρσίαν pervenimus*." But while the *ἐπενδυσάμενοι* may be included as a species among the *ἐνδυσάμενοι*, as opposed to the *γυμνοί*, they cannot be meant exclusively. Besides, the thought: "*since we too clothed upon will not be without*

¹ Even Müller acknowledges that the *aorist* is anomalous, but makes an irrelevant appeal to Eph. vi. 14; 1 Thess. v. 8. In both passages, in fact, the having put on is longed for, and the *aorist* is therefore quite in order.

the immortal body," would be without logical import, because the *superinducere* is just the assumption of the future body, with which we attain to the ἀφθαρσία of the Messianic kingdom. According to de Wette, Paul says: "if, namely, also (in reality) clothed, we shall be found not naked (bodiless), i.e. as we then certainly presuppose that that heavenly habitation will be also a body." So, in the main, Lechler, *Apost. u. nachapost. Zeitalt.* p. 138 f., Ernesti, *Urspr. d. Sünde*, I. p. 118, the latter taking εἶγε καί as *although indeed*. But the whole explanation is absurd, since the ἐνδύσις could not at all be conceived as at the same time its opposite, as γυμνότης; and had Paul wished to lay emphasis on the fact that the clothing would be none other than with a *body* (which, however, was quite obvious of itself), he must have used not the simple γυμνοί (not the simple opposite of ἐνδυσάμ.), but along with it the more precise definition with which he was concerned, something, therefore, like οὐ σώματος γυμνοί (Plato, *Crat.* p. 403 B, and the passages in Wetstein and Loesner). According to Delitzsch, *l.c.* p. 436, εἰ καί is taken as *although*, and ἐνδυσάμ. as contrast of ἐπενδυσάμ., so that there results as the meaning: though, indeed, we too, having acquired the heavenly body by means of *clothing* (not *clothing over*), shall be found not naked. As if this were not quite obvious of itself! When clothed, one certainly is not naked! no matter whether we have drawn the robe on or over. Chrysostom, Theodoret, Theophylact, and Oecumenius take ἐνδυσάμ. as equivalent to σῶμα ἀφθαρτον λαβόντες, but γυμνοί as equivalent to γυμνοὶ δόξης, for the resurrection is common to all, but not the δόξα. So also Usteri, *Lehrbegr.* p. 392 f.: "We long after being clothed upon, which event, however, is desirable for us only under the condition or presupposition that we, though clothed, shall not be found naked in another sense," namely, denuded of the *garland* which we should have gained. Here also we may place Olshausen (comp. Pelagius, Anselm, Calvin, Calovius, and others), who takes οὐ γυμνοί as expegetical of ἐνδυσάμ., and interprets the two thus: *if we, namely, are found also clothed with the robe of righteousness, not denuded of it*. Comp. also Osiander, who thinks of the spiritual ornament of justification and sanctification; further, Hofmann on the passage and in his *Schriftbew.* II. 2, p. 473, who, putting a comma after εἶγε ("if we, namely, in consequence of the fact that we also have put on,

shall be found not naked"), understands ἐνδυσάμενοι as a designation of the *Christian status* (the having put on Christ), which one must have in order not to stand forth naked and, therefore, unfitted for being clothed over. But where in the text is there any suggestion of a garland, a robe, an ornament of righteousness, a putting on of Christ (Gal. iii. 27; Rom. xiii. 14), or of the *Christian status* (1 Thess. v. 8; Eph. vi. 14, iv. 24; Col. iii. 10), or anything else, which does not mean simply the clothing with the future body? Olshausen, indeed, is of opinion that there lies in καί a hint of a transition to another figure; but without reason, as is at once shown by what follows; and with equal justice *any* change in the figure *at our pleasure* might be admitted! This also in opposition to Ewald's interpretation: "*if we at least being also clothed* (after we have had ourselves clothed, *i.e.* raised again) *be found not naked*, namely, *guilty*, like Adam and Eve, Gen. iii. 11." This would point to the resurrection of the wicked, Rev. xx. 12-15; if we belonged to these, we should certainly not have the putting on of glorification to hope for. But such a reference was just as remote from the mind of the apostle, who is speaking of himself and those like him, as the idea of Adam and Eve, of whom Beza also thinks in γυμνοί, must, in the absence of more precise indication, have remained utterly remote from the mind of the reader.

REMARK.—Whether the reading ἐξδυσ. or ἐνδυσ. be adopted, it is not to be explained of an *interim* body between death and resurrection (Flatt, p. 69; Schneckenburger, *l.c.* p. 130; Schott; Auberlen in the *Stud. u. Krit.* 1852, p. 709; Martensen, § 276; Nitzsch, Göschel, Rinck, and others, including Reiche,¹ *l.c.*), of which conception there

¹ Reiche, p. 364: "*Quo certior nobis est gloriosae immortalitatis spes (γάρ, c. 2), eo impensiore quidem desiderio, ut morte non intercedente propediem ad summum beatitudinis fastigium evehamur, flagramus; attamen vero etiam corpore hoc per mortem exuti sentiendi agendique instrumento non carebimus.*" εἴγε καί is, in his view, *concessive*, moderating the desire to assume the heavenly body without previously dying (ἐπενδύσασθαι, ver. 2): "*Si igitur Deus votis (ver. 2) non annuerit, animum haud despondemus anxie futura anhelamus, persuasi scilicet, et post mortem illico mentem nostram immortalem in statum beatissimum evectum iri,*" etc. It is true that Reiche himself declares against the view that Paul here speaks of a *body intermediate* between death and resurrection; but his own view amounts to much the same thing, since Paul, according to it, is supposed to grant that we, unclothed of the earthly body by death, will yet "*post mortem illico*" be found not naked,

is no trace in the New Testament;¹ but rather, since *γυμνοί* can only refer to the lack of a body: *if we, namely, even in the case that we shall be unclothed* (shall have died before the Parousia), *shall be found not naked* (bodiless), in which the idea would be implied: assuming, namely, that we *in every case*, even in the event of our having died before the Parousia, will not appear before Christ without a body; hence the wish of attaining the new body *without* previous death is all the better founded (*ἐπενδύσασθαι*). Similarly Rückert. Kling (in the *Stud. u. Krit.* 1839, p. 511) takes it inaccurately: "*although we, even if an unclothing has ensued, will not be found bare*," by which Paul is held to say: "even if the severing process of death has ensued, yet the believers will not appear bodiless on the day of the Lord, since God gives them the resurrection-body."² The error of this view lies in *although*. No doubt Kling, with Lachmann, reads *εἴπερ*. But even this never means *quamvis* (not even in 1 Cor. viii. 5), and the Homeric use of *εἴπερ* in the sense: *if also nevertheless, if even ever so much* (*Odyss.* i. 167; *Il.* i. 81, and Nägelsbach's note thereon, p. 43, ed. 3), especially with a negative apodosis (see Hartung, I. p. 339; Kühner, II. p. 562), passed neither into the Attic writers nor into the N. T.

Ver. 4. An explanation defining more precisely, and therewith giving a reason for (*γάρ*), ver. 3, after a frequent practice of the

¹ The manner also in which the origin of this corporeality has been conceived, namely, as the soul's self-embodiment by putting on the elements of the higher world (see, especially, Güder, *Ersch. Chr. unt. d. Todten*, p. 336, also West. in the *Stud. u. Krit.* 1858, p. 280), has nowhere in Scripture any basis whatever. See, in opposition to it, Delitzsch, p. 438; Thomasius, *Chr. Pers. u. Werk*, III. 2, p. 436, who, however (p. 74 f.), for his part, answers in the affirmative the question, whether we are to think of "a change of clothing and clothing over of the new man *out of the transfigured corporeality of the Lord*, whose communion is *the blessed bread and the blessed cup*." In any case, *γυμνοί* is the *negation* of corporeality. But the question remains untouched (comp. the cautious remarks of J. Müller, p. 425), what organ of its activity the soul retains in death, when it is divested of the body. On this point we have no instruction in Scripture, and conjectures (like Weiss's conception of the nerve-spirit) lead to nothing. The opinion that the *Lord's Supper* has a transfiguring power over the body goes partly *against* Scripture (because it presupposes the participation of the *transfigured* body of Christ) and partly *beyond* Scripture (because the latter contains nothing regarding any power of the Lord's Supper over the body). *Ultra quod scriptum est* is also the conception in Delitzsch of the *body-like appearance* of the bodiless soul itself, or of an *outline* of the same resembling in form its true inward state. Such theories bring us into the realm of phantasmagoric hypotheses.

² So in the main did Chrysostom interpret the reading *ἰκδυσάμενοι* (for so we are to read in the explanation first quoted by him, comp. Matthaei in loc.): *κἂν ἀποθώμεθα τὸ σῶμα, οὐ χωρὶς σώματος ἰκίῃ παραστησώμεθα, ἀλλὰ καὶ μετὰ τοῦ αὐτοῦ ἀφάρτου γινομένου*.

apostle. Comp. iv. 10, 11. In this *καί*, *even*, serves to emphasize the οἱ ὄντες ἐν τ. σκ., just as with ἐν τούτῳ in ver. 2. — The ἐν τούτῳ of ver. 2 is here more precisely defined by οἱ ὄντες ἐν τῷ σκῆνῃ, in which οἱ ὄντες is prefixed with emphasis: *for even as those who are still in the tent, i.e. for even as those whose sojourn in the tent is not yet at an end; already while we are still in possession of the bodily life*, which duration of time is opposed to the moment of the possible κατάλυσις τοῦ σκηνους, *when the tent is left*, and when the longing and sighing after the new body would be still stronger; comp. on ver. 2. From the very position of the *καί* Hofmann is wrong in making its emphasis fall on βαρούμενοι, which extorts sighs from us, and then taking οἱ ὄντες ἐν τ. σκ. in *antithetic* reference to what is afterwards affirmed of these subjects, *since they prefer to remain in the earthly life* (comp. οἱ ζῶντες, iv. 11). The οἱ ὄντες ἐν τ. σκ. can only, in fact, be the same as the ἐν τούτῳ of ver. 2, which, however, Hofmann has already wrongly understood in another way; the two expressions explain one another. — τῷ σκῆνῃ] The article expresses the tent which is *defined* by the connection (the body). — βαρούμενοι] definition assigning a reason for στενάζ.: *inasmuch as we are depressed*; not, however, *propter calamitates* (i. 8), as Piscator, Emmerling, Schneckenburger, Fritzsche suppose without any ground in the context, but the cause of the pressure which extorts the sighs is expressed by the following ἐφ' ᾧ οὐ θέλομεν κ.τ.λ., so that βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν κ.τ.λ. is a more precise explanation of the τὸ οἰκητήριον . . . ἐπιποθοῦντες of ver. 2. — ἐφ' ᾧ] *i.e. ἐπὶ τούτῳ ὅτι, propterea quod*, as Rom. v. 12; see on that passage. Comp. here particularly θυμὸν βαρύνειν ἐπὶ τινι, Pind. *Pyth.* i. 162 f.; στενάζειν ἐπὶ τινι, Soph. *El.* 1291; Xen. *Cyr.* iv. 3. 3: δακνόμενος ἐπὶ τούτοις. We feel ourselves as oppressed by a burden, *because we are not willing, i.e. have an antipathy, to unclot*, etc. The *oppressive* part of this οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι lies in the ever present *possibility* of the ἐκδύσασθαι. Emmerling and Fritzsche take ἐφ' ᾧ as *quare* (see Elsner, *ad Rom.* v. 12; Matthiae, p. 1373): "Nam in hoc corpore ad calamitates valde ingemisco (καὶ . . . γὰρ βαρυν.) et propter hanc ipsam malorum molem (ἐφ' ᾧ) nolo quidem, *ut hacc propulsetur*, mortem oppetere (ἐκδυσ.)," etc. But there is nothing of the *malorum* moles in the context; and if we should wish, as the context allowed, with

Osiander and older commentators, to refer βαρούμ. to the pressure which the body as such (the σκήνος) causes to us by its onus peccati et crucis (comp. Wisd. ix. 15), and then to explain ἐφ' ᾧ: and in order to get rid of this pressure; this would be at variance with the parallel in ver. 2, according to which the sighing must appear to be caused by the special longing (which in ver. 4 is, by way of more precise definition, designated as an oppressing one), not by another pressure.¹ This, at the same time, in opposition to Usteri and Schneckenburger, who take it as *whereupon* (comp. Kühner, II. p. 298). According to Beza, it means *in quo*, sc. tabernaculo, and, according to Flatt, even *although*. At variance with linguistic usage. Ewald, taking βαρούμ. of the burden of the whole earthly existence, explains it: "*in so far as we wish not to be unclothed, and so set forth as naked and guilty and cast into hell, but to be clothed over.*" Against this it may be urged that ἐφ' ᾧ does not mean *quatenus* (ἐφ' ὅσον), and that the interpretation of "being unclothed" in the sense of *reum fieri* is not grounded in the text; see on ver. 3. — θέλομεν] Out of this we are not, with Grotius, Emmerling, and others, to make *malumus*; otherwise ἡ must have stood instead of ἀλλά, 1 Cor. xiv. 19. The οὐ θέλειν is the *nolle*, the *not being willing* (Baeumlein, *Partik.* p. 278; Ameis on *Hom. Od.* ii. 274), of the disinclination of *natural feeling*. — ἀλλ'] sc. θέλομεν. — ἵνα καταποθῇ κ.τ.λ.] We wish to be clothed over, *in order that*, in this desired case, *what is mortal in us may be swallowed up* (may be annihilated, comp. 1 Cor. xiv. 54) *by life*, i.e. by the new, immortal power of life which is imparted to us in the moment of the change (of the ἐπενδύσασθαι). "Ὡσπερ ἀνίσχον τὸ φῶς φροῦδον τὸ σκότος ποιεῖ, οὕτως ἡ ἀνώλεθρος ζωὴ τὴν φθορὰν ἀφανίζει, Theodoret.

REMARK.—There is not *fear* of death in this utterance of the apostle, but rather the *shrinking* from death, that pertains to human nature—the shrinking from the *process* of death as a painful one. His wish was not to die first before the Parousia and then to be raised up, but to be transformed alive; and what man, to whom the

¹ Osiander: "wherefore we long to have ourselves not unclothed, but clothed over, because in the very act of dying the pressure of the tabernacle becomes heaviest, when it, as it were, collapses over its inhabitant." It is self-evident that of this explication of ἐφ' ᾧ there is nothing in the text: even apart from the fact, that Osiander explains as if the words were ἐφ' ᾧ θέλομεν οὐκ ἐπενδύσασθαι κ.τ.λ..

nearness of the Parousia was so certain, could have wished otherwise? His *courage* in confronting death, which was no Stoical *contempt* of death, remained untouched by it.

Ver. 5. Δέ] not antithetic (Hofmann), but continuative; this wish is no groundless longing, but we are placed by God in a position for the longed-for change which swallows up death. *Now He who has made us ready for this very thing is God.* — εἰς αὐτὸ τοῦτο] *for this very behalf, for this very thing*, Rom. ix. 17, xiii. 6; Eph. vi. 18, 22; Col. iv. 8. According to the context, it cannot apply to anything else than to the ἐπενδύσασθαι, whereby the mortal will be swallowed up of life. *For this* precisely Paul knew his individuality to be disposed by *God*, namely (see what follows) through the Holy Spirit, in the possession of which he had the divine guarantee that at the Parousia he should see his mortal part swallowed up of life, and consequently should not be amongst those liable to eternal destruction. In this way the usual reference of αὐτὸ τοῦτο to the *eternal glory* is to be limited more exactly in accordance with the context; comp. also Maier. Bengel wrongly refers it to the *sighing*, pointing to Rom. viii. 23.¹ But how inappropriate this is to the context! And how unsuitable in that case would be the description of the Holy Spirit as ἀρραβών, since, according to Bengel, He is to be conceived as “suspiria operans”! Quite as unsuitable is the reference of κατεργ. to the *creation* (Chrysostom, Theodoret, Theophylact, Beza, and others, also Schneckenburger), which has no place here even as the

¹ This reference has been in substance repeated by Hofmann (comp. also his *Schriftbew.* II. 2, p. 475 f.). In place of his former misinterpretation, according to which he took κατεργάζεσθαι as to *work down*, break the spirit (see, in opposition to this, my third edition, p. 115, Remark), he has substituted the other erroneous explanation, that κατεργάζεσθαι is to be held as “to bring one to the point of doing something,” that εἰς αὐτὸ τοῦτο applies to the *disinclination to being unclothed*, and that the means by which God brings us to the point of not wishing to be unclothed is obviously the *terribleness of death*. The last point is purely imported, and the whole explanation is excluded by its very inconsistency with the language used in the passage. For κατεργάζεσθαι means, with Greek writers, to bring one to something, but always only in the sense to prevail on one for something for which we wish to get him, to win him for one's ends, whether this be effected by persuasion or by other influence directed to the end. So also Judg. xvi. 16; Xen. *Mem.* ii. 3. 11. Our expression to work on a person is similar. Comp. also Xen. *Mem.* ii. 3. 16; Herod. vii. 6 (κατεργάσατο καὶ ἀνέπεισι), ix. 108; Strabo, x. 5, p. 483 (πυλοὶ κατεργάζονται). In the N. T. the word never means anything else than to set at work, bring about, and in this sense it occurs frequently in Paul. Nor is it otherwise used here.

beginning of the preparation indicated (in opposition to Ewald); Rückert remains undecided. — ὁ δοὺς ἡμῖν κ.τ.λ.] predicative more precise definition of the previous ὁ δὲ κατεργ. ἡμᾶς . . . θεός; *He who (quippe qui) has given to us the Spirit as earnest*; see on i. 22. *As earnest*, namely, of the fact that we shall not fail to be clothed upon with the heavenly body at the Parousia (which Paul was convinced he would live to see). Comp. Rom. viii. 11, and the Remark thereon. The usual reference of τ. ἀρραβ.: *arrham futuræ gloriæ*, is here too general for the context. The view of Hofmann regarding ὁ δοὺς ἡμῖν κ.τ.λ., that the possession of the Spirit, etc., cancels the distinction between being unclothed and being clothed over, and *takes away the natural shrinking from death*, falls with his explanation of κατεργασ. ἡμ. εἰς αὐτὸ τοῦτο; see the Remark.

Ver. 6. The resulting effect of ver. 5 on the apostle's tone of mind. — Estius (comp. Erasmus, *Annot.*) rightly saw that the participle does not stand for the finite verb (as Flatt still holds, with most of the older commentators), but that ver. 6 is an anacoluthon, as the *construction* is quite broken off by ver. 7, but the *thought* is taken up again with θαρρόμεν δέ in ver. 8. See Fritzsche, *Diss.* II. p. 43 ff.; Winer, p. 533 [E. T. 717 f.]; Buttmann, *neut. Gram.* p. 252 [E. T. 292]. We must therefore not treat ver. 7 (Beza and others), nor even vv. 7 and 8 (Olshausen, Ewald), as a parenthesis. Paul intended to write: θαρρόντες οὖν πάντοτε καὶ εἰδότες . . . κυρίου, εὐδοκοῦμεν μᾶλλον κ.τ.λ., but was carried away from this by the intervening thought of ver. 7, and accordingly wrote as he has done. Comp. on ver. 8. Hofmann's opinion, that θαρρόμεν δὲ κ.τ.λ. is apodosis to the participial protasis θαρρόντες οὖν κ.τ.λ., would only be grammatically tenable (comp. on Acts xiii. 45) if there were no δέ in ver. 8. This δέ, as is always the case with δέ of the apodosis, even in the examples in Hartung, I. p. 186, would be adversative (*on the contrary*), which is not *suitable* here, and is not to be logically supported by the added κ. εὐδοκ. μᾶλλον (see on ver. 8). — θαρρόντες] in all afflictions, iv. 17. — πάντοτε] In no time of trouble does Paul know himself deserted by this confident courage, iv. 8 ff., vi. 4 ff. — καὶ εἰδότες κ.τ.λ.] This likewise follows from ver. 5, and likewise serves as ground for the εὐδοκοῦμεν κ.τ.λ. of ver. 8; hence it is not, with Calvin, to be explained: *quia scimus* (as giving a reason for the θαρρόντες), nor with Estius, Rosen-

müller, Emmerling, Flatt, Olshausen, in a limiting sense: *while we yet, or although we know.* — ἐνδημούντες ἐν τῷ σώμ.] *being at home in the body, i.e. while the body is the place of our home.* The body is here also conceived as οἰκία (not *civitas*, as Rückert, de Wette, Osiander, and others hold), and that an οἰκία *out of which we have not yet migrated*, Erasmus: "quamdiu domi sumus in hoc corporis habitaculo." Comp. Plato, *Legg.* xii. p. 594 B: ἐὰν δὲ ἀποδημῶν οἰκίας δεσπότης τυγχάνῃ, Aesch. *Choeph.* 569. — ἐκδημούμεν ἀπὸ τ. κυρ.] *peregre absumus a Domino.* For in respect to the future eternal home with Christ (1 Thess. iv. 17; Phil. i. 23, iii. 20; Heb. xi. 13, xiii. 14), the temporary home in the earthly body is a sojourn *abroad*, an ἐκδημία, which keeps us at a distance from Christ. On ἀπὸ τ. κυρ., comp. Rom. ix. 3; Ameis on Hom. *Od.* xiv. 525, appendix.

Ver. 7. Reason assigned for the ἐνδημούντες . . . κυρίου. *For through faith we walk, etc.; faith is the sphere through which we walk, i.e. faith is the element through which our earthly life moves.* If we walked διὰ εἶδους, seeing that this presupposes the being together with Christ, we should not be ἐκδημούντες ἀπὸ τοῦ κυρίου. The object of faith we must from the whole connection conceive to be *the Lord* in His glory, whose real form (τὸ εἶδος) we shall only have before us when we are with Him. Comp. Rom. viii. 17; 1 Thess. iv. 17; John xvii. 24; 1 Pet. i. 8, *al.* — διὰ πίστεως] quite in accordance with the Greek phrase διὰ δικαιοσύνης ἵεναι. Comp. περιπατεῖν διὰ τοῦ φωτός, Rev. xxi. 24, and the classical expressions πορεύεσθαι διὰ τῶν ἡδονῶν and the like; see, in general, Valckenaer, *ad Phoeniss.* 402; Heindorf, *ad Protag.* p. 323 A; Hermann, *ad Oed. Col.* 905; Bernhardt, p. 235. — οὐ διὰ εἶδους] *i.e. not so, that we are surrounded by the appearance, not so, that we have before us Christ, the Exalted One, in His real appearance and form, i.e. in His visible δόξα, and that this glorious εἶδος shines round us in our walk.* Comp. John xvii. 24, and the πρόσωπον πρὸς πρόσωπον, 1 Cor. xiii. 12. εἶδος never means, as it is mostly explained, *vision* (not even in Num. xii. 8), but always *species*. The Vulgate renders rightly: *per speciem*. See Luke iii. 22, ix. 29; John v. 37; 1 Thess. v. 22; Duncan, *Lex.*, ed. Rost, p. 333; Ast, *Lex. Plat.* I. p. 607 f.; Tittmann, *Synon.* p. 119, who, however, with the assent of Lipsius (*Rechtfertigungsl.* p. 100), wrongly takes it: *externa rerum specie*

captum vivere, so that the meaning would be: "Vita nostra immortalī illa spe, non harum rerum vana specie regitur." According to this view, different objects would quite arbitrarily be assumed for πίστις and εἶδος; and further, where Paul specifies with περιπατεῖν that by which it is *defined*, he uses as a prepositional expression not διὰ, but κατὰ (Rom. viii. 4, xiv. 15, *al.*), or renders palpable the manner of the walking by ἐν (iv. 2; Rom. vi. 4, *al.*), or characterizes it by the dative, as xii. 18; Gal. v. 16. These reasons tell also in opposition to Hofmann, who explains διὰ of the walk, *which has its quality from faith*, etc., and εἶδος of an outward form *of the walker himself*, in which the latter presents himself as visible.—Regarding the *relation* of the διὰ πίστεως to the διὰ εἶδους, observe that in the temporal life we have the πίστις, and not the εἶδος, while in the future world through the Parousia there is added to the πίστις also the εἶδος, but the former does not thereby cease, it rather remains eternal (1 Cor. xiii. 13).

Ver. 8. *But we have good courage and are well pleased*, etc. With this Paul resumes the thought of ver. 6, and carries it on, yet without keeping to the construction there begun. The *idea* of the θαρρόμεν must in this resumption be the same as that of the θαρρόντες in ver. 6, namely, the idea of confident courage *in suffering*. This in opposition to Hofmann, who takes θαρρόντες rightly of courage *in suffering*, but θαρρόμεν of courage *in death*, making the infinitive ἐκδημῆσαι depend also on θαρρόμεν (see below).—δέ, no doubt, links on again the discourse interrupted by the parenthesis (Hermann, *ad Viger.* p. 847; Pflugk, *ad Eurip. Hec.* 1211; Fritzsche, *Diss.* II. p. 21), which may also happen, where no δέ has preceded (Klotz, *ad Devar.* p. 377); since, however, θαρρόντες is not repeated here, we must suppose that Paul has quite dropped the plan of the discourse begun in ver. 6 and broken off by ver. 7, and returns by the way of contrast to what was said in ver. 6. Accordingly there occurs an adversative reference to the previous διὰ πιστ. περιπατοῦμεν, οὐ διὰ εἶδους, in so far as this state of things as to the course of his temporal life does not make the apostle at all discontented and discouraged, but, on the contrary, leaves his θαρρεῖν, already expressed in ver. 6, quite untouched, and makes his desire tend rather towards being from home, etc. Comp. Hartung, I. p. 173. 2; Klotz, *l.c.* Thus there is a logical reason why Paul has not written οὖν. Comp.

on Eph. ii. 4. — On εὐδοκεῖν in the sense of being pleased, of *placet mihi*, comp. 1 Cor. i. 21; Gal. i. 15; Col. i. 19; 1 Thess. ii. 8; Fritzsche, *ad Rom.* II. p. 370. — ἐκδημῆσαι ἐκ τοῦ σώματος] *to be-from-home out of the body*, is not to be understood of the change at the Parousia (Kaeuffer, *ζωὴ αἰών.*, p. 80 f.), but, in accordance with the context, must be the opposite of ἐνδημούντες ἐν τῷ σώματι, ver. 6; consequently in substance not different from ἐκδύσασθαι, ver. 4. Hence the only right interpretation is the usual one of *dying*, in consequence of which we *are-from-home out of the body*. Comp. Phil. i. 23; Plato, *Phaed.* p. 67, B, C. The infinitive is dependent only on εὐδοκοῦμεν, not also on θαρρόμεν (Hofmann), since θαρρεῖν with the infinitive means *to venture something, to undertake to do something*, which would not suit here (comp. Xen. *Cyr.* viii. 8. 6; Herodian, ii. 10. 13),—even apart from the fact that this use of θαρρεῖν (equivalent to *τολμᾶν*) is foreign to the N. T. and rare even among Greek writers. The εὐδοκοῦμεν κ.τ.λ. is something *greater* than the θαρρόμεν. This passage stands to ver. 4, where Paul has expressed the desire not to die but to be transformed alive, in the relation not of contradiction, but of *climax*; the shrinking from the process of dying is, through the consideration contained in ver. 5 and in the feeling of the courage which it gives (ver. 6), now overcome, and in place of it there has now come the inclination rather (*μᾶλλον*) to see the present relation of ἐνδημεῖν ἐν τῷ σώματι and ἐκδημεῖν ἀπὸ τοῦ κυρίου (ver. 6) *reversed*, rather,¹ therefore, ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον, which will take place through death, if this should be appointed to him in his apostolic conflicts and sufferings (iv. 7 ff.), for in that case his spirit, having migrated from his body, will not, separated from Christ, come into Hades, but will be at home with the Lord in heaven—a state the blessedness of which will later, at the day of the Parousia, receive the consummation of glory. The certainty of coming by martyrdom

¹ μᾶλλον therefore belongs neither to εὐδοκοῦμεν nor to θαρρ. κ. εὐδοκ., as if Paul would say that he has this courage *still more* than that meant in ver. 6 (Hofmann), but to ἐκδημῆσαι . . . κύριον. We wish that, instead of the present home in the body, etc., there may rather (*potius*) set in the being-from-home out of the body and the being-at-home with the Lord. This “rather” no more yields an awkward idea here (as Hofmann objects) than it does in all other passages where it is said that one wills, ought to do, or does, instead of one thing rather the other. Comp. e.g. 1 Cor. v. 2, vi. 7; Rom. xiv. 13; John iii. 19.

into heaven to Christ is consequently not to be regarded as a certainty only apprehended subsequently by Paul. See Phil. i. 26, Remark.

Ver. 9. *Therefore*, because we εὐδοκοῦμεν κ.τ.λ., ver. 8, *we exert ourselves also*. Bengel: "ut assequamur quod optamus." — φιλοτιμ.] denotes the striving, in which the end aimed at is regarded as a *matter of honour*. See on Rom. xv. 20. Bengel well says: "haec una ambitio legitima." But there is no hint of a contrast with the "*honour-coveting courage of the heathen in dying*" (Hofmann). — εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες] is either connected with φιλοτιμ. (Calvin and others, including Billroth, Rückert, de Wette, Ewald, Osiander) or with εὐάρεστοι αὐτῷ εἶναι (so Chrysostom and many others, including Castalio, Beza, Estius, Grotius, Bengel, Emmerling, Flatt, Hofmann). The decision must depend upon the *explanation*. Chrysostom, Calvin, and others, including Flatt and Billroth, supply with ἐνδημ.: πρὸς τὸν κύριον, and with ἐκδημ.: ἀπὸ τοῦ κυρίου. In that case it must be connected with εὐάρεστοι αὐτῷ εἶναι (Chrysostom: τὸ γὰρ ζητούμενον τοῦτό ἐστὶ φησιν ἂν τε ἐκεῖ ὦμεν, ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζῆν), not with φιλοτιμούμεθα (Calvin: Paul says, "*tam mortuis quam vivis hoc inesse studium*"); for they who are at home with Christ are well-pleasing to Him, and, according to Rom. vi. 7, Paul cannot say of them that they *strive* to be so. The striving refers merely to the earthly life, and one strives to be well-pleasing to the Lord as ἐκδημῶν ἀπ' αὐτοῦ, not as ἐνδημῶν πρὸς αὐτόν. For in the case of those who ἐνδημοῦσι πρὸς τὸν κύριον, the continuance of their being well-pleased is a self-evident moral fact. On this account, and because quite an illogical order of the two clauses would be the result (*et tunc et nunc!*), the whole of Chrysostom's explanation, and even its mode of connection, is erroneous. The right explanation depends on our completing ἐνδημοῦντες by ἐν τῷ σώματι, and ἐκδημοῦντες by ἐκ τοῦ σώματος; for that τὸ σῶμα is still the idea which continues operative from vv. 6, 8, is shown by τὰ διὰ τοῦ σώματος in ver. 10, an expression occasioned by the very reference to the body, which is before the mind in ver. 9. Further, we must clearly maintain that ἐκδημοῦντες, in contrast to ἐνδημοῦντες, does not mean: *migrating*, i.e. dying, but: *peregre absentes, being from home* (comp. Soph. Oed. R. 114: θεωρὸς ἐκδημῶν, a pilgrim from home), just as in ver. 6

ἐκδημοῦμεν was *peregre absumus*, and in ver. 8 ἐκδημῆσαι *peregre abesse*.¹ Hence we must reject all explanations which give the meaning: *living or dying* (Calovius, Bengel, Ewald, Osiander, who find the *totality* of life expressed with a bringing into prominence of the last moment of life), or even: “*sive diutius corpori immanendum, sive eo exeuendum sit*” (Erasmus, *Paraphr.*, Emmerling), to which Rückert ultimately comes, introducing Paul's alleged illness; while de Wette thinks that Paul includes mention of the departure from life only to show that he is prepared for everything. We should rather keep strictly to the meaning of ἐκδημ., *peregre absentes ex corpore* (comp. Vulgate: *absentes*), and explain it: We exert ourselves to be well-pleasing to the Lord, whether we (at His Parousia) are still at-home in the body, or are already from-home out of it, consequently, according to the other figure used before, already ἐκδυσάμενοι, *i.e.* already dead, so that we come to be judged before Him (more precisely: before His judgment-seat, ver. 10), not through the being changed, like the ἐνδημοῦντες, but through the being raised up. It is thus self-evident that εἴτε ἐνδημοῦντες κ.τ.λ. must be attached not to φιλοτιμούμεθα, but to εὐάρεστοι αὐτῷ εἶναι, as was done by Chrysostom, although with an erroneous explanation.

Ver. 10. Objective motive of this striving. — τοὺς γὰρ πάντας ἡμᾶς] no one excepted. It applies to *all Christians*; comp. Rom. xiv. 10. — δεῖ] a divine appointment, which is not to be evaded. — φανερωθῆναι] This does not imply “the concealment hitherto of the dead” (de Wette), for the living also are judged, but means: *manifestos fieri cum occultis nostris* (Bengel, comp. Beza). Comp. 1 Cor. iv. 5; Rom. ii. 16. Thus it is distinguished from the mere παραστῆναι, iv. 14, Rom. xiv. 10, for which Grotius takes it; and it is arbitrary to declare this distinction unnecessary (Rückert), since that conception corresponds alike with the word (comp. ver. 11) and the fact. Comp. Chrysostom and Theodoret. — κομίσηται] Moral actions are, according to the idea of adequate requital, conceived as something deposited, which at the last judg-

¹ In this case, however, there is not the contrast: *et nunc et tunc*, in *this* and in *that* life, as Beza, Grotius, and others suppose, connecting it with εὐάρεστοι εἶναι. For with the *present* well-pleasing the *future* is obvious of *itself*. Grotius felt this, and hence, substituting another meaning in the second clause, he explains it: “*nunc vitam nostram ipsi probando, tunc ab ipso præmium accipiendo.*” See, against this, Calovius.

ment is *carried away*, received, and taken with us, namely, in the equivalent reward and punishment. Comp. Eph. vi. 8; Col. iii. 25; Gal. vi. 7; Matt. vi. 20; Rev. xiv. 13. — τὰ διὰ τοῦ σώματος] *sc. ὄντα*, that which is brought about through the body, that which has been done by means of the activity of the bodily life (τὸ σῶμα as organic instrument of the Ego in its moral activity generally; hence not: τῆς σαρκός). Comp., on διὰ τοῦ σώματος, expressions like τῶν ἡδονῶν αἱ διὰ τοῦ σώματος εἰσιν, Plat. *Phaed.* p. 65 A; αἰσθήσεις αἱ διὰ τοῦ σώματος, *Phaedr.* p. 250 D, *al.*; Kühner, *ad Xen. Mem.* iv. 5. 3.¹ Instead of Luther's: *in the life of the body* (so also de Wette and many others), *through the life of the body* would be better. There is no reason for taking the διὰ merely of the *state* (iii. 11). The thought of the *resurrection-body*, with which the recompense is to be received (to which view Osiander, following the Fathers and some older commentators, is inclined), is alien to the context (vv. 6, 8, 9); besides, merely διὰ τοῦ σώμ. would be used without τά. — The πρὸς ἃ ἔπραξεν contains the standard of righteousness, in accordance with which every one κομίζεται τὰ διὰ τοῦ σώματος: *corresponding to what he has done*. — εἴτε ἀγαθὸν, εἴτε κακόν] *sc. ἔπραξε*. The recompense of the wicked may take place as well by the assigning of a lower degree of the Messianic salvation (1 Cor. iii. 15; 2 Cor. ix. 6) as by exclusion from the Messianic kingdom (1 Cor. vi. 9 f.; Gal. v. 21; Eph. v. 5).

REMARK.—Our passage does not, as Flatt thought, refer to a *special* judgment which awaits every man *immediately after death* (a conception quite foreign to the apostle), but to the *last* judgment conceived as near; and it results from it that, according to Paul, the atonement made through the death of Jesus, in virtue of which the pre-Christian guilt of those who had become believers was blotted out, does not do away with the requital of the moral relation established in the Christian state. Comp. Rom. xiv. 10, 12; 1 Cor. iv. 5. They come in reality not simply *before* the judgment (to receive their graduated reward of grace, as Osiander thinks), but

¹ The reading τὰ ἴδια τοῦ σώματος (Arm. Vulg. It. Goth. Or. twice, and many Fathers), which Grotius and Mill approved, is to be regarded as a gloss, in which τὰ διὰ was meant to be defined more precisely by τὰ ἴδια. In the Pelagian controversy the ἴδια acquired importance for combating the doctrine of original sin, because children could not have done any ἴδια peccata, and hence could not be liable to judgment. On the other hand, Augustine, *Ep.* 107, laid stress on the imputation of Adam's sin, according to which it was the moral property even of children.

into the judgment; in John iii. 18, the last judgment is not spoken of, and as to 1 Cor. vi. 2 f., see on that passage. Paul, however, does not thereby say that, if the *Christian* has fallen and turns back again to faith, the atonement through Christ does not benefit him; on the contrary, the μετάνοια of the Christian is a repetition of his passing over to faith, and the effect of the atonement (of the ἰλαστήριον) is repeated, or rather continues for the Christian individual, so that even the Christian sins are blotted out, when one returns from the life of sin into that of faith. But the immoral conduct of Christians, continuing without this μετάνοια, is liable to the punishment of the judgment, because they in such an event have frustrated as to themselves the aim of the plan of redemption. Comp. Weiss, *bibl. Theol.* p. 379. This in opposition to Rückert's opinion, that *Paul knows nothing of a continuing effect of the merit of Christ*. This continuing effect is implied not only in the general Pauline doctrine that eternal life is God's *gift of grace* (Rom. vi. 23), and in the idea of Christ's intercession (Rom. viii. 34; comp. Heb. vii. 25, ix. 24; 1 John ii. 1, 2), but also in passages like 2 Cor. vii. 10, compared with Rom. v. 9, 10, 17. We may add the apt remark of Lücke on 1 John, p. 147: "As a single past and concluded fact, it (Christ's atoning work) would be just a mere symbol; it has full truth only in its continuing efficacy."

Vv. 11–21. Since we thus fear Christ, we persuade men, but we are manifest to God, and, it is to be hoped, also to you (ver. 11), by which we nevertheless do not wish to praise ourselves, but to give you occasion to boast of us against our opponents (ver. 12). For for this you have cause, whether we may be now mad (as our opponents say) or in possession of reason (ver. 13). Proof of the latter (vv. 14, 15), from which Paul then infers that he no longer knows any one after the flesh, as formerly, when he had so known Christ, and that hence the Christian is a new creature (vv. 16, 17). And this new creation is the work of God (vv. 18, 19), whence results the exalted standpoint of the apostolic preaching, which proclaims reconciliation (vv. 20, 21).

Ver. 11. Οὖν] in pursuance of what has just been said, that we all before the judgment-seat of Christ, etc., ver. 10. — τ. φόβου τ. κυρίου] The genitive is not genitivus *subjecti* (equivalent to τὸ φοβερὸν τ. κυρ.), as Emmerling, Flatt, Billroth, Osiander, and others hold, following Chrysostom and most of the older commentators (comp. Lobeck, *Paralip.* p. 513; Klausen, *ad Aesch. Choeph.* 31); for the use of the expression with the genitive

taken *objectively* is the *standing and habitual* one in the LXX., the Apocrypha, and the N. T., according to the analogy of יְרֵאָה יְהוָה (vii 1; Eph. v. 21; comp. Acts ix. 31; Rom. iii. 18); and the context does not warrant us in departing from this. Hence: *since we know accordingly the fear of Christ* (as judge); since holy awe before Him is by no means to us a strange and unknown feeling, but, on the contrary, we know how much and in what way He is to be feared. The Vulgate renders rightly: *timorem Domini*; Beza wrongly: “*terrorem illum Domini, i.e. formidabile illud judicium.*” — ἀνθρώπους πείθουμεν] *we persuade men, but God* we do not need to persuade, like men; to *Him we are manifest.* The ἀνθρ. πειθ. has been interpreted of the *gaining over to Christianity* (Beza, Grotius, Er. Schmid, Calovius, Emmerling, and others); or of the *apostolic working* in general (Ewald); or of the *correction of erroneous and offensive opinions regarding Paul* (Chrysostom, Theodoret, Theophylact); or of the *striving to make themselves pleasing to men* (Erasmus, Luther, Elsner, Wolf, Hammond, Flatt, and others);¹ or of the *persuadere hominibus nostram integritatem* (Estius, Bengel, Semler, Olshausen, de Wette, Osiander, Neander). Billroth also, with quite arbitrary importation of the idea, thinks that πείθουμεν is meant of *illegitimate, deceitful persuasion*: “I can indeed deceive men, but to God withal I am manifest.” Raphael takes it similarly, but with an interrogative turn. But this assumed meaning of πείθω must of necessity have been given by the context (which is not the case even in Gal. iv. 10); and the idea of *being able* would in this view of the meaning be so *essential*, that it could not be conveyed in the mere indicative, which, on the contrary, expresses the actually existing state of things, as well as the following πεφανερ. Olshausen erroneously attempts to correct this explanation to the effect of our understanding the expression in reference to the accusations of the opponents: “As our opponents say, we deceitfully persuade men, but before God we are manifest in our purity.” The “as our opponents say” is as arbitrarily invented,² as is the conception of

¹ Luther: “We deal softly with the people, *i.e.* we do not tyrannize over nor drive the people with excommunications and other wanton injunctions, for we fear God; but we teach them gently, so that we disgust no one.”

² It is different with ἐξίστημεν, ver. 13, where the *literal sense in itself* points to an accusation of the opponents; but this is not the case with πείθουμεν.

deceit in *πείθομεν*. In defining the object of *πείθομεν*, the only course warranted by the context is to go back to the immediately preceding self-witness in ver. 9, *φιλοτιμ. εὐάρεστοι αὐτῷ εἶναι*. Of this we bring men to the conviction through our teaching and working, not: of the fact, that we *fear the Lord* (Zachariae, Rückert), since *εἰδότες τ. φόβ. τ. κυρ.* is only of the nature of a motive and a subsidiary thought; hence also not: "*eundem hunc timorem hominibus suademus*" (Cornelius a Lapide, Clericus, and others). Comp. Pelagius: "ut caveant;" and again Hofmann: we convince others *of the duty and the right mode of fearing the Lord*. After *ἀνθρώπους* there is no omission of *μέν* (Rückert); but the putting of the clause *ἀνθρ. πείθ.* without indicating its relation makes the following contrast appear surprising and thereby rhetorically more emphatic. — *ἐν ταῖς συνειδ. ὑμῶν*] Calvin aptly says: "*Conscientia enim longius penetrat, quam carnis iudicium.*" In the *sylogism* of the conscience (law of God—act of man—moral judgment on the same) the action of a *third* party is here the minor premiss. The individualizing *plural* of *συνεῖδ.* is not elsewhere found; yet comp. iv. 2. — *πεφανερῶσθαι*] The *perfect infinitive* after *ἐλπίζω*, which elsewhere in the N. T. has only the aorist infinitive coupled with it, is here logically necessary in the connection. For Paul hopes, *i.e.* holds the opinion under the hope of its being confirmed, that he has become and is manifest in the conscience of the readers (*present of the completed action*). Comp. Hom. II. xv. 110: *ἤδη γὰρ νῦν ἔλπομ'* "Ἀρηί γε πῆμα τετύχθαι, Orl. vi. 297; Eurip. *Suppl.* 790.

Ver. 12. *Οὐ πάλιν ἑαυτ. συνιστ.*] See on iii. 1. The *ἑαυτοὺς* (*not again self-praise do we practise*) does not stand in contrast with the *ὑμῖν* following after *διδ.* (Fritzsche, Osiander), because otherwise *ὑμῖν* must have stood immediately after *ἀλλά*. — *ἀλλὰ ἀφορμ. διδόντες κ.τ.λ.*] We should not, with Beza and Flatt, supply *ἐσμέν*, but *λέγομεν ταῦτα*, which flows from the previous *ἑαυτ. συνιστ.* See Matthiae, p. 1534; Kühner, II. p. 604; Buttmann, *neut. Gr.* p. 336 [E. T. 393]. — *καυχήματος ὑπὲρ ἡμ.*] Here also *καύχημα* is not (comp. Rom. iv. 2; 1 Cor. v. 6, ix. 15 f.; 2 Cor. i. 14) equivalent to *καύχησις* (de Wette and many others), but is *materies gloriandi*. The thought of the apostle is, that he gives the readers occasion for finding matter to make their boast to his advantage (*ὑπέρ*, comp. ix. 3, vii. 4, viii. 24, vii. 14, ix. 2, xii. 5). The whole phrase *ἀλλὰ ἀφορμὴν κ.τ.λ.* combines with

all the strength of apostolic self-confidence a tender delicacy, in which, nevertheless, we cannot help seeing a touch of irony (for Paul presents the cold and adverse disposition towards him, into which a part of the church had allowed itself to be brought by the hostile teachers, as lack of occasion to make their boast on his account!). — After ἔχγε there is supplied either τί (Acts xxiv. 19): *in order that you may have somewhat* to oppose to those who, etc. (so Calvin and the most), or τὶ λέγειν (Theodoret, de Wette, Osiander), or καύχημα (rather καύχ. ὑπὲρ ἡμ., for these words go together). So Camerarius, Zeger, and others, including Rückert and Ewald. But since *give* and *have* are evidently correlative, the context leads us (comp. Hofmann also) to supply ἀφορμὴν καυχήματος ὑπὲρ ἡμ.: *in order that ye may have this occasion, have it in readiness* (comp. 1 Cor. xiv. 26) to make use of it, *against those who*, etc. πρὸς, according to the context, denotes the direction *contra*, Matthiae, p. 1390. — πρὸς τοὺς ἐν προσώπῳ καυχ., κ. οὐ καρδίᾳ] *against those, who make their boast for the sake of countenance and not of heart*. A very striking description of the opponents as *hypocritical* boasters, not of the making a parade of their being immediate disciples of Christ (Hilgenfeld). The object of their self-boasting is the *countenance*, the holiness, the zeal, the love, etc., which present themselves on their countenance, but of the *heart* they make no boast; for of that of which they boast, their heart is empty.¹ “Ubi autem inanis est ostentatio, illic nulla sinceritas, nulla animi rectitudo,” Calvin. It is self-evident withal to the reader that this whole description is expressed according to the true state of the case, and not according to the design of the persons described themselves; for these wished, of course, to pass at all events for persons who with their self-boasting exhibited the virtues of their hearts, and not the semblance of their faces. Comp. Theophylact (following Chrysostom): τοιοῦτοι γὰρ ἦσαν εὐλαβείας μὲν ἔχοντες προσωπίον (mask), ἐν δὲ καρδίᾳ οὐδὲν φέροντες ἀγαθόν. Usually (also

¹ προσωπίς, like καρδία, must refer to the persons concerned, and mean *their countenance* (as even Beyschlag grants). Hence it may not be taken, in accordance with Luke xiii. 26, of their having boasted that they had often *seen, heard*, perhaps even *spoken with*, Jesus, while yet they had gained no relation of the heart to him. This in opposition to Beyschlag in the *Stud. u. Krit.* 1865, p. 266. For in that case it would, in fact, be the countenance *of Jesus*, which they would make it the contents of their boast that they had seen, etc.

by Emmerling, Flatt, Schrader, Rückert, Rübiger, Neander) ἐν προσώπῳ is taken in the wider sense: *de rebus externis*, to which is then opposed in καρδίᾳ the purity of the disposition. Learning, eloquence, Jewish lineage, acquaintance with the older apostles, and the like, are held to be included in ἐν προσώπῳ; comp. Holsten, who recalls the Ἑβραῖοί εἰσιν κ.τ.λ. in xi. 22. But with what warrant from linguistic usage? Even in passages like 1 Sam. xvi. 17, Matt. xxii. 16, πρόσωπον means nothing else than *countenance*. Paul must have chosen some such contrast as ἐν σαρκὶ καὶ οὐ πνεύματι, in order to be understood. Ewald explains it: "who doubtless *boast me before the face*, when they see myself present, *but not in the heart*." But καυχωμένους cannot mean: who *boast me*, but only: who *boast themselves*. In the N. T., too, ἐν with καυχᾶσθαι always denotes the *object*,¹ of which one makes boast, even in Jas. iv. 16. Comp. Eccus. xxxix. 8, l. 20. This, at the same time, in opposition to Hofmann's view: "they make their boast only *in presence of others*, and not *inwardly before themselves*." Neither προσώπῳ (see Winer, p. 116 [E. T. 152]) nor καρδίᾳ (1 Thess. ii. 17; Rom. vi. 17, x. 10; 2 Cor. ii. 4, *al.*) needed the article; and there was just as little need for the self-evident αὐτῶν to be inserted (1 Thess. *l.c.*). Indeed, if Paul had meant what Hofmann thinks, he could not but, in order to be intelligible, have added the different genitival definitions (ἄλλων — ἐαυτῶν). Bengel subtly and aptly remarks on καρδίᾳ: "Haec Pauli vena erat: ab ejus corde fulgebat veritas ad conscientias Corinthiorum."

Ver. 13. And you have reason for making your boast on our behalf over against the adversaries!—That Paul is here dealing, and that not without irony, with an odious accusation of his opponents (perhaps of an overseer of the church, according to Ewald), is evident, since otherwise the peculiar mode of expression used by him would appear quite uncalled for. It must have been asserted that he *had gone out of his senses*, that he *had become mad* (observe the *aorist*),—an assertion for which narrow-minded-

¹ In x. 16 the object is denoted by εἰς, whereby the reference to the locality is given for ἐν ἀλλοτρίῳ κανόνι, so that in this passage the construction is not καυχᾶσθαι ἐν, but καυχᾶσθαι εἰς. On καυχᾶσθαι ἐν, comp. the Latin *gloriarī in*; Cic. *N. D.* iii. 36. 87; *Tusc.* i. 21. 49; *Catil.* ii. 9. 20. The object is conceived as that, in which the καυχᾶσθαι is causally based. In the classics it is joined with ἐν, εἰς, and with the simple accusative.

ness as well as malice might find cause enough, or seize pretext, in the extraordinary heroism and divine zeal of his working in general, and especially in his sudden and wonderful conversion, in the ecstasies and visions¹ which he had had, in his anti-Judaism at times unsparing, in his ideal demands on the Christian life, in the prominence given to his consciousness of apostleship, to his sufferings, and the like. In reference to this accusation he now says: "*For be it, that we have become mad* (as our enemies venture to assert), *it is a madness standing at the service of God* (a holy mania, which deserves respect, not blame!); *or be it, that we are of sound understanding, we are so for your service* (which can only be found by you praiseworthy)." Comp. Aretius, Rückert, de Wette, Osiander, Hilgenfeld (in his *Zeitschr.* 1864, p. 170), who, however, abides only by the apostle's assertion, that he had seen Christ and was a full apostle, as the ground for this opinion of his opponents. As early as the time of Chrysostom (he quotes an explanation: εἰ μὲν μάλνεσθαί τις ἡμᾶς νομίζει κ.τ.λ.) it was recognised that a glance at a hostile accusation was contained in ἐξέστημεν, and this is remarked by most of the older and the modern commentators; but there should have been the less hesitation at taking the word in its full sense (see on Mark iii. 21; comp. Acts xxvi. 24), whereas it was often weakened into: *ultra modum agere*,² or into: *to be foolish* (Chrysostom, Morus, Billroth), *to seem to act foolishly* (Flatt), and the like, in spite of the following σωφρονοῦμεν, which is the exact opposite of having become mad (Plato, *Phædr.* p. 244 A). Comp. Acts xxvi. 25. As regards the *subject-matter*, ἐξέστ. was mostly (as by Chrysostom and Theodoret) referred to the *self-praise*,³ in which case θεῶ was taken as: *to the honour of God*, and then ὑμῶν was referred either to the salutary *example* (ἵνα μάθητε ταπεινοφρονεῖν, Chrysostom, Flatt) or to the salutary *condescension*. So Erasmus,⁴ Vatablus,

¹ Grotius limits the reference of ἐξίστ. to the trances alone; but the word in itself does not justify this.

² So Bengel; and earlier Luther, who gives as gloss: "If we do too much, i.e. if we deal at once sharply with the people, we still serve God by it; but if we act gently and moderately with them, we do so for the people's good, so that in every way we do rightly and well."

³ Comp. Pindar, *Ol.* ix. 58: τὶ καυχᾶσθαι παρὰ καιρὸν μανίαισιν ὑπεκρίκει, Plato, *Protag.* p. 323 B: ὁ ἐκείτ' σωφροσύνην ἡγαῶντο εἶναι, πᾶλλ' ἢ λίγην, ἔνταῦθα μανίαν.

⁴ "Si quid gloriatur P., id non ad ipsius, sed ad Dei gloriam pertinet; si mediocritas

Menochius, Estius, Bengel, Emmerling, Olshausen. Billroth takes it differently: "If, however, you put a rational construction on it (this boasting), in my case, I wish to have myself boasted of only for your advantage; I do it only in order that *you* may not be deceived by my opponents regarding me." But the whole reference to the *self-praise* is after ver. 12, where Paul has absolutely negated the *ἐαυτοῦς συνιστάνομεν ὑμῖν*, contrary to the context; and those references of *ὑμῖν* to the example shown, or to the apostolic condescension, or to a deception of the readers to be prevented, are not in keeping with the parallel *θεῶ*; and there is no reason in the context for sacrificing the uniformity in compass of meaning of the two datives, so that *ὑμῖν* is not to be taken otherwise than with Grotius in the comprehensive sense of *in vestros usus*. According to Hofmann, *ἐξέστ.* is to be referred to the self-testimony expressed *loftily* and in the *most exalted* tone at ii. 14 ff.: "If it might there be said *that he had gone out of himself*, on the other hand, the succeeding explanation (begun in iii. 1) could only produce the impression of sober rationality." But in this way there is in fact assumed a retrospective reference for *ἐξέστ.*, which no reader and, excepting Hofmann, no expositor could have conjectured, and this all the less that from iii. 1 to the present passage Paul has been speaking of himself in a tone to a great extent lofty and exalted (*e.g.* iii. 2 f., 12 ff., the whole of chap. iv., particularly after ver. 7; also v. 1 ff.); so that we do not see on what so great a difference of judgment is to be based, as would be yielded by *ἐξέστ.* and *σωφρον.* It remains far from clear, we may add, what more precise conception Hofmann has of "*gone out of himself*" (whether as insanity or merely as extravagance of emotion). — *εἴτε . . . εἴτε*] does not here mark off two different conditions (Baur in the *theol. Jahrb.* 1850, p. 182 ff.) and times, nor the actual change of moods and modes of behaviour (Osiander) which Paul would scarcely have designated according to different references of aim (comp. rather *τὰ πάντα δι' ὑμᾶς*, iv. 15), but two different modes of appearance of the same state, which are both *assumed* as possibly right, but the latter of which is in ver. 14 *proved* to be right and the former excluded.

loquitur, id tribuit infirmioribus, quorum affectibus et capacitati se accommodat." Rieckert also, who in other respects takes *ἐξέστ.* and *σωφρ.* rightly in their pure and full sense, refers *ὑμῖν* to accommodation.

Ver. 14 f. Paul now *proves* what was implied in ver. 13, that his whole working was done not in his own interest (comp. *μηκέτι ἑαυτοῖς*, ver. 15), but for God and the brethren; the love of Christ holds him in bounds, so that he cannot proceed or do otherwise. According to Rückert, Paul wishes to give a reason for the *εἰ ἐξέστημεν θεῷ*. But he thus arbitrarily overleaps the second half of ver. 13, though this expresses the same thing as the first half. — *ἡ ἀγάπη τοῦ Χριστοῦ*] not: *the love to Christ* (Oecumenius, Beza, Grotius, Mosheim, Heumann, Hofmann, Maier), but: *the love of Christ to men* (so Chrysostom and most others); for the death of Christ floating before the apostle's mind is to him the highest act of love (Rom. v. 6, 7; Gal. ii. 20; Eph. iii. 19; Rom. viii. 35, 37); and with Paul generally (not so with John) the genitive of a person with *ἀγάπη* is always the *genitivus subjecti* (Rom. v. 5, 8, viii. 35, 39; 2 Cor. viii. 24, xiii. 13; Eph. ii. 4; Phil. i. 9; also 2 Thess. iii. 5; 1 Thess. i. 3 is not here relevant), while, when the person is the object of love, he expresses this by *εἰς* (Col. i. 4; 1 Thess. iii. 12), and denotes by the genitive only an abstract as object (2 Thess. ii. 10); in Rom. xv. 30, *τοῦ πνεύμ.* is the *genitivus originis*. — *συνέχει ἡμᾶς*] *cohibet nos, holds us in bounds*, so as not to go beyond the limits marked by *θεῷ* and *ἑμῶν*, and to follow, possibly, affections and interests of our own. Comp. Calvin (*constringere affectus nostros*), Loesner, Billroth, Hofmann, Castalio: “tenet nos.” Most, however, follow the Vulgate (*urget nos*): *it urges and drives us*.¹ So Emmerling, Vater, Flatt, Schrader, Rückert, Olshausen, Osiander, Neander, and others; also Chrysostom (*οὐκ ἀφήσει ἡσυχάζειν με*) and Theodoret (*πυρπολούμεθα*). But contrary to the usage of the word, for *συνέχειν* always expresses that which *holds together, confines*, and the like, and so may mean *press hard*, but not *urge and drive* (Luke xix. 43, viii. 37, *al.*; Phil. i. 23; also Acts xviii. 5). Comp. Plato, *Polit.* p. 311 C; Pind. *Pyth.* i. 37, *al.*; Philo, *Leg. ad Caj.* p. 1016 E; also LXX. in Biel and Schleusner, *Thes.* Ewald: *it harasses us*, “so that we have no rest except we do everything in it.” Thus *συνέχει* would revert to the notion of *pressing hard*, which may be a harassing (Luke xii. 50; Wisd. xvii. 11, and Grimm's *Handb. in loc.*). But this is not given here by the context, as, indeed, that further develop-

¹ Beza: “totos possidet ac regit, ut ejus afflatu quasi correpti agamus omnia.”

ment of the meaning does not flow from the connection.—*κρίναντας τοῦτο*] *after we have come to be of the judgment*, namely, after our conversion,¹ Gal. i. 16. This judgment contains that, in consequence of which that restraining influence of the love of Christ takes place—the subjective condition of this influence.—*ὅτι εἰς ὑπὲρ πάντων κ.τ.λ.*] *that one for all*, etc. Who is meant by *εἰς*, is clear from *ἡ ἀγάπη τ. Χριστοῦ*, and was known to all the hearts of the readers; hence there is the less ground for breaking up the simple sentence, and taking *εἰς ὑπὲρ πάντων* as in apposition: “*because He, one for all, died*” (Hofmann). As for *ὅτι*, it is simplest, although *εἰ* after *ὅτι* is not genuine (see the critical remarks), to take it, not as *because*, but as *that*, corresponding, according to the usage elsewhere, to the preparatory *τοῦτο* (Rom. ii. 3, vi. 6; 2 Cor. x. 7, 11; Eph. v. 5, *al.*); in such a way, however, that *ἄρα κ.τ.λ.* is likewise included in the dependence on *ὅτι*, and does not form an independent clause (in opposition to Rückert). For the contents of the judgment as such must lie in *ἄρα οἱ πάντες ἀπέθανον*, of which the historical fact, *εἰς ὑπὲρ πάντ. ἀπέθ.*, is only the actual presupposition serving as its ground. The way in which the two clauses are marshalled side by side (without *εἰ* or *because*) makes the expression more lively, comp. 1 Cor. x. 17. Hence it is to be translated: *that one died for all, consequently they all died, i.e. consequently in this death of the one the death of all was accomplished, the ethical death, namely, in so far as in the case of all the ceasing of the fleshly life, of the life in sin (which ethical dying sets in subjectively through fellowship of faith with the death of Christ), is objectively, as a matter of fact, contained in the death of the Lord. When Christ died the redeeming death for all (comp. v. 21), all died, in respect of their fleshly life, with Him (Χριστῷ συνεσταύρωμαι, Gal. ii. 19; ἀπεθάνετε, Col. iii. 3); this objective matter of fact which Paul here affirms has its subjective realization in the faith of the individuals, through which they have entered into that death-fellowship with Christ given through His death*

¹ Not *at*, but *after* conversion. His conversion took place through Christ seizing on him and overmastering him, and not by way of argument; but subsequently in him who had become a believer there necessarily set in the discursive exercise of reflection, guiding the further judgment regarding the new life which he had acquired. This in opposition to Hofmann's misconception of my explanation, as if I took *κρίναντας* as identical with the conversion of the apostle.

for all, so that they have now, by means of baptism, become *συνταφέντες αὐτῷ* (Col. ii. 12). Comp. Rom. vi. 4. Here¹ also, as in all passages where *ὑπέρ* is used of the atoning death (see on Rom. v. 6; Gal. iii. 13), it is not equivalent to *ἀντί* (comp. on ver. 21), for which it is taken by most commentators, including Flatt, Emmerling, Rückert, Olshausen, de Wette, Usteri, Osiander, Gess, Baur, Maier, but: *for the sake of all, for their benefit, to expiate their sins* (ver. 19; Rom. iii. 25). Since One has died the redeeming death for the good of all, so that the death of this One as *ἱλαστήριον* has come to benefit all, *all* are dead, because otherwise the *εἰς ὑπέρ πάντων* would not be correctly put. The dying of Christ for the reconciliation of *all* necessarily presupposes that death-fellowship of all, for Christ could not have died effectively *for* one who would not have died *with* Christ; unbelieving, such a one, in spite of the sacrificial death made for all, would still be in his sins.² That *ὑπέρ* here *cannot* be equivalent to *ἀντί* is shown particularly by ver. 15: *τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι*; for according to this the resurrection of Jesus also (since it would be quite arbitrary to refer *ὑπὲρ αὐτῶν* merely to *ἀποθανόντι*) must have been substitutionary, which is nowhere taught, since it is rather the *actual proof and confirmation* of the atonement (see 1 Cor. xv. 17; Rom. iv. 25, ix. 34; Acts xiii. 37 f.; 1 Pet. i. 3 f.). — *ὑπὲρ πάντων*] *for all men in general*, so that no one is excluded from the effect of his *ἱλαστήριον*, and every one, so soon as he becomes a believer, attains subjectively to the enjoyment of this effect. This subjective realization, although in the case of those who refuse belief it is

¹ Comp. Schweizer in the *Stud. u. Krit.* 1858, p. 462 f.; Hofmann, *Schriftbew.* II. 1, p. 324 f. What Baur remarks, on the other hand, in Hilgenfeld's *Zeitschr. f. wiss. Theol.* 1859, p. 241 (comp. his *neut. Theol.* p. 158 f.), that *ὑπὲρ* denotes the ideal substitution, i.e. the most intimate, immediate entering into the other and putting oneself in his place, is not the contents of the idea of the preposition, but that of the *idea of sacrifice*, under which the death of Jesus is ranked, in the consciousness of the apostle and his readers, as an *ἱλαστήριον*, offered for the salvation of all (*ὑπὲρ πάντων*).

² Certainly the dying of Christ was the "close of the previous sin-tainted life of mankind" (Hofmann, comp. Rich. Schmidt, *Paul. Christol.* p. 55 f.), but in so far as this dying blotted out the guilt of mankind. This expiation becomes appropriated by individuals through faith, and out of faith there grows the new life of sanctification, in which he who has died ethically with Christ in faith is ethically risen with Him and lives to God.

frustrated by their guilt, is, in the divine plan of salvation, destined for *all*, and has already taken place in the case of believers; hence Paul, who himself belonged to the latter, might justly from this his own standpoint in the οἱ πάντες ἀπέθανον, without meaning by πάντες only *believers* (in opposition to my previous explanation), prove the restraining influence of the love of Christ, which he had himself experienced. — οἱ πάντες] with the article; for it applies to all those of whom ὑπὲρ π. ἀπέθ. was just said. — ἀπέθανον] not: they *are to die* (Thomas, Grotius, Estius, Nösselt, and others); not: they were *subjected to death* (Chrysostom, Theodoret, Erasmus, Beza, and others; Vatablus: "morte digni"); nor: they *must have died* (Ewald); nor: "it is *just as good as if* they had died" (Calovius, Flatt, and others); but: "*mors facta in morte Christi*" (Bengel), they *died*, which is to be considered as a real fact, objectively contained in the fact of the death of Jesus, and subjectively accomplished in the consciousness of individuals through faith.

Ver. 15. Continuation or second part of the judgment, in consequence of which the love of Christ συνέχει ἡμᾶς. — ὑπὲρ has the emphasis, whereas in ver. 14 the stress lay on εἰς and πάντων. "And (that) He died for the benefit of all (with the purpose) that (because otherwise this ὑπὲρ would be frustrated) the living should no more (as before the death they had died with Christ) *live to themselves*, i.e. dedicate their life to selfish ends, but," etc. Comp. Rom. xiv. 7 ff. — οἱ ζῶντες] Paul might also have said οἱ πάντες; but οἱ ζῶντες is purposely chosen with retrospective reference to οἱ πάντες ἀπέθανον, and that as *subject* (the living), not as apposition (as the living, Hofmann), in which view the life meant is held to be the *earthly* one, which Jesus left when He died; but this would only furnish a superfluous and unmeaning addition (it is otherwise at iv. 11), and so also with de Wette's interpretation: *so long as we live*. No; it is *the* life, which has *followed* on the ἀπέθανον. He, namely, who has *died* with Christ is *alive* from death, as Christ Himself has died and become alive (Rom. xiv. 9); He who has become *σύμφυτος* with His *death*, is so also with His *resurrection* (Rom. vi. 5). Thus the dead are necessarily the ζῶντες, by sharing ethically the same fate with Christ, Gal. ii. 19 f. Their ζωή is, consequently, doubtless in substance the life of *regeneration* (Erasmus,

Beza, Flatt, and others) ; it is not, however, regarded under this form of conception, but as *καὶνότης ζωῆς* (Rom. vi. 4), *out of death*. Comp. Rom. vi. 8-11. Rückert, in accordance with his incorrect taking of *ὑπέρ* in the sense of *ἀντί* (see on ver. 14), explains : "those, for whom He has died, on whom, therefore, death has no more claims." — *καὶ ἐγερθέντι*] is correlative to the *οἱ ζῶντες*, in so far as these are just the living out of death, whose life is to belong to the Living One ; and *ὑπὲρ αὐτῶν* belongs also to *ἐγερθ.*, since Christ is raised *διὰ τὴν δικαίωσιν ἡμῶν* (Rom. iv. 25). Comp. on Phil. iii. 10 ; 1 Cor. xv. 17.—Note, further, that Paul in ver. 15 writes in the *third* person (he does not say *we*), because he lays down the whole judgment beginning with *ὅτι* as the great, universally valid and fundamental *doctrine* for the collective Christian life, that he may then in ver. 16 let himself emerge in the *ἡμεῖς*. He would not have written differently even if he had meant by *ἀγάπη τ. Χριστοῦ* *his love to the Lord* (in opposition to Hofmann). Much *that is significant* is implied in this doctrinal, objective form of confession.

Ver. 16. Inference from vv. 14 and 15 opposed to the hostile way of judging of his opponents (comp. ver. 13). *Hence* it is with us quite otherwise than with our opponents, who judge regarding others *κατὰ σάρκα* : *we know henceforth no one according to flesh-standard*. Since all, namely, have (ethically) died, and every one is destined to live only to Christ, not to himself, our knowing of others must be wholly independent of what they are *κατὰ σάρκα*. Accordingly, the connection of thought between ver. 16 and vv. 14 and 15 demands that we take *κατὰ σάρκα* here not as *subjective* standard of the *οἶδαμεν*, so that we should have to explain it : according to merely human knowledge, without the enlightenment of the Holy Spirit (comp. i. 17 ; 1 Cor. i. 26) : "as one might know Him in a way natural to man" (Hofmann, Osiander, and, earlier, Lyra, Calovius, and others ; comp. also Ernesti, *Urspr. d. Sünde*, I. p. 69), but as *objective* standard (comp. xi. 18 ; John viii. 15 ; Phil. iii. 4), so that *εἰδέναι τινὰ κατὰ σάρκα* means : *to know any one according to merely human appearance*, to know him in such a way, that he is judged by what he is in virtue of his natural, material form of existence, and not by what he is *κατὰ πνεῦμα*, as a Christian, as *καὶνὴ κτίσις* (ver. 17). He who knows no one *κατὰ σάρκα* has

entirely left out of account, *e.g.* in the Jew, his Jewish origin; in the rich man, his riches; in the scholar, his learning; in the slave, his bondage; and so forth (comp. Gal. iii. 28). Comp. Bengel: "secundum carnem: secundum statum veterem ex nobilitate, divitiis, opibus, sapientia." It is inaccurate to say that this interpretation requires the article before *σάρκα* (Osiander). It *might* be used, but was not *necessary*, any more than at Phil. iii. 3 ff., Rom. i. 3, ix. 5, *al.*, where *σάρξ* everywhere, without the article, denotes the objective relation. — *ἡμεῖς*] *i.e.* *we on our part*, as opposed to the adversaries who judge *κατὰ σάρκα*. The taking the plural as general *embracing others* (Billroth, by way of suggestion, Schenkel, de Wette), has against it the evidently antithetic emphasis of the pronoun; it is only with the further inference in ver. 17 that the discourse becomes general. — *ἀπὸ τοῦ νῦν*] *after the present time*, *i.e.* after our present (Christian) relation, and with it also the *κρίαντας κ.τ.λ.*, has begun. Paul has *ἀπὸ τοῦ νῦν* only here. Beyond this Luke alone in the N. T. has it. — *οἶδαμεν*] *not aestimamus* (Grotius, Estius, and others, including Emmerling and Flatt), but *novimus*; no one is to us *known κατὰ σάρκα*; we know nothing of him according to such a standard. Comp. on *εἰδέναι οὐδένα* or *οὐδέν* in the sense of complete separation, 1 Cor. ii. 2. *οἶδα* is related to *ἐγνώκα*, *cognovī*, as its lasting *sequel*: *scio*, *quis et qualis sit*. — *εἰ καὶ ἐγνώκαμεν κ. σ. Χριστόν κ.τ.λ.*] apologetic application of the assertion just made, *ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κ. σ.* This remark is added without *δέ* (see the critical remarks), which is accounted for by the impetuous liveliness of the representation. *If even* (as I herewith grant to my opponents, see Hermann, *ad Viger.* p. 832) *the case has occurred that we have known Christ according to flesh-standard, this knowing of Him now exists with us no longer*. The emphasis of this concessive clause lies on the *præterite ἐγνώκαμεν*, which opposes the past to the present relation (*οἶδαμεν*, and see the following *γινώσκουμεν*). Therefore *Χριστόν* is not placed immediately after *εἰ καὶ*, for Paul wishes to express that in the past it has been otherwise than now; that formerly the *γινώσκειν κ. σάρκα* had certainly occurred in his case, and that in reference to Christ. This in opposition to the *usual* interpretation, according to which *Χριστόν* is invested with the chief emphasis. So *e.g.* Billroth: "if we once regarded even Christ Himself in a fleshly manner, if

we quite misjudged Him and His kingdom ; " Beyschlag similarly : " even with Christ I make no exception," etc. Ruckert, without any reason whatever, conjectures that Paul erroneously inserted *Χριστόν*, or perhaps did not write it at all. The right interpretation is found in Oslander, Ewald, Kling, also substantially in Hofmann, who, however, would attach *εἰ καὶ ἐγνώκαμεν κ.τ.λ. τὸ ἀπὸ τοῦ νῦν . . . σάρκα*, and thus separate it only by a comma,— a course by which, owing to the following contrast *ἀλλὰ κ.τ.λ.*, the sentence is without sufficient ground made more disjointed. — Paul had known Christ *κατὰ σάρκα*, so long as the merely human individuality of Christ, His lower, earthly appearance (comp. Chrysostom and Theodoret), was the limit of his knowledge of Him. At the time when he himself was still a zealot against Christ, and His persecutor, he knew Him as a mere man, as a common Jew, not as Messiah, not as the Son of God ; as one justly persecuted and crucified, not as the sinless Reconciler and the transfigured Lord of glory, etc. It was quite different, however, since God had revealed His Son in Paul (Gal. i. 16), whereby he had learned to know Christ according to His true, higher, spiritual nature (*κατὰ πνεῦμα*, Rom. i. 4).¹ Comp. also Holsten, z. *Ev. d. Paul. und Petr.* p. 429, who, however, refers the *Χριστόν*, which denotes the entire historical person of the God-man, only to the heavenly, purely pneumatic personality of the Lord, which had been pre-existent and in this sense was re-established by the resurrection. Klöpffer, p. 66, has substantially the right view : the earthly, human appearance of Christ according to its national, legal, and particular limitation. The Judaistic conception of the Messianic idea was the *subjective ground* of the former erroneous knowledge of Christ, but it is not on that account to be explained with many (Luther, see

¹ According to Estius, the meaning is taken to be : " If we once held it as something great to be fellow-countrymen and kinsmen of Christ." But the words do not convey this. Similarly also Wetstein, who makes the apostle, in opposition to the (alleged) boasting of the false apostles that they were kinsmen and hearers of Christ, maintain, "*cognationem solum nihil prodesse ;*" *et Christum non humanum esse*, as on earth, *sed angelicum super omnes*. Comp. Hammond, and also Storr, *Opusc.* II. p. 252, according to whom Paul refers to such, " qui præter externa ornamenta et Judaicam originem et pristinam illam suam cum apostolis Christo familiaribus conjunctionem nihil haberent, quo magnifice gloriari possent." An allusion to the alleged spiritualism of the Christian party, who had reproached the apostle with a fleshly conception of Christ (Schenkel, Goldhorn), is arbitrarily assumed.

his gloss, Bengel, Rückert, and others) : *according to Jewish ideas of the Messiah* ; for, according to what precedes, κ. σ. must be the *objective* standard of the ἐγνώκαμεν. In that case Χριστόν cannot be *appellative*, the *Messiah* (especially Baur, I. p. 304, ed. 2, and Neander, I. p. 142 f.), but only *nomen proprium*, as the following εἴ τις ἐν Χριστῷ shows. Olshausen, who rightly, as to substance, refers κ. σ. to the life of Christ before His resurrection, deduces, however, from εἰ καὶ ἐγνώκ. that Paul even before his conversion had seen Christ in his visits to Jerusalem, which Beyschlag also, in the *Stud. u. Krit.* 1864, p. 248, and 1865, p. 266, gathers from our passage and explains it accordingly, and Ewald, *Gesch. d. apost. Zeitalt.* p. 368, ed. 3, thinks credible. This is in itself possible (though nowhere testified), but does not follow from our passage ; for ἐγνώκ., in fact, by no means presupposes the *having seen*, but refers to the knowledge of Christ obtained by *colloquial intercourse*, and determined by the Pharisaic fundamental point of view,—a knowledge which Paul before his conversion had derived from his historical acquaintance with Christ's earthly station, influence as a teacher, and fate, as known to all.¹ Besides, the interpretation of a personal acquaintance with Christ would be quite unsuitable to the following ἀλλὰ νῦν κ.τ.λ. It would be *at variance with the context*. See also Klöpper, p. 55 ff. According to de Wette, the sense is : “ not yet to have so known Christ as, with a renouncing of one's own fleshly selfishness, to live to Him alone,” ver. 15. But in this way there would result for κατὰ σάρκα the sense of the *subjective* standard (against which see above) ; further, the signification of κατὰ σ. would not be the same for the two parts of the verse, since in the second part it would affirm *more* (namely, according to fleshly selfishness, *without living to Him alone*) ; lastly, *this* having known Christ would not suit the time before the conversion of the apostle, to which it nevertheless applies, because at this time he was even *persecutor* of Christ. And this he was, just because he knew him κατὰ σάρκα (taken in *our* sense), which erroneous form of having known ceased only when God ἀπεκάλυψε τὸν υἱὸν αὐτοῦ ἐν αὐτῷ (Gal. i. 16). While various expositors fail to give to it a

¹ Certainly to him also had the cross been a stumbling-block, since, according to the Jewish conception, the Messiah was not to die at all (John xii. 34) ; but we must not, with Theodoret, limit κατὰ σάρκα to the παλητὸν σῶμα of Christ.

clear and definite interpretation,¹ others have explained it in the linguistically erroneous sense of a merely hypothetical possibility. Thus Erasmus: "Nec est, quod nos posteriores apostolos quisquam hoc nomine minoris faciat, quod Christum mortali corpore in terris versantem non novimus, quando etiam, si contigisset novisse, nunc eam notitiam, quae obstabat spiritui, deposuissimus, et spiritualem factum spiritualiter amaremus;" so in the main also Grotius, Rosenmüller, Flatt. For a synopsis of the various old explanations, from Faustus the Manichæan (who proved from our passage that Christ had no fleshly body) downward, see Calovius, *Bibl. ill.* p. 463 ff. — ἀλλά] in the apodosis, see on iv. 16. — γινώσκομεν] *sc.* κατὰ σάρκα Χριστόν.

Ver. 17. Inference from ver. 16. If, namely, the state of matters is such as is stated in ver. 16, that now we no longer know any one as respects his human appearance, and even a knowledge of Christ of that nature, once cherished, no longer exists with us, *it follows* that the adherents of Christ, who are raised above such a knowledge of Christ after a mere sensuous standard, *are quite other than they were before*; the Christian is a *new creature*, to whom the standard κατὰ σάρκα is no longer suitable. The apostle might have continued with γάρ instead of ὥστε; in which case he would have *assigned as ground* of the changed knowledge the changed quality of the objects of knowledge. He might also, with just as much logical accuracy, infer, from the fact of the knowledge being no longer κατὰ σάρκα, that the objects of knowledge could no longer be the old ones, to which the old way of knowing them would still be applicable, but that they must be found in a quality wholly new. He argues not *ex causa*, but *ad causam*. The former he would have done with γάρ, the latter he does with ὥστε (in opposition to Hofmann's objection). — ἐν Χριστῷ] a *Christian*; for through faith Christ is the element *in which* we live and move. — καινὴ κτίσις] for the pre-Christian condition, spiritual and moral, is abolished and done away by God through the union of man with Christ (ver. 18; Eph. ii. 10, iv. 21; Col. iii. 9, 10; Rom. vi. 6), and the spiritual nature and life of the believer are constituted quite anew (comp.

¹ Hofmann, *e.g.*, describes the knowing of Christ κατὰ σάρκα as of such a nature, that it accommodated itself to the habit of the natural man, and therefore knew Christ only *in so far as He was the object of such knowledge*.

vv. 14, 15), so that Christ Himself lives in him (Gal. ii. 20) through His Spirit (Rom. viii. 9 f.). See on Gal. vi. 15. The *form* of the expression (its idea is not different from the *παλιγγενεσία*, Tit. iii. 5; John iii. 3; Jas. i. 18) is *Rabbinical*; for the Rabbins also regarded the man converted to Judaism as *בריה חדשה*. See Schoettgen, *Hor.* I. pp. 328, 704 f., and Wetstein. — τὰ ἀρχαῖα παρήλθεν κ.τ.λ.] Epexegetis of *καινὴ κτίσις*; *the old, the pre-Christian nature and life, the pre-Christian spiritual constitution of man, is passed away; behold the whole—the whole state of man's personal life—has become new.*¹ There is too slight a resemblance for us to assume for certain a reminiscence of Isa. xliii. 18 f., or Isa. lxxv. 17; as even Chrysostom and his followers give no hint of such an echo. By the *ἰδοῦ* of vivid realization, and introduced without connecting particle ("demonstrativum rei presentis," Bengel; comp. vi. 9), as well as by the emphatically prefixed *γέγονε* (comp. xii. 11), a certain element of *triumph* is brought into the representation. — The division, according to which the protasis is made to go on to *κτίσις* (Vulgate: "si qua ergo in Christo nova creatura;," or *τίς* is taken as masculine: "si quis ergo mecum est in Christo regeneratus," Cornelius a Lapide), has against it the fact, that in that case the apodosis would contain nothing else than was in the protasis; besides, the prefixing of *ἐν Χ.* would not be adequately accounted for.

Ver. 18. On vv. 18–21, see appropriate remarks in Fritzsche, *ad Rom.* I. p. 279 f. — τὰ δὲ πάντα] leading on from the *γέγονε καινὰ τὰ π.* to the supreme source of this change; hence, contextually, τὰ πάντα is nothing else than: *the whole that has become new.* Everything, in which the new state of the Christian consists, *proceeds from God*; and now by τοῦ καταλλάξαντος . . . καταλλαγῆς is specified *the mode in which* God has set it into operation, namely, by His having reconciled us with Himself through Christ, and entrusted to the apostle and his fellow-

¹ Not only in reference to sin is the old passed away and everything become new (Theodoret: *τὸ τῆς ἁμαρτίας ἀπικδυσάμεθα γῆρας*), but also—certainly, however, in consequence of the reconciliation appropriated in faith—in relation to the knowledge and consciousness of salvation, as well as to the whole tendency of disposition and will. Chrysostom and Theophylact unsuitably mix up objective Judaism as also included, and in doing so the latter arbitrarily specializes τὰ πάντα: ἀντὶ τοῦ νόμου εὐαγγέλιον· ἀντὶ Ἱερουσαλὴμ οὐρανός· ἀντὶ ναοῦ τὸ ἱερώτερον τοῦ καταπετάσματος ἐν ᾧ ἡ τριάς· ἀντὶ περιτομῆς βάπτισμα κ.τ.λ.

labourers the ministry of reconciliation. The reconciliation has taken place *with reference to all humanity* (hence κόσμον, ver. 19); but Paul uses ἡμᾶς in the person of *believers*, as those who have *experienced* the reconciliation of the world in its subjective realization. This in opposition to Leun, Ewald, Rückert, Hofmann, who refer it to the *apostle* and his fellow-workers, Hofmann, indeed, finding nothing else affirmed than the *conversion*, in so far as it was “a change of his *relation*, and not of his *conduct*, towards God.” And that ἡμῖν does not apply to men in general (Olshausen), but to *Paul and the rest of the apostolic teachers*, is clear from ἐν ἡμῖν, ver. 19, which is evidently (seeing that Paul has not written ἐν αὐτοῖς) distinguished by a special reference from κόσμος; besides, the inference, ver. 20, ὑπὲρ Χριστοῦ οὖν πρεσβ., manifestly presupposes the special reference of ἡμῖν and ἐν ἡμῖν in vv. 18, 19. This also in opposition to Höfling. *Kirchenverf.* p. 225, ed. 3. — τοῦ καταλλάξαντος κ.τ.λ.] *who has reconciled us with Himself through Christ.* For men were, by means of their uneffaced sin, burdened with God’s holy wrath, ἐχθροὶ θεοῦ (Rom v. 10, xi. 28; Eph. ii. 16; comp. Col. i. 20 f.), *Deo inveni*; but through God’s causing Christ to die as ἱλαστήριον,¹ He accomplished the effacing of their sins, and by this, therefore, God’s wrath ceased. The same thought is contained in Rom v. 10, only expressed in a *passive* form. Tittmann’s distinction between διαλλ. and καταλλ. (*Synon.* p. 102) is of no value; see on Rom. v. 10, and Fritzsche, *ad Rom.* I. p. 276 ff. — τὴν διακον. τῆς καταλλ.] *the ministry, which is devoted to reconciliation*, which is the means of reconciliation for men, inasmuch as through this ministry reconciliation is preached to them, and they are brought unto faith on the ἱλαστήριον Jesus, which faith is the *causa apprehendens* of the reconciliation, Rom. iii. 25; comp. διακονία τῆς δικαιοσύνης, iii. 9. The opposite: διακ. τῆς κατακρίσεως, iii. 9.

REMARK.—Rückert erroneously explains the reconciliation from the *active* enmity of men against God. God, according to his view, caused Christ to die for men, that He might, no doubt, on the one hand, be able to accomplish the μὴ λογίζεσθαι of their sins; but through this manifest proof of His love He filled men with thank-

¹ i.e. διὰ Χρ. Comp. ver. 21. Pelagius erroneously adds: “per Christi doctrinam pariter et exemplum.”

fulness, and gave them encouragement to accomplish the reconciliation on their side also, and so (as was Baur's opinion also) to give up *their* enmity towards God. And thus strictly regarded, the death of Jesus, according to Paul, has not so much reconciled humanity with God, as it has removed the obstacles to the reconciliation, and given a stimulus to the heart to enter into the only right and friendly relation with God.—No, the death of Jesus operated as *ἰλαστήριον* (Rom. iii. 25; Gal. iii. 13), consequently as effacing *God's* holy enmity (Rom. xi. 28), the *ὀργὴ θεοῦ*, so that He now did not impute to men their sins (ver. 19), and in *this* way, *actu forensi*, reconciled them with Himself (ver. 21), while simple *faith* is the subjective condition of appropriation on the part of men. Comp. on Col. i. 21. The thankfulness, the new courage, the holy life, etc., are only a *consequence* of the reconciliation appropriated in faith, not a part of it. Comp. Rom v. 1 ff., vi. 1 ff., viii. 3, 4, *al.* This, at the same time, in opposition to the doctrine of reconciliation set forth by Hofmann (see on Rom. iii. 25), who at our passage calls in question the view that τοῦ καταλλάξαντος κ.τ.λ. expresses an act of God, which takes place once for all in and with the history of Christ, and defines the notion of καταλλ. (in which ἡμᾶς is held to apply to Paul, in whom God had wrought faith), as amounting to this, that *God through Christ*, “whom He Himself gives and ordains for the purpose, *makes sin cease for Him to be the cause of wrath against the sinner.*” Comp. on the clear and correct notion of reconciliation, according to our passage, Weiss, *bibl. Theol.* p. 325.

Ver. 19. Confirmatory elucidation of the previous ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος . . . καταλλαγῆς. “I have reason for saying, *from God*, who has reconciled us, etc., *because, indeed, God in Christ reconciled the world with Himself,*” etc. The recurrence of the same leading *expressions*, which were used in ver. 18, gives to this elucidation a *solemn emphasis*. The θεός emphatically prefixed, however, looking back to ἐκ τοῦ θεοῦ in ver. 18, shows that the point is not a description of the καταλλαγῇ (Camerarius, Wolf, Estius, Billroth, and others), or of the διακονία τῆς καταλλαγῆς (Grotius, Rückert), but the *divine self-activity* in Christ's reconciling work and in the bestowal of the office of reconciliation. The two participial clauses, μὴ λογιζόμενος κ.τ.λ. and καὶ θέμενος κ.τ.λ., stand related to θεὸς ᾧ ἐν Χ. κόσμ. καταλλ. *εαυτ.* *argumentatively*, so that the words καὶ θέμενος ἐν ἡμῖν κ.τ.λ., which serve to elucidate καὶ δόντος ἡμῖν κ.τ.λ., ver. 18, are not *co-ordinated* to the καταλλάσσω (as one might expect from ver. 18), but are *subordinated* to it,—a change in the form of connecting the con-

ceptions, which cannot surprise us in the case of Paul when we consider his free and lively variety in the mode of linking together his thoughts. — ὥς ὅτι θεὸς ἦν ἐν Χ. κόσμ. καταλλ. ἑαυτῷ] *because, indeed, God in Christ was reconciling the world with Himself.* On ὥς ὅτι,¹ *utpote quod* (to be analyzed: *as it is the case, because*), see Winer, p. 574 [E. T. 771]. The ἦν καταλλάσσων should go together (see already Chrysostom), and is more emphatic than the simple imperfect. Paul wishes, namely, to affirm of God, not simply what He *did* (κατήλλασσε), but in what activity He *was*; in the person and work of Christ (ἐν Χριστῷ) *God was in world-reconciling activity.* The imperfect receives from the context the definite temporal reference: *when Christ died the death of reconciliation*, with which took place that very καταλλάξαντος, ver. 18. See, especially, Rom. iii. 24 f., v. 10. Ambrosiaster, Pelagius, Erasmus, Luther, Calvin, Beza, Calovius, Bengel, and many others, including Rückert, Osiander, Neander, connect ἦν ἐν Χριστῷ together: *God was in Christ, while reconciling the world with Himself.* This would only be possible in the event of the two following participial clauses expressing the *mode of reconciliation*, which, however, on account of the second clause (καὶ θέμενος ἐν ἡμῖν κ.τ.λ.), cannot be the case; they must, on the contrary, contain the *confirmation* of θεὸς ἦν ἐν Χ. κόσμ. καταλλ. ἑαυτῷ. According to their contents, however, they do not at all confirm the fact that God *was* in Christ, but the fact that God *was* in Christ *reconciling the world*; hence it is at variance with the context to make the connection ἦν ἐν Χριστῷ. Theodoret was right in denying expressly this connection. Hofmann, after abandoning his earlier (in the *Schriftbew.* II. 1, p. 326) misinterpretation (see in opposition to it my fourth edition, p. 147), now explains it by referring ὥς ὅτι κ.τ.λ. merely to κ. δόντος ἡμῖν κ.τ.λ.: *because He was a God, who in Christ was reconciling to Himself a world in its sinful condition without imputation of its sins, and who had laid the word of reconciliation on him the apostle.* A new misinterpretation. For, first, the qualitative

¹ In xi. 21, the ὅτι in ὥς ὅτι does not specify a reason, but introduces the contents of λέγει. In 2 Thess. ii. 2, also, ὥς ὅτι is like *that*. At our passage it is: *in measure of the fact, that God was, etc.*,—a more circumstantial and consequently more emphatic introduction of the ground than a simple ὅτι or γάρ would have been. It makes us *linger* more over the confirmatory ground assigned.

expression "a God," which is held to be predicative, would not only have been quite superfluous (Paul would have had to write merely *ὡς ὅτι ἦν κ.τ.λ.*), but also quite unsuitable, since there is no contrast with other gods; secondly, the relative tense *ἦν* must apply to the time in which what is said in *δόντος ἡμῖν κ.τ.λ.* took place (in the sense, therefore: because he was *at that time* a God, who was reconciling), which would furnish an absurd thought, because, when Paul became an apostle, the reconciliation of the world had been long accomplished; thirdly, *θέμενος* would be a participle logically incorrect, because what it affirms *followed on* the *καταλλάσσω*; lastly, *μὴ λογιζόμ.* cannot be taken in the sense of "*without imputation*," since a reconciliation *with* imputation of sins is *unthinkable*. — *κόσμον*] not a world, but the world, even without the article (Winer, p. 117 [E. T. 153]), as Gal. vi. 14; Rom. iv. 13. It applies to the whole human race, not possibly (in opposition to Augustine, Lyra, Beza, Cajetan, Estius) merely to those *predestinated*. The reconciliation of all men took place objectively through Christ's death, although the subjective appropriation of it is conditioned by the faith of the individual.¹ — *μὴ λογιζόμενος αὐτοῖς κ.τ.λ.*] since *He does not reckon* (present) *to them their sins*, and has deposited (aorist) *in us the word of reconciliation*. The former is the altered judicial relation, into which God has entered and in which He stands to the sins of men; the latter is the measure adopted by God, by means of which the former is made known to men. From both it is evident that God in Christ reconciled the world with Himself; otherwise He would neither have left the sins of men without imputation, nor have imparted to the apostolic teachers the word of reconciliation that they might preach it. If, as is *usually* done, the participial definition *μὴ λογιζόμενος* is taken in the imperfect sense (Ewald takes it rightly in a present sense) as a more precise explanation of the *modus* of the reconciliation, there arises the insoluble difficulty that *θέμενος ἐν ἡμῖν* also would have to be so viewed, and to be taken consequently as an element of the recon-

¹ The question whether and how Paul regarded the reconciliation of those who died before the *ἰλαστήριον* of Christ, and were not justified like Abraham, remains unanswered, since he nowhere explains himself on the point, and since the dead are not included in the notion of *κόσμος*. Still, Rom. x. 7, Phil. ii. 10 presuppose the descent of Christ into *Hades*, which is the necessary correlative of the resurrection *ἐκ νεκρῶν*, and it is expressly taught by Paul in Eph. iv. 9.

ciliation, which is impossible, since it expresses what God has done *after* the work of reconciliation, in order to *appropriate* it to men. *θέμενος*, namely, cannot be connected with *θεὸς ἡν*, against which the *aorist* participle is itself decisive; and it is quite arbitrary to assume (with Billroth and Olshausen) a deviation from the construction, so that Paul should have written *ἔθετο* instead of *θέμενος* (comp. Vulgate, Calvin, and many others, who translate it without ceremony: *et posuit*). — *ἐν ἡμῖν*] The doctrine of reconciliation (comp. on the genitive, 1 Cor. i. 18; Acts xx. 32) which is to be preached, is regarded as something deposited *in the souls of the preachers* for further communication: “sicut interpreti committitur quid loqui debeat,” Bengel. Comp. on *ἐν ἡμῖν*, which is not to be taken as *among* us, the *θεῖναι ἐν φρεσὶ, ἐν θυμῷ, ἐν στήθεσσι*.

Ver. 20. *For Christ, therefore, we administer the office of ambassador, just as if God exhorted through us.* This double element of the dignity of the high calling follows from the previous *θέμενος ἐν ἡμῖν τ. λόγ. τῆς καταλλ.* If, namely, it is the word of *reconciliation* which is committed to us, then in our embassy we conduct *Christ's* cause (*ὑπὲρ Χ. πρεσβ.*), seeing that the reconciliation has taken place through Christ; and because *God* has entrusted to us this work, our exhortation is to be regarded as taking place by *God* through us (*ὡς τ. θ. παρακαλ. δι' ἡμ.*). On *ὑπὲρ* with *πρεσβ.* in the sense specified, comp. Eph. vi. 20 and the passages in Wetstein and Kypke. The opposite: *πρεσβ. κατὰ τινος*, Dem. 400, 12. The *usual* interpretation, *vice et loco Christi*, which is rightly abandoned even by Hofmann, and is defended on the part of Baur by mere subtlety, runs counter to the context; for this sense must have *followed* (*οὖν*) from what precedes, which, however, is not the case. If the notion of *representation* were to be inferred from what precedes, it could only furnish us with a *ὑπὲρ θεοῦ*. — Observe the parallel correlation of *Christ* and *God* in the two parts of the verse. The connecting of *ὡς τοῦ θεοῦ παρακ. δι' ἡμ.* with *δεόμεθα ὑπὲρ Χ.* (Hofmann) would only disturb this symmetry without due ground. — *δεόμεθα ὑπὲρ Χριστοῦ κ.τ.λ.*] specification of the contents of the *πρεσβεῖα*, and that in the form of apostolic humility and love: *we pray for Christ*, in His interest, in order that we may not, in your case, miss the aim of His divine work of reconciliation: *be ye reconciled to God*; do not, by refus-

ing faith, frustrate the work of reconciliation in your case, but through your faith bring about that the objectively accomplished reconciliation may be accomplished subjectively in you. Rückert wrongly holds¹ that the second aorist passive cannot have a passive meaning and signifies only *to reconcile oneself* (see, on the contrary, Rom. v. 10; Col. i. 21); that Paul demands the putting away of the *φρόνημα τῆς σαρκός*, and the putting on of the *φρόνημα τοῦ πνεύματος*; and that so man reconciles himself with God. In this view, the moral immediate *consequence* of the appropriation of the reconciliation through faith is confounded with this appropriation itself. The reconciliation is necessarily *passive*; man cannot reconcile himself, but is able only to become by means of faith a partaker of the *reconciliation* which has been effected *on the divine side*; he can only *become reconciled*, which on his side cannot take place without faith, but *is experienced* in faith. This also in opposition to Hofmann, who says that they are to *make their peace with God*, in which case what the person so summoned has to do is made to consist in this, that he complies with the summons and prays God to extend to him also the effect, which the mediation constituted by God Himself exercises on the relation of sinful man toward Him. — The *subject* of *καταλλάγητε* is all those, to whom the loving summons of the gospel goes forth; consequently those not yet reconciled, *i.e. the unbelieving*, who, however, are to be brought, through Christ's ambassadors, to appropriate the reconciliation. The *quotidiana remissio* which is promised to *Christians* (Calvin) is not meant, but the *καταλλάγητε* is fulfilled by those who, hitherto still standing aloof from the reconciliation, believingly accept the *λόγος τ. καταλλαγῆς* sent to them.²

Ver. 21. This is not the *other side* of the apostolic preaching (one side of it being the previous prayer), for this must logically have preceded the prayer (in opposition to Hofmann); but the *inducing motive*, belonging to the *δεόμεθα κ.τ.λ.*, for *complying with* the *καταλλ. τῷ θεῷ*, by holding forth what has been done on God's side in order to justify men. This weighty motive emerges without *γάρ*, and is all the more urgent. — *τὸν μὴ γνόντα ἁμαρτ.*] description of

¹ See against this, also Weber, *v. Zorne Gottes*, p. 302 f.

² Thereby is completed in their case the task of the apostolic ministry, which is contained in the *μαθητεύσατε*, Matt. xxviii. 19.

sinlessness (τὸν αὐτοδικαιοσύνην ὄντα, Chrysostom); for *sin* had *not become known* experimentally to the moral consciousness of Jesus; it was to Him, because non-existent in Him, a thing unknown from His own experience. This was the necessary *postulate* for His accomplishing the work of reconciliation. — The *μή* with the participle gives at all events a *subjective* negation; yet it may be doubtful whether it means the judgment of *God* (Billroth, Osiander, Hofmann, Winer) or that of the *Christian consciousness* (so Fritzsche, *ad Rom.* I. p. 279: “quem talem virum mente concipimus, qui sceleris notitiam non habuerit”). The former is to be preferred, because it makes the *motive*, which is given in ver. 21, appear stronger. The sinlessness of Jesus was present to the consciousness of *God*, when He made Him to be sin.¹ Rückert, quite without ground, gives up any explanation of the force of *μή* by erroneously remarking that between the article and the participle *μή* always appears, never *οὐ*. See *e.g.* from the N. T., *Rom.* ix. 25; *Gal.* iv. 27; 1 *Pet.* ii. 10; *Eph.* v. 4; and from profane authors, *Plat. Rep.* p. 427 E: τὸ οὐχ εὐρημένον, *Plut. de garrul.* p. 98, ed. Hutt.: πρὸς τοὺς οὐκ ἀκούοντας, *Arist. Eccl.* 187: ὁ δ’ οὐ λαβών, *Lucian, Churid.* 14: διηγούμενοι τὰ οὐκ ὄντα, *adv. Ind.* 5, and many other passages. — ὑπὲρ ἡμῶν] *for our benefit* (more precise explanation: ἵνα ἡμεῖς κ.τ.λ.), is emphatically prefixed as that, in which lies mainly the motive for fulfilling the prayer in ver. 20; hence also ἡμεῖς is afterwards repeated. Regarding ὑπὲρ, which *no more* means *instead* here than it does in *Gal.* iii. 13 (in opposition to Osiander, Lipsius, *Rechtfertigungsl.* p. 134, and older commentators), see on *Rom.* v. 6. The thought of substitution is only introduced by what follows. — ἁμαρτίαν ἐποίησε] *abstractum pro concreto* (comp. λῆρος, ὄλεθρος, and the like in the classic writers, Kühner, II. p. 26), denoting more strongly that which God made Him to be (Dissen, *ad Pind.* pp. 145, 476), and ἐποίησε expresses the *setting up of the state*, in which Christ was actually exhibited by God as the *concretum* of ἁμαρτία, as ἁμαρτωλός, in being subjected by Him to suffer the *punishment of death*; ² comp. κατὰ, *Gal.* iii. 13. Holsten,

¹ Comp. Rich. Schmidt, *Paulin. Christol.* p. 100.

² It is to be noted, however, that ἁμαρτίαν, just like κατὰ, *Gal.* iii. 13, necessarily includes in itself the notion of *guilt*; further, that the guilt of which Christ, made to be sin and a curse by God, appears as bearer, was not *His own* (μή γνόστα ἁμαρτίαν), and

2. *Evang. d. Paul. u. Petr.* p. 437, thinks of Christ's having with His incarnation received also the principle of sin, although He remained without παράβασις. But this is not contained even in Rom. viii. 3; in the present passage it can only be imported at variance with the words (ἀμ. ἐποίησεν), and the distinction between ἁμαρτία and παράβασις is quite foreign to the passage. Even the view, that the death of Jesus has its significance essentially in the fact that it is a *doing away of the definite fleshly quality* (Rich. Schmidt, *Paulin. Christol.* p. 83 ff.), does not fully meet the *sacrificial* conception of the apostle, which is not to be explained away. For, taking ἁμαρτίαν as *sin-offering* (ἁμ., ἁμαρτή), with Augustine, Ambrosiaster, Pelagius, Oecumenius, Erasmus, Vatablus, Cornelius a Lapide, Piscator, Hammond, Wolf, Michaelis, Rosenmüller, Ewald, and others,¹ there is no sure basis laid even in the language of the LXX. (Lev. vi. 25, 30, v. 9; Num. viii. 8); it is at variance with the constant usage of the N. T., and here, moreover, especially at variance with the previous ἁμαρτ.—γενώμεθα] aorist (see the critical remarks), without reference to the relation of time. The *present* of the *Recepta* would denote that the coming of the ἡμεῖς to be δικαιοσύνη (to be δίκαιοι) still continues with the progress of the conversions to Christ. Comp. Stallbaum, *ad Crit.* p. 43 B: "id, quod propositum fuit, nondum perfectum et transactum est, sed adhuc durare cogitatur;" see

that hence the guilt of *men*, who through His death were to be justified by God, was *transferred* to Him; consequently the justification of men is *imputative*. This at the same time in opposition to Hofmann, *Schriftbew.* II. 1, p. 329, according to whom (comp. his explanation at our passage) Paul is held merely to express that God has allowed sin to realize itself in Christ, as *befalling Him*, while it was not in Him as conduct. Certainly it was not in Him as conduct, but it lay upon Him as *the guilt of men* to be atoned for through His sacrifice, Rom. iii. 25; Col. ii. 14; Heb. ix. 28; 1 Pet. ii. 24; John i. 29, *al.*; for which reason His suffering finds itself scripturally regarded not under the point of view of *experience befalling Him*, evil, or the like, but only under that of *guilt-atoning and penal suffering*. Comp. 1 John ii. 2.

¹ This interpretation is preferred by Ritschl in the *Jahrb. f. D. Th.* 1863, p. 249, for the special reason that, according to the ordinary interpretation, there is an *incongruity* between the *end aimed at* (actual righteousness of God) and the *means* (appearing as a sinner). But this difficulty is obviated by observing that Christ is conceived by the apostle as in reality bearer of the divine κατάρτα, and His death as *mors vicaria* for the benefit (ὑπέρ) of the sinful men, to be whose ἱλαστήριον He was accordingly made by God a sinner. As the γίνεσθαι δικαιοσύνην θεοῦ took place for men *imputatively*, so also did the ἁμαρτίαν ποιῆσαι αὐτόν take place for Christ *imputatively*. In this lies the congruity.

also Hermann, *ad Viger.* p. 850. — δικαιοσύνη θεοῦ] *i.e. justified by God.* See on Rom. i. 17. Not *thank-offering* (Michaelis, Schulz); not *an offering* just before God, *well-pleasing to Him*, but as δωρεὰ θεοῦ (Rom. v. 17), the opposite of all ἰδία δικαιοσύνη (Rom. x. 3). They who withstand that apostolic prayer of ver. 20 are then those, who τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν, Rom. x. 3. — ἐν αὐτῷ] for *in Christ*, namely, in His death of reconciliation (Rom. iii. 25), as *causa meritoria*, our being made righteous has its originating ground.

CHAPTER VI.

VER. 14. ἡ τίς] Elz.: τίς δέ, against decisive evidence. — Ver. 15. Instead of Χριστῶ, Lachm. and Tisch. have Χριστοῦ, following B C s, min. Vulg. Copt. Fathers. Rightly; the dative came in from the adjoining words. — Ver. 16. ὑμεῖς . . . ἐστέ] Lachm.: ἡμεῖς . . . ἐσμεν, following B D* L s* min. Copt. Clar. Germ. Clem. Didym. Aug. (once). To be preferred, since the *Recepta* was very naturally suggested as well by the remembrance of 1 Cor. iii. 16 as by the connection (vv. 14, 17), while there was no ground for putting ἡμεῖς . . . ἐσμεν in its stead. — μοι] Lachm.: μου. Attested, no doubt, by B C s, 17, 37, but easily brought in after αὐτῶν.¹ — Ver. 17. ἐξέλθετε] The form ἐξέλθατε is to be adopted, with Lachm. Tisch. and Rück., following B C F G s, 71, *al.* Damasc. See Fritzsche, *ad Marc.* p. 639.

After Paul has, in vv. 20, 21, expressed by *δεόμεθα κ.τ.λ.* the first and most immediate duty of his ministry as ambassador, he now expresses also his further working as a teacher, and that in reference to the readers, vv. 1, 2. And in order to show how important and sacred is this second part of his working as a joint-labourer with Christ, and certainly at the same time by way of an example putting his opponents to shame, he thereupon sets forth (vv. 3–10), in a stream of diction swelling onward with ever increasing grandeur, his own conduct in his hortatory activity. “Maxima est innocentiae contumacia,” Quintil. ii. 4. “Verba innocenti reperire facile est,” Curtius, vi. 10. 37.

Ver. 1. *Connection and meaning:* “We do not, however, let the matter rest merely with that entreaty on Christ’s behalf: *be ye reconciled to God*, but, *since we are His fellow-workers*, and there is thus more laid on us to do than that entreaty on Christ’s behalf, *we also exhort that ye lose not again the grace of God which you have received* (v. 21), that *ye do not frustrate it in your case by an*

¹ In the LXX. also, Lev. xxvi. 22, there occurs for *μοι* the variation *μου*.

unchristian life. — *συνεργοῦντες*] The *συν* finds its contextual reference not in the subject of v. 21, where there is only an auxiliary clause assigning a reason, nor yet in *ὡς τοῦ θεοῦ παρακαλ. δι' ἡμῶν*, ver. 20, in which there was given only a modal definition of the *πρεσβεύειν ὑπὲρ Χ.*, but in *ὑπὲρ Χριστοῦ*, ver. 20: *as working together with Christ*. It cannot, therefore, apply to *God* (Oecumenius, Lyra, Beza, Calvin, Cajetan, Vorstius, Estius, Grotius, Calovius, and others, including Rückert, de Wette, Osiander, Hofmann, in accordance with 1 Cor. iii. 9), or to the *fellow-apostles* (Heumann, Leun), or to the *Corinthian teachers* (Schulz, Bolten), or to the *Corinthians* in general (Chrysostom, Theodoret, Pelagius, Bengel, Billroth, Olshausen¹), or to the *exhortations*, with which his own example co-operates (Michaelis, Emmerling, Flatt). The apostles are *fellow-workers* with Christ just in this, that they are ambassadors *ὑπὲρ Χριστοῦ*, and as such have to represent *His* cause and prosecute *His* work. — *μὴ εἰς κενὸν κ.τ.λ.*] *ἐπάγει ταῦτα τὴν περὶ τὸν βίον σπουδὴν ἀπαιτῶν*, Chrysostom. For if he that is reconciled through faith leads an unchristian life, the reconciliation is in his case frustrated. See Rom. vi., viii. 12, 13, *al.* — *εἰς κενόν*] *incassum*, of *no effect*, Gal. ii. 2; Phil. ii. 16; 1 Thess. iii. 5; Diod. xix. 9; Heliod. x. 30; Jacobs, *ad Anthol.* VII. p. 328. — *δέξασθαι*] is to be explained as *recipiatis*. So Vulgate, Luther, and others, including Rückert, Ewald, Osiander, Hofmann. Those, namely, who, like the readers (*ὑμᾶς*), have become partakers of the reconciliation through compliance with the entreaty in v. 20, are placed now under the divine *grace* (comp. Rom. vi. 14 f.). And this they are not to reject, but to *receive and accept* (*δέξασθαι*), and that not *εἰς κενόν*, *i.e.* not without the corresponding moral results, which would be wanting if one reconciled and justified by faith were not to follow the drawing of grace and the will of the Spirit and to walk in the *καινότης τῆς ζωῆς* (Rom. vi. 4) as a new creature, etc. Comp. Theodoret. Pelagius also is right: “in vacuum gratiam Dei recipit,

¹ Billroth says: “he does not simply preach the gospel and leave the Corinthians then to stand alone, but he at the same time busies himself with them for their salvation, inasmuch as he stands by their side with his exhortations as their instructor.” Olshausen: “condescendingly Paul does not place himself over the Corinthians; he wishes only to be their fellow-labourer, to exhort them in such wise as they ought to exhort one another.” In that case Paul ought to have written *συνεργοῦντες δι' ἑαυτῶν*, in order to be understood.

qui in novo testamento non novus est." Hence it is not (not even in Rom. xv. 9) to be taken in the sense of the *practerite*, as many of the more recent commentators (even de Wette) take it, contrary to usage, following Erasmus: "ne committatis, ut, semel gratis a peccatis exempti, in pristinam vitam relabentes in vanum *receperitis* gratiam Dei." — ὑμᾶς] is now, after the apostolic calling has been expressed at iv. 20 in its *general* bearing, added and placed at the end for emphasis, because now the discourse passes into the direct exhortation to the *readers*, that *they* receive not without effect, etc. If in *their* case that apostolic entreaty for reconciliation had not passed without compliance, *they* are now also to accept and act on the grace under which they have been placed.

Ver. 2 does not assign the reason *why Paul is concerned about his official action*, because, namely, now is the time in which God would have the world helped (Hofmann), but gives, as the context requires by the exhortation brought in at ver. 1, a parenthetic urgent inducement for complying with this exhortation without delay. — λέγει γάρ] sc. ὁ θεός, from what precedes. The passage is Isa. xlix. 8, exactly according to the LXX. The person addressed is the עֶבֶר יְהוּה, whose idea is realized in Christ. He is regarded as the head of the true people of God; He is listened to, and He is helped, when the grace of God conveyed through Him is not received without result. Such is the *Messianic fulfilment* of that, which in Isaiah is promised to the servant of God regarding the deliverance and salvation of the unfortunate people. — καιρῷ δεκτῷ] Thus the LXX. translate רַצוֹן עֵצָה, at a time of *favour*. Paul was able to retain the expression of the LXX. all the more, that in the fulfilment of the prophetic word the *acceptableness* (δεκτῷ) of the *καιρός* for the people of God consists in this, that it is the point of time for the display of divine favour and grace. Chrysostom well says: καιρὸς . . . ὁ τῆς δωρεᾶς, ὁ τῆς χάριτος, ὅτε οὐκ ἔστιν εὐθύνas ἀπαιτηθῆναι τῶν ἁμαρτημάτων, οὔτε δίκην δοῦναι, ἀλλὰ μετὰ τῆς ἀπαλλαγῆς καὶ μυρίων ἀπολαῦσαι ἀγαθῶν, δικαιοσύνης, ἁγιασμοῦ, τῶν ἄλλων ἀπάντων. In substance the same thing is indicated by ἐν ἡμέρᾳ σωτηρίας, *on the day of deliverance*. If καιρὸς δεκτός is taken as the time pleasing to God (Hofmann),¹ it is less in keeping with the parallel "*day of salvation*." The *aorists* are neither of a *future* (Menochius) nor of a

¹ Comp. Calvin, who understands by it the "tempus plenitudinis" of Gal. iv. 4.

present character (Flatt), but the Deity speaking sees the future as having already happened. See on Luke i. 51. — In the commentary which Paul adds: ἰδοὺ, νῦν κ.τ.λ., he discloses the element of that utterance of God, *which moves to the use of this welcome salvation-bringing time. Behold, now is the acceptable time, behold, now is the day of deliverance*, which the prophet has foretold; now or never may you be successful in obtaining salvation through a fruitful acceptance and apprehension of the divine grace! If the νῦν is past, and you have frustrated in your case the grace received, then the hearing and help promised by the prophet are no longer possible! The duration of this νῦν was in Paul's view the brief interval before the near-approaching Parousia. The stronger εὐπρόσδεκτος (viii. 12; Rom. xv. 16, 31; Plut. *Mor.* p. 801 C), which he has used instead of the simple form, has proceeded involuntarily from his deep and earnest feeling on the subject.

Ver. 3. The participle is not connected with ver. 11, but (in opposition to Hofmann, see on ver. 11) with παρακαλ. in ver. 1, as a qualitative definition of the subject. Grotius aptly says: "ostendit enim, quam serio moneat qui ut aliquid proficiat nullis terreatur incommodis, nulla non commoda negligat." Luther finds here an *exhortation* (*let us give no one any kind of offence*), which, however, is not allowed either by the construction (διδόντας must have been used) or by the contents of what follows. — ἐν μηδενί] not *masculine* (Luther) but *neuter*: *in no respect*. Comp. ἐν παντί, ver. 4. The μή is here used, neither unsuitably to the connection with ver. 1 (Hofmann), nor instead of οὐ (Rückert), but from a subjective point of view: "*we exhort . . . as those, who,*" etc. Comp. 1 Cor. x. 33, and see Winer, p. 451 [E. T. 608]. — προσκοπή, only here in the N. T., not found in the LXX. and Apocr. (Polyb. vi. 6. 8, *al.*), is equivalent to πρόσκομμα, σκάνδαλον, *i.e. an occasion for unbelief and unchristian conduct.* This is given by a conduct of the teachers at variance with the doctrine taught. — μωμηθῆν] *be blamed*; comp. vii. 20. Paul is conscious that he represents the *honour* of the ministry entrusted to him. It cannot be proved that μωμ. denotes only *light* blame (Chrysostom and others, Osiander). See even in Homer, *Il.* iii. 412. It depends on the context, as in Pindar, *Pyth.* i. 160; Lucian, *Quom. hist.* 33: ὁ οὐδείς ἂν, ἀλλ' οὐδ' ὁ Μῶμος μωμήσασθαι δύναιτο.

Ver. 4 f. Συνιστῶντες ἑαυτ.] Here ἑαυτ. is not, as in iii. 1, iv. 12, prefixed, because συνιστ. is the leading idea. — ὡς θεοῦ διάκονοι] different in sense from ὡς θ. διακόνους (Vulg. : *ministros*). This would mean: we commend ourselves as those (*accusative*), who appear as God's servants. The former means: we commend ourselves, as God's servants commend themselves. Comp. Kühner, § 830, 5. The emphasis is on θεοῦ.—ἐν ὑπομονῇ πολλῇ] This is the first thing, the *passive bearing, through which* that συνιστ. ἑαυτ. ὡς θ. διάκ. takes place, *through much patience*; the further, active side of the *bearing* follows in ver. 6, ἐν ἀγνόητι κ.τ.λ., so that ἐν θλίψεσιν . . . νηστείαις is that, *in which* (ἐν) the much patience, the much endurance is shown.—Bengel aptly classifies ἐν θλίψεσιν . . . νηστείαις: “*Primus ternarius continet genera, secundus species adversorum, tertius spontanea.*” Comp. Theodoret.—θλίψ., ἀνάγκ., στενοχ.: *climactic* designation. On στενοχ., comp. iv. 8. It is impracticable, and leads to arbitrariness, to find a climax also in the three points that follow, the more especially as the very first point is worse and more disgraceful than the second.—ἐν πληγαῖς] Comp. xi. 23–25; Acts xvi. 23.—ἐν ἀκαταστασίαις] *in tumults*. Comp. e.g. Acts xiii. 50, xiv. 19, xvi. 19 ff., xix. 28 ff. The explanation: *instabilities, i.e. banishments from one place to another* (Chrysostom, Theophylact, Oecumenius, Beza, Schulz, Flatt, Olshausen), is in itself possible (comp. ἀστατοῦμεν, 1 Cor. iv. 11); but in the whole of the N. T. ἀκαταστ. only means either *confusion, disorder* (1 Cor. xiv. 32; 2 Cor. xii. 20; Jas. iii. 16), or in a special sense *tumult* (Luke xxi. 9; comp. Eccus. xxvi. 27). See, regarding the latter signification, the profane passages in Wetstein, Schweighäuser, *Lxx. Polyb.* p. 17.—ἐν ἀγρυπν.] *in sleeplessnesses*, for the sake of working with his hands, teaching, travelling, meditating, praying, through cares, etc. Comp. xi. 27; Acts xx. 31. On the *plural*, comp. Herod. iii. 129.—ἐν κόποις] is not, with Chrysostom, Theophylact, and others, to be understood only of *labour with the hands* (1 Cor. iv. 11; 1 Thess. ii. 9; 2 Thess. iii. 8), which limitation is not suggested by the context, but of *toilsome labours in general*, which the conduct of the apostolic ministry entailed. Comp. xi. 23, 27.—ἐν νηστείαις] is *generally* explained of the endurance of *hunger and want* (1 Cor. iv. 11; Phil. iv. 12). But since νηστεία is never used of compulsory fasting, and since Paul him-

self (xi. 27) distinguishes ἐν νηστεύσει from ἐν λιμῷ κ. δίψει, we must, with Chrysostom, Theodoret, and Calvin (comp. also Osiander, Hofmann), explain it of voluntary fasting, which Paul, using with free spirit the time-honoured asceticism, imposed on himself. The objections, that this is at variance with the apostle's spirit, or is here irrelevant, are arbitrary. See Matt. vi. 16, ix. 15, xvii. 21; Acts xiv. 23; comp. xiii. 2, 3, ix. 9; also 1 Cor. vii. 5.

In ver. 6, the series begun with ἐν ὑπομονῇ πολλῇ goes further. — ἐν ἀγνότητι] through purity, moral sincerity in general. Comp. ἀγνός, Phil. iv. 8; 1 Tim. v. 22; 1 John iii. 3. To understand this as meaning *abstinentia a venere* (Grotius and others), or *contempt for money* (Theodoret), is a limitation without ground in the context, and presents too low a moral standard for a servant of God. — ἐν γνώσει] Of the high degree of his evangelical knowledge, in particular of the moral will of God in the gospel, there is evidence in every one of his Epistles and in every one of his speeches in the Book of Acts. Calvin and Morus arbitrarily think that what is meant is *recte et scienter agendi peritia*, or (comp. also Rückert and Osiander) true *practical prudence*. — ἐν μακροθυμίᾳ] amid offences. — ἐν χρηστότητι] through kindness (Tittmann, *Synon.* p. 140 ff.). The two are likewise associated in 1 Cor. xiii. 4; Gal. v. 22. — ἐν πνεύμ. ἀγίῳ] is not to be limited arbitrarily to the *charismata* (Grotius and others), but: through the Holy Spirit, of whom testimony is given by our whole working and conduct just as the fruit of the Spirit (comp. Gal. v. 22) and walk according to the Spirit (Gal. v. 25). The position of this and the following point is determined by the circumstance, that Paul, in addition to the points adduced (ἐν ὑπομονῇ . . . ἐν ἀγνότητι κ.τ.λ.), now further mentions their objective divine source, which he bears in himself (ἐν πνεύματι ἀγίῳ), as well as the fundamental virtue of the Christian (ἐν ἀγάπῃ ἀνυποκρ., comp. Rom. xii. 9; 1 Pet. i. 22 f., iv. 8), which springs from this source, and without which even those elements already named would fail him (1 Cor. viii. 1, xiii. 1 ff., xiv. 1). In this way he brings to completion that portion of his self-attestation which reaches to this point.

Ver. 7. The enumerations hitherto made related *generally* to the conduct and character of God's servants; now the stream,

swelling ever more boldly, passes over to the province of the *teacher's work*, and pours itself forth from ver. 8 in a succession of contrasts between seeming and being, which are so many triumphs of the apostle's clear self-assurance. — ἐν λόγῳ ἀληθ.] *through discourse of truth*, i.e. *through doctrine, the character of which is truth*. Comp. ii. 17, iv. 2. It will not do to take, with Rückert, λόγ. ἀληθ. *objectively*, as equivalent to εὐαγγέλιον, because, as at Eph. i. 13, Col. i. 5, the article could not have been omitted. — ἐν δυνάμει θεοῦ] *through power of God*, which shows itself efficacious in our work of teaching, iv. 7. Comp. 1 Cor. ii. 4, iv. 20. The limitation to the *miracles* is arbitrary (Theophylact, comp. Emmerling and Flatt). — διὰ τῶν ὀπλῶν τῆς δικαιοσ. κ.τ.λ.] is by Grotius connected with what precedes (*Dei virtute nobis arma subministrante*, etc.); but seeing that other independent points are afterwards introduced by διὰ, we must suppose that Paul, who elsewhere without any special purpose varies in his use of equivalent prepositions, passes from the instrumental ἐν to the instrumental διὰ, so that we have here also a *special point*: *through the weapons, which righteousness furnishes*. The δικαιοσύνη is to be taken in the usual dogmatic sense. Comp. τὴν θώρακα τῆς δικαιοσ., Eph. vi. 15. It is the *righteousness of faith* which makes us strong and victorious in the way of assault or defence against all opposing powers. See the noble commentary of the apostle himself in Rom. viii. 31–39. It has been explained of *moral integrity* (comp. Rom. vi. 13, 19; Eph. v. 9, vi. 14), the genitive being taken either as *ad justitiam implendam* (Grotius), or as weapons, *which the consciousness of integrity gives* (Erasmus, Beza, Calvin, Billroth), or *which are allowed to a moral man and are at his command* (Rückert), or *which minister to that which is of right* (Hofmann), and the like; but the explanation has this against it, that the context contains absolutely nothing which leads us away from the habitual Pauline conception of δικαιοσύνη, as it was most definitely expressed even at v. 21, whereas the idea of δύναμις θεοῦ stands in quite a Pauline connection with that of δικαιοσύνη θεοῦ. See Rom. i. 16, 17. Hence there is no ground for uniting the two conceptions of δικαιοσύνη (Osiander), or for explaining it of righteousness as a quality of God which works through Paul (Kling). The explanation: *arma justa*, legitimate weapons (Flatt, following Heumann and Morus), is out of the

question. — τῶν δεξιῶν καὶ ἀριστ.] *right-hand and left-hand* arms, an apportioning specification of the *whole* armament. The former are the *weapons of attack* wielded with the right hand, the latter are the *weapons of defence* (shield); the warrior needs both *together*. Hence it was unsuitable to refer the former specially to *res prosperas*, the latter to *res adversas* (Erasmus, Estius, Grotius, Bengel, and others, following the Fathers): “ne prosperis elevemur, nec frangamur adversis,” Pelagius. Comp. rather, on the subject-matter, x. 4 f.

Ver. 8. It is usually supposed that διὰ here is not again instrumental, but *local*: (going) *through honour and shame*, or in the sense of the *accompanying circumstances* (Hofmann): *amid honour and shame*, we commend ourselves, namely, as God’s servants, ver. 4. This is arbitrary on the very face of it; besides, in this way of taking it there is no *mode* of the apostolic self-commendation at all expressed. Hence Billroth was right in trying to keep to the *instrumental* sense: “*as well honour as shame* (the latter, in so far as he bears it with courage and patience) *must contribute to the apostle’s commendation*.” But, on the other hand, it may be urged that, according to the words, it must be the *shame itself* (as also the δόξα itself), and not the manner of bearing it, which commends. Hence it is rather to be taken: *through glory, which we earn* for ourselves among the friends of God, and *through dishonour, which we draw on* ourselves among opponents; *through both we commend ourselves* as God’s servants. On the latter idea (καὶ ἀτιμίας), comp. Matt. v. 11; Luke vi. 22; 1 Pet. iv. 14; also Gal. i. 10. In a corresponding way also what follows is to be taken: *through evil report and good report*. — ὡς πλάνοι κ. ἀληθεῖς] With this there begins a series of modal definitions, which furnish a triumphant commentary on the two previous statements, διὰ δόξης κ. ἀτιμίας, διὰ δυσφημ. κ. εὐφημ. In this case the order of the clauses (the injurious aspect being always put first) corresponds to the order of δυσφ. κ. εὐφημ. The first clause always gives the *tenor* of the ἀτιμία and δυσφημία; the second clause, on the other hand, gives the *actual state of the case*, and consequently also the tenor of the δόξα and εὐφημία. Hence: *as deceivers and true*, i.e. as people who are both, the former in the opinion and in the mouth of enemies, the latter in point of fact. Accordingly, καί

is not "*and yet*" (Luther and many others), but the simple *and*. — On the seven times repeated *ὥς*, Valla rightly remarks: "Paulina oratio sublimis atque urgens." Comp. Augustine, *de doct. Christ.* iv. 20. — On *πλάνοι*, which does not mean "*erring*" (Ewald), comp. Matt. xxvii. 63; 1 Tim. iv. 1; John vii. 12; and Wetstein.

Vv. 9, 10. *Ἀγνοούμενοι*] not: *mistaken* or *misjudged* (Flatt, Hofmann, and others), nor yet: people, *for whom nobody cares* (Grotius), but: people, *whom no one is acquainted with* (Gal. i. 22); *obscure men*, of whom no one knows anything. Comp. *ἀγνώς* and the contrasted *γνώριμος*, Plato, *Pol.* ii. p. 375 E; also Demosth. 851. 27. — *ἐπιγινώσκ.*] *becoming well known*; comp. on 1 Cor. xiii. 12; Matt. xi. 27. By whom? Rückert thinks: *by God*. But without ground in the text, which rather demands the reference to *men*, as Chrysostom rightly saw: *ὥς ἀγν. κ. ἐπιγινώσκ., τοῦτο ἔστι διὰ δόξης καὶ ἀτιμίας, τοῖς μὲν γὰρ ἦσαν γνώριμοι καὶ περισπούδαστοι, οἱ δὲ οὐδὲ εἰδέναι αὐτοὺς ἤξιουν*. Hence: *as people who are unknown* (viz. according to the contemptuous judgment of opponents), *and well known* (in reality among all true believers). — *ἀποθνήσκοντες*] The continual sufferings and deadly perils of the apostle gave to his opponents occasion to say: *he is on the point of death*, he is at his last! Paul considered himself as *moribundus* (1 Cor. xv. 31), but from what an entirely different point of view! See 2 Cor. iv. 7-15. — *καὶ ἰδοὺ ζῶμεν*] *and, behold, we are in life!* We find a commentary on this in iv. 7 ff. Comp. i. 10. The *construction* often varies so, that after the use of the participle the discourse passes over to the finite verb (Buttmann, *neut. Gram.* p. 327 f. [E. T. 382 f.]); but here, in the variation introduced with a lively surprise by *ἰδοὺ* (comp. v. 17), there is implied a *joyful feeling of victory*. "Vides non per negligentiam veteres hoc genere uti, sed consulto, ubi quae conjuncta sunt ad vim sententiae simul tamen distinguere volunt paulo expressius," Dissen, *ad Pind. Isthm.* p. 527. — *ὥς παιδευόμενοι κ. μὴ θανατ.*] a reminiscence, perhaps, of Ps. cxviii. 18; *παιδ.* is not, however, to be understood of actual chastisements by scourging and the like (Cajetan, Menochius, Estius, Flatt). This, judged by the analogy of the other clauses, would be too much a matter of detail, and it would be specially inappropriate, because in all the clauses the view of His opponents is placed

side by side with the true state of the case. We must rather think of *God* as the *παιδεύων*. The sorrowful condition of the apostle gave his opponents occasion for concluding: *he is a chastened man!* a man who is under the divine *chastening rod!* — *καὶ μὴ θανατ.*] In his humble piety he does not deny that he stands under God's discipline (hence there is here no *opposite* of the first clause); but he knows that God's discipline will not proceed to extremity, as His opponents thought; therefore he adds: and not becoming killed! not sinking under this chastening.—Ver. 10. In the opinion and judgment of our enemies we are people *full of sorrow, poor, and having nothing* (starving and penniless wretches!); and in reality we are *at all times rejoicing* (through our Christian frame of mind, comp. Rom. v. 3, and the *χαρὰ ἐν πνεύματι ἁγίῳ*, Rom. xiv. 17; 1 Thess. iv. 6), *enriching many* (with spiritual benefits, 1 Cor. i. 5; 2 Cor. viii. 9), and *having in possession everything* (because entrusted with the store of all divine benefits in order to impart them to others). This *πάντα κατέχ.*, like the previous *πολλοὺς πλουτίζ.*, is by Chrysostom, Theodoret, Grotius, Estius, explained in this way, that Paul could have disposed of the property of the Christians, and have enriched many by instituting collections. But such an inferior reference is altogether out of keeping with the lofty tone of the passage, more especially at its close, where it reaches its acme. Comp. also Gemara Nedarim f. 40. 2: "Recipimus non esse pauperem nisi in scientia. In Occidente seu terra Israel dixerunt: in quo scientia est, is est ut ille, in quo omnia sunt; in quo illa deest, quid est in eo?" Rückert's opinion, that in those two clauses Paul was thinking of nothing definite at all, is unjust towards the apostle. Olshausen, followed by Neander, wishes to find the explanation of *πάντα κατέχ.* in 1 Cor. iii. 22. But this is less suitable to the *πολλοὺς πλουτίζ.*, evidently referring to the spiritual gifts, to which it is related by way of climax.

Ver. 11–vii. 1. After the episode in vv. 3–10,¹ Paul turns with a conciliatory transition (vv. 11–13) to a special, and for

¹ The supposition that there is an abnormal, and in this respect certainly unexampled construction, under which ver. 11 should be taken as concluding the main clause along with "the preceding long-winded participial clause" (Hofmann), ought to have been precluded by the very consideration that that "long-winded" accumulation of participles, in which, however, Paul paints his whole life active and passive with so much enthusiasm, and, as it were, triumphant heroism, would stand utterly

the Corinthians necessary, form of the exhortation expressed in ver. 1 (vv. 14–18). This is followed up in vii. 1 by a general appeal, which embraces the whole moral duty of the Christian.

Ver. 11. *Our mouth stands open towards you, Corinthians; our heart is enlarged.* — τὸ στόμα ἡμῶν ἀνέωγε] This expression is *in itself* nothing further than a picturesque representation of the thought: *to begin to speak*, or *to speak*. See, especially, Fritzsche, *Dissert.* II. p. 97, and the remark on Matt. v. 2. A *qualitative* definition may be added simply *through the context*, as is the case also here partly through the general character of the previous passage, vv. 3–10, which is a very open, unreserved utterance, partly by means of the parallel ἡ καρδιά ἡμῶν πεπλάτυνται. Thus in accordance with the context *the opposite of reserve* is here expressed. Comp. Chrysostom 1. Had Paul merely written λελαλήκαμεν ὑμῖν, the same thought would, in virtue of the context, have been implied in it (we have not been reserved, but have let ourselves be openly heard towards you); but the picturesque τὸ στόμα ἡμῶν ἀνέωγε is better fitted to convey this meaning, and is therefore *purposely chosen*. Comp. Ezek. xxxiii. 22; Ecclus. xxii. 22; Eph. vi. 19; Aeschylus, *Prometh.* 612. This at the same time in opposition to Fritzsche, who adheres to the simple *haec ad vos locutus sum*, as to which, we may remark, the *haec* is imported. Rückert (comp. Chrysostom 2) finds the sense to be: “*see, I have begun to speak with you once, I have not concealed . . . from you my apostolic sentiments; I cannot yet close my mouth, I must speak with you yet further.*” But the thought: *I must speak with you yet further*, is imported; how could the reader conjecture it from the simple perfect? Just as little is it to be assumed, with Hofmann, that Paul wishes only to state that he had not been reserved with what he had to say, so that this expression is only a *resumption* of the παρακαλοῦμεν μὴ εἰς κενὸν κ.τ.λ. in ver. 1. Only in an arbitrary and violent manner can we reject the reference to vv. 3–10, where such a luxuriance of holy *grandiloquentia* has disproportioned to that which he says in ver. 11, and which is only a brief, gentle, kindly remark. What a magnificent preparation for such a little quiet sentence without substantial contents! The examples cited by Hofmann from Greek writers and the N. T. (Acts xx. 3; Mark ix. 20) are too weak analogies. See regarding similar real *anacolutha*, Winer, p. 527 f. [E. T. 709 f.]. Comp. on Mark ix. 20.

issued from his mouth. — *ἀνέφγα*, in the sense of *ἀνέφγμαι*, is frequent in later Greek (in *Il.* xvi. 221, *ἀνέφγεν* is imperfect), and is rejected by Phrynichus as a solecism. See Lobeck, *ad Phryn.* p. 157 f. — *Κορίνθιοι*] Regarding this particular form of address without article or adjective (it is otherwise in *Gal.* iii. 1) Chrysostom judges rightly: *καὶ ἡ προσθήκη δὲ τοῦ ὀνόματος φιλίας πολλῆς καὶ διαθέσεως καὶ θερμότητος, καὶ γὰρ εἰώθαμεν τῶν ἀγαπωμένων συνεχῶς γυμνὰ τὰ ὀνόματα περιστρέφειν.* Comp. *Phil.* iv. 15. Bengel: “*rara et praesentissima appellatio.*” — *ἡ καρδία ἡμῶν πεπλάτυνται*] cannot here mean either: *I feel myself cheered and comforted* (comp. *Ps.* cxix. 32; *Isa.* lx. 5), as Luther, Estius, Kypke, Michaelis, Schleusner, Flatt, Bretschneider, Schrader, and others hold, or: *I have expressed myself frankly*, made a clean breast (Semler, Schulz, Morus, Rosenmüller, de Wette, comp. Beza), because vv. 12 and 13 are against both ways of taking it; but, with Chrysostom, Theodoret, Oecumenius, and the majority, it is to be taken as an expression of the *love* which, by being stirred up and felt, *makes* the heart *wide*, while by the want of love and by hate the heart is narrowed and contracted. The figurative expression needed no elucidation from the Hebrew, and least suitable of all is the comparison with *Deut.* xi. 16 (Hofmann), where the figurative meaning of *יָרַח* is of quite another kind. See, however, the passages in Wetstein on ver. 12. — The two parts of the verse stand side by side as parallels without a connective particle (*καί*), in order that thus the second thought, which outweighs the first, might come into more prominent relief, — a relation which is indicated by the emphatic prefixing of *τὸ στόμα* and *ἡ καρδία*. The meaning accordingly is: *We have* (vv. 3–10) *spoken openly to you, Corinthians; our heart has therein become right wide in love towards you* — which, however, may not be interpreted of *readiness to receive* the readers (Hofmann), for they are already in his heart (*vii.* 3; comp. *Phil.* i. 7). The relation of the two clauses is taken differently by Emmerling, who inserts a *because* between them, and by Fritzsche, who says: “*quod vobis dixi ejusmodi est, ut inde me vos amare appareat.*” But it may be urged against both that we are not justified in taking the two perfects as different in temporal import, the one as a real *practerite*, and the other with the force of a *present*. In *πεπλάτυνται* it is rather implied that Paul has felt his love to the Corinthians

strengthened, his heart towards them widened, *during his writing* of the passage vv. 3-10 (by its contents)—a result, after *such* an outpouring, intelligible enough, psychologically true, and turned to account in order to move his readers.

Ver. 12. A negative confirmation of the *ἡ καρδιά ἡμ. πεπλάτ.* just said, and opposite state of matters on the part of the Corinthians. — *Not straitened are ye in us, but straitened in your innermost part* (*σπλ.*, the seat of love, like *καρδιά*, ver. 11, to which the expression stands related under the increasing emotion by way of climax). The meaning of it is: "*valde vos amo, non item vos me.*" It is impossible, on account of the *οὐ*, to take it as an imperative (Aretius, Luther, Heumann, Morus, Schleusner). — *οὐ στενοχ. ἐν ἡμῖν*] *non angusto spatio premimini in animis nostris*: in this Paul retains the figure of the previous *ἡ καρδ. ἡμ. πεπλάτ.* Chrysostom aptly says: *ὁ γὰρ φιλούμενος μετὰ πολλῆς ἔνδον ἐν τῇ καρδίᾳ τοῦ φιλοῦντος βαδίζει τῆς ἀδείας.* Comp. vii. 3; Phil. i. 7. The negative expression is an affectionate, pathetic litotes, to be followed by an equally affectionate paternal reproof. This is explanation enough, and dispenses with the hypothesis that Paul is referring to the opinion of the church, that it had too narrow a space—a smaller place than it wished—in his heart (Hofmann). Those who interpret *πλατ.*, ver. 11, as *to cheer*, take the meaning to be: *not through us do ye become troubled, but through yourselves* (Kypke, Flatt; comp. Elsner, Estius, Wolf, Zachariae, Schrader; comp. also Luther),—a thought, however, which is foreign to the whole connection; hence Flatt also assumes that Paul has vii. 2 ff. already in his thoughts; and Schrader explains ver. 14-vii. 1 as an interpolation.¹ — *στενοχ. δὲ ἐν τ. σπλ. ὑμ.*] *so that there is in them no right place for us* (comp. 1 John iii. 17). Chrysostom: *οὐκ εἶπεν οὐ φιλεῖτε*

¹ Emmerling explains this section vi. 14-vii. 1 to be, not an interpolation, but a disturbing addition, only inserted by Paul on reading over the Epistle again, "*sententiis subito in animo exortis.*" And recently Ewald has explained it as an inserted fragment from another Epistle, proceeding probably only from some apostolic man, to a Gentile Christian church. But (1) the apparent want of fitting in to the connection, even if it did exist (but see on ver. 14), would least of all warrant this view in the case of an Epistle written under so lively emotion. (2) The contents are quite Pauline, and sufficiently ingenious. (3) The name *βελίαρ*, which does not occur elsewhere in Scripture, is not evidence against Paul, since in his Epistles (the Pastoral ones excepted) even the name *διάβολος*, so current elsewhere, occurs only

ἡμᾶς, ἀλλ' οὐ μετὰ τοῦ αὐτοῦ μέτρου. Paul did not write στενοχωρούμεθα δὲ ἡμεῖς ἐν τοῖς σπλ. ἡμ., because by this the contrast would have passed from the thing to the persons (for he had not, in fact, written οὐχ ὑμεῖς στενοχωρ. ἐν ἡμῖν), and so the passage would have lost in fitting concert and sharp force. Rückert thinks that Paul refers in ver. 12 to an utterance of the Corinthians, who had said: στενωχορούμεθα ἐν αὐτῷ! meaning, *we are perplexed at him*, and that now he explains to them how the matter stood with this στενοχωρεῖσθαι, but takes the word in another sense than they themselves had done. A strangely arbitrary view, since the use of the στενοχωρεῖσθαι in our passage was occasioned very naturally and completely by the previous πεπλάτ. Comp. Chrysostom, Theodoret.

Ver. 13. A demand for the opposite of the said στενοχωρεῖσθε ἐν τοῖς σπλ. ὑμ. just said. — The accusative τὴν αὐτὴν ἀντιμισθίαν is not to be supplemented either by *habentes* (Vulgate), nor by εἰσενέγκατε (Oecumenius, Theophylact), nor to be connected with λέγω (Chrysostom, Beza, and others); it is anacoluthic (accusative absolute), so that it emphatically sets forth an object of discourse, without grammatically attaching to it the further construction. It is otherwise in iii. 18. There is not an *interruption*, but a rhetorical *breaking off* of the construction. These accusatives, otherwise explained by κατὰ, are therefore the beginning of a construction which is not continued. See Schaefer, *ad Dem.* V. pp. 314, 482 f.; Matthiae, p. 955. Comp. Bernhardt, p. 132 f.; Dissen, *ad Pind.* p. 329, *ad Dem. de Cor.* p. 407; Winer, p. 576 [E. T. 774]. — αὐτήν] Paul has blended by way of attraction the two conceptions τὸ αὐτό and τὴν ἀντιμισθίαν. See Fritzsche, *Dissert.* II. p. 114 ff. Rückert arbitrarily says: Paul wished to write ὡσαύτως δὲ καὶ ὑμεῖς πλατύνθητε, τὴν ἐμὴν ἀντιμισθίαν, but,

at two passages of the Epistle to the Ephesians. Besides, the συμφών. Χριστῷ πρὸς βελίαν may be an echo of some apocryphal utterance known to the readers (comp. Eph. v. 14). (4) The expressions μετοχή (comp. μετίχουν, 1 Cor. ix. 10, *al.*), μερίς (comp. Col. i. 12), συμφώνησις (comp. σύμφωνος, 1 Cor. vii. 5), καθαρίζω (comp. Eph. v. 26), cannot, any more than συγκατάθεσις which he does not use elsewhere, excite well-grounded suspicion in the case of one so rich in handling the language. (5) The critical evidence gives not the slightest trace of ground for assuming that the section did not originally stand in all the manuscripts. How different it is with passages really interpolated, such as Mark xvi. 9 ff.; John vii. 33 ff. ! Yet Holsten has also, *zur Evang. d. Paul. u. Petr.* p. 387, assented to the condemnation of the section.

by prefixing the latter, he brought the idea of *ὡσαύτως* also into the first clause, where it necessarily had now to appear as an adjective. He certainly has not only *placed*, but also *thought* τὴν ἀντιμισθίαν first, but at the same time τὸ αὐτό was also in his mind. — The parenthetic ὡς τέκνοις λέγω justifies the expression τὴν αὐτ. ἀντιμισθίαν; for it is the duty of children to *recompense* a father's love by love in return. Comp. 1 Tim. v. 4. Chrysostom: οὐδὲν μέγα αἰτῶ, εἰ πατὴρ ὢν βούλομαι φιλεῖσθαι παρ' ἑμῶν. The notion of children *yet untrained* (Ewald) would be indicated by something like *νηπίους* (1 Cor. iii. 1).

Ver. 14. As a contrast to the desired *πλατύν.*, Paul now forbids their making common cause with the heathen, and so has come to the point of stating what was said generally at ver. 1 (μὴ εἰς κενὸν τ. χ. τ. θεοῦ δέξασθαι) more precisely, in a form needful for the special circumstances of the Corinthians, in order to warn them more urgently and effectually of the danger of losing their salvation. — *μὴ γίνεσθε ἑτεροζυγ.*] Bengel: "*ne fiat, molliter pro: ne sitis.*" He does not forbid all intercourse with the heathen whatever (see 1 Cor. v. 10, x. 27, vii. 12), but the making common cause with heathen efforts and aims, the entering into the heathen element of life. There is no ground for assuming exclusively special references (such as to sacrificial banquets or to mixed marriages), any more than for excluding such references. — *ἑτεροζυγοῦντες*] see, in general, Wetstein. It means here: *bearing another* (a different kind of) *yoke*. Comp. *ἑτερόζυγος*, Lev. xix. 19; Schleusner, *Thesaur.* II. p. 557. Paul undoubtedly has in mind the figurative conception of two different animals (as ox and ass) which are yoked together in violation of the law (Deut. xxii. 9),—a conception, in which the heterogeneous fellowship of Christians with heathen is aptly portrayed: *drawing a yoke strange to you*. In this verse the dative ἀπίστοις denotes a fellowship, in which the unbelieving partner *forms the standard which determines* the mode of thought and action of the Christian partner. For this dative cannot mean "*with unbelievers*" (the usual explanation), as if *συζυγοῦντες* had been used; but it is not so much *dativus commodi* (Hofmann: *for the pleasure* of unbelievers), a thought which Paul would have doubtless expressed with more precision, as the *dativus ethicus* (Krüger, § 48. 6); so that the words mean: *do not draw for unbelievers a strange yoke*. The

yoke meant is that drawn by unbelievers, one of a kind strange to Christians (*ἐτεροῖον*), and the latter are not to *put themselves at the disposal* of unbelievers by sharing the drawing it. The great *danger* of the relation against which Paul warns them, lies in this dative expression. According to Theophylact (comp. Chrysostom), the sense is: *μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι καὶ προσκείμενοι οἷς οὐ θέμις*, so that the figurative expression is taken from the unequal balance (Phocylides, 13: *σταθμὸν μὴ κρούειν ἐτερόζυγον, ἀλλ' ἴσον ἔλκειν*). But apart from the circumstance that Paul would in that case have expressed himself at least very strangely, the reminiscence from the *O. T.*, which the common view assumes, must still be considered as the most natural for the apostle.¹—*τίς γὰρ μετοχὴ κ.τ.λ.*] for how utterly incompatible is the Christian with the heathen character! Observe the impressiveness of the accumulated questions, and of the accumulated contrasts in these questions. The first four questions are joined in two pairs; the fifth, mounting to the highest designation of Christian holiness, stands alone, and to it are attached, as a forcible conclusion of the discourse, the testimony and injunction of God which confirm it.²—*δικαιοσύνη κ. ἀνομία*] For the Christian is justified by faith (v. 21, vi. 7), and this condition excludes immoral conduct (*ἀνομία*, 1 John iii. 4), which is the element of heathen life (Rom. vi. 19). The two life-elements have nothing in common with each other, Rom. viii. 1 ff.; Gal. ii. 15 ff. — In the second question the Christian life-element appears as *φῶς*, and the heathen as *σκότος*. Comp. Eph. v. 8, 11 f.; Col. i. 12 f. In the latter is implied *ἡ ἄγνοια καὶ ἡ ἁμαρτία*, and in *φῶς*: *ἡ γνῶσις καὶ ὁ βίος ὁ ἐνθεος* (in both, the intellectual and the ethical element are to be thought of *together*), Gregory Naz. *Or.* 36.—Regarding the two datives, of which the second is expressed in Latin by *cum*, see Matthiae, p. 883; and the *πρός*, in the second clause, is

¹ Hence our view (comp. Vulgate) is to be preferred also to that of Theodoret: *μὴ μιμήσασθε τοὺς ἑτέροις ἐνενόοντας βίαν καὶ τὸν ζυγὸν κλίνοντας, τὴν τῶν ἀπίστων ἀπάτην τῆς ἡμετέρας προτιμῶντες διδασκαλίας*.

² Hofmann brings the second and third questions, as well as the fourth and fifth, into closer relation. Neither the particles *ἄ* and *δέ*, nor the prepositions *πρός* and *μετά*, nor yet the contents of the questions, are decisive. But it is in favour of our division, which Lachmann has also, that only to the fifth question is there specially added the great and important scriptural testimony, vv. 16–18, which is quite in keeping with its *isolated* and distinctive position.

the expression of social relation, like our *with*. See Bernhardt, p. 265. Comp. Plato, *Conv.* p. 209 C: *κοινωνίαν . . . πρὸς ἀλλήλους*, Stobaeus, *S.* 28: *εἰ δέ τις ἔστι κοινωνία πρὸς θεοῦς ἡμῖν*, Philo, *Leg. ad Cai.* p. 1007 C: *τίς οὖν κοινωνία πρὸς Ἀπόλλωνα τῷ μηδὲν οἰκείον ἐπιτετηδευκότι*, Ecclus. xiii. 2.

Ver. 15. The five different shades given to the notion of *fellowship* vouch for the command which the apostle had over the Greek language. — Regarding the use of *δέ* before a new question with the same word of interrogation, see Hartung, *Partikell.* I. p. 169. — *Βελίαρ*] Name of the *devil* (the Peshito has Satan), properly *ἡλικία* (*wickedness*, as concrete equivalent to *Πονηρός*); hence the reading *Βελιάλ* (Elzevir, Lachmann) is most probably a correction. The form *βελίαρ*, which also occurs frequently in the *Test. XII. Patr.* (see Fabricius, *Pseudepigr.* V. T. I. pp. 539, 587, 619, *al.*), in Ignatius as interpolated, in the Canon. Ap., and in the Fathers (see Wetstein, critical remarks), is to be explained from the not unfrequent interchange of *λ* and *ρ* in the common speech of the Greek Jews. In the O. T. the word does not occur as a *name*. See, generally, Gesenius, *Thesaurus*, I. p. 210. — *συμφώνησις*, *harmony*, *accord*, only here in the N. T., not in the LXX. The Greeks say *συμφωνία* and *σύμφωνον* (with *πρός*, Polyb. vi. 36. 5; Plat. *Lach.* p. 188 D); the simple form *φώνησις* in Pollux ii. 111. — On *μερίς*, *share*, comp. Acts viii. 21. The two have no partnership with one another, possess nothing in common with one another. The believer has, in Christ, righteousness, peace, etc., all of which the unbeliever has not, and one day will have *μερίς τοῦ κλήρου τῶν ἁγίων*, Col. i. 12. In strict logic *ἢ τίς μερίς . . . ἀπίστου* did not belong to this series of elements of proof, since it contains the proposition itself to be proved, but it has come in amidst the lively, sweeping flow of the discourse.

Ver. 16. Comp. 1 Cor. x. 20. *What agreement* (Polyb. ii. 58. 11, iv. 17. 8) *has the temple of God with idols? how can it reconcile itself with them?* Comp. on *συγκατάθ.*; also Ex. xxiii. 1; Luke xxiii. 51. The two are contraries, which stand negatively related to one another; if the temple of God should come into contact with idols (as was the case, *e.g.*, under Ahaz), it would be desecrated. — *ἡμεῖς γὰρ κ.τ.λ.*] With this Paul *proves* that he was not without reason in using the words *τίς δὲ συγκατάθεσις ναῶ*

θεοῦ κ.τ.λ. of the contradiction between the Christian and the heathen character. The emphasis is on ἡμεῖς: *for we Christians are* (sensu mystico) *the temple of the living God*.¹—ζῶντος] in contrast with the dead idols in the heathen temples.—καθὼς εἶπεν ὁ θεός] *in accordance with the utterance of God*: Lev. xxvi. 12, freely after the LXX., the summary of the divine covenant of promise.—ἐν αὐτοῖς] *among them*; see below, ἐμπεριπατήσω, *walk about in* (Lucian, *adv. Ind.* 6; Ach. Tat. i. 6; LXX.). The *indwelling* of God in the body of Christians as in His temple, and the *intercourse of His gracious rule* in it (ἐμπεριπ.), take place *through the medium of the Spirit*. See on 1 Cor. iii. 16; John xiv. 23.

Ver. 17. With the foregoing quotation Paul now combines another in keeping with his aim (ver. 14), containing the application which God has made of His previous promise. But this quotation is still freer than the one before, after the LXX. Isa. lii. 11, and the last words, καὶ εἰσδέξομαι ὑμᾶς, are perhaps joined with it through a reminiscence of Ezek. xx. 34 (comp. Ezek. xi. 17; Zech. x. 8). Osiander and most expositors find in καὶ εἰσδέξ. ὑμ. a reproduction approximately as to sense of the words in Isa. lii. 12: καὶ ὁ ἐπισυνάγων ὑμᾶς κύριος ὁ θεὸς Ἰσραὴλ; but this is, at any rate, far-fetched, and, considering Paul's usual freedom in joining different passages of the O. T., unnecessarily harsh.—αὐτῶν] applies to the *heathen*.—ἀκαθάρτου μὴ ἄπτεσθε] Just as ἐξέλθετε κ.τ.λ. had referred (*aorist*) to the separation to be accomplished from the fellowship of heathen life, so this refers, in the sense of the prophetic fulfilment, to the continuing (*present*) abstinence from all heathen habits (not simply from offerings to idols), and καὶ εἰσδέξ. ὑμ. to their reception into *sonship*, see ver. 18. It is correlative to ἐξέλθατε; God wishes to receive those *who have gone forth* into His *paternal house*, i.e. into the fellowship of the true theocracy (ver. 18).

¹ So according to the reading ἡμεῖς . . . ἴσμεν. See the critical remarks. According to the *Recepta* ὑμεῖς . . . ἴσπε (so also Tisch., defended by Rückert, Osiander, Hofmann) it would apply to the *Corinthian church*, which in the spiritual sense is the temple of God, as 1 Cor. iii. 16. Ewald has rightly upheld the reading ἡμεῖς . . . ἴσμεν, but has wrongly used it against the genuineness of the section (*Jahrb.* IX. p. 216). How often in a connection, where Paul is speaking of *himself* in the first person plural, has he thereupon expressed also in the same person the consciousness of *Christians generally*, as e.g. just at v. 21.

Ver. 18. Continuation of the promise begun with *καὶ γὰρ εἰσδέξ.* ὑμ., and holding forth the holy compensation for the enjoined severance from an unholy intercourse with the heathen. The passage is most probably a free and enlarged quotation from 2 Sam. vii. 14. It bears less resemblance to Jer. xxxi. 9, or even to Isa. xliii. 6. And Jer. xxxi. 33, xxxii. 38, are quite out of the question, because there the *sonship* is not mentioned. Cajetan conjectured as to a writing now lost, just as Ewald finds, from *καὶ γὰρ* onwards, a passage now unknown to us; according to Grotius, the words are *ex hymno aliquo celebri apud Hebræos*. The freedom of the N. T. writers in using probative passages from the O. T. renders both hypotheses unnecessary; of the latter no instance can be shown in Paul, and in itself it is arbitrary. — *κύριος παντοκράτωρ*] “ex hac appellatione perspicitur *magnitudo* promissionum,” Bengel; rather, on account of the specific contents of *παντοκ.*: the unquestionable *certainly of the fulfilment* (Rom. iv. 21; 2 Cor. ix. 8, *al.*), which no power can hinder. Used only here by Paul (often in the Apocal.), who has, however, taken it from 2 Sam. vii. 8, LXX., where λέγει κυρ. *παντοκρ.* introduces the divine utterance.

CHAPTER VII.

VER. 3. For the order *πρὸς κατὰ κρ.* οὐ λέγω (Lachm.) even the testimony of B C **Σ** is not sufficient as against all the vss. and most of the Fathers. — Ver. 8. Instead of the second *εἰ καί*, B has *εἰ δὲ καί*, and the *γάρ* after *βλέπω* is omitted by B D* Clar. Germ. (put in brackets by Lachm.); the Vulgate has read *βλέπων* (without *γάρ*), and Rückert wishes to restore the text accordingly: *εἰ δὲ καὶ μετεμελόμενον βλέπων ὅτι . . . ὑμᾶς, νῦν χαίρω*. But the *Recepta* has far preponderant attestation, and the variations are easily explained from it. It was rightly seen that with *εἰ καὶ μετεμ.* there starts a new portion of the discourse (whence in B δὲ was inserted as an adversative conjunction), and either the apodosis was already begun at *βλέπω*, whence followed the omission of *γάρ*, or it was rightly perceived that the apodosis only began with *νῦν χαίρω*, and so *βλέπων* was substituted as a gloss for *βλέπω γάρ*. — Ver. 10. Instead of the first *κατεργάζεται*, Lachm. Rück. Tisch. have only *ἐργάζεται*, following B C D E **Σ*** 37, Justin. Clem. Or. (thrice), Chrys. Dam. Rightly; the compound has crept in on account of the one following (comp. also ver. 11); it is (in opposition to Fritzsche, *de conform.* Lachm. p. 48) too rash to conclude from ver. 11 that Paul wrote *κατεργ.*, for there, after the previous *κατεργ.*, the compound might present itself, naturally and unsought, to the apostle, even if he had used the simple form in the first half of ver. 10. — Ver. 11. *ὑμᾶς*] is to be deleted as a supplementary insertion, with Lachm. and Rück., following B C F G **Σ*** 17, Boern. Ambrosiast. Aug. — *ἐν τῷ πράγματι*] The *ἐν* is wanting in witnesses of importance; bracketed by Lachm. and Rück.; deleted by Tisch. An explanatory addition to the dative. — Ver. 12. *οὐδέ*] B **Σ**** 37, 73 have *ἀλλ' οὐδέ*, an error of the copyist. — *τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν*] B C D** E K L and many min., also Syr. Arr. Copt. Aeth. Germ. Damasc. Oec. have *τὴν σπ. ὑμῶν*¹ *τ. ὑπὲρ ἡμῶν*. Recommended by Griesb., adopted by Matth. Lachm. and Tisch. Rejected on account of the sense by Rück. and Hofm. But it is precisely the apparent impropriety in the sense of this reading which has given rise to the *Recepta*, just as *πρὸς*

¹ So also **Σ**, which, however, has *ὑμῶν* again instead of *ἡμῶν*, obviously through a copyist's error, which is also found in D* F.

ὑμᾶς seemed also unsuitable, and is therefore wanting in Syr. Erp. Arm. Aeth. Vulg. Ambrosiast. Pel. Lachmann's reading appears, therefore, to be the correct one; it is defended also by Reiche, *Comm. crit.* I. p. 367. — Ver. 13. παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον] Lachm. Tisch. and Rück. read: παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσ. μᾶλλον, according to considerably preponderating attestation. Rightly; the ἐπὶ, twice taken in the same sense, caused ἐπὶ τῇ παρακλ. ἡμῶν to be attached to παρακεκλήμεθα, and hence the position of δὲ to be changed; and now the sense further demanded the change of ἡμῶν into ὑμῶν. The *Recepta* is defended by Reiche. — Ver. 14. ἡ καύχησις ἡμῶν ἢ ἐπὶ T.] ὑμῶν for ἡμῶν (Lachm.) is supported only by B F, with some vss. and Theoph. A mechanical repetition of ὑμῶν from what precedes. — Ver. 16. The οὖν (Elz.) after χαίρω is deleted, as a connective addition, by Griesb. and the later editors on decisive evidence.

Ver. 1 closes the previous section. — *Since we accordingly* (according to vi. 16–18) *have these promises* (namely, that God will dwell among us, receive us, be our Father, etc.), we wish not to make them null in our case by an immoral life. — ταύτας] placed at the head, bears the emphasis of the *importance* of the promises. — καθαρίσωμεν ἑαυτούς] denotes the *morally purifying activity*, which the Christian has to exert on himself, not simply the keeping himself pure (Olshausen). He who has become a Christian has by his faith doubtless attained forgiveness of his previous sins (Rom. iii. 23–25), is reconciled with God and sanctified (comp. v. 19 ff., and see on Acts xv. 9); but Paul refers here to the moral stains incurred in the *Christian condition*, which the state of grace of the regenerate (1 Pet. i. 22 f.) as much obliges him to do away with again in reference to himself (Rom. vi. 1 ff., viii. 12 ff.), as by the power of God (Phil. ii. 12, 13) it makes him capable of doing so (Rom. vi. 14, viii. 9). And no one forms an exception in this respect; hence Paul includes himself, with true moral feeling of this need placing himself on an equality with his readers. — σαρκὸς καὶ πνεύματος] The Christian is in the *flesh*, i.e. in the material-psychical part of his nature, stained by fornication, intemperance, and such transgressions and vices as directly pollute the body (which ought to be holy, 1 Cor. vi. 13 ff., vii. 34); and his *spirit*, i.e. the substratum of his rational and moral consciousness, the seat of the operation of the Divine Spirit in

him and therewith the bearer of his higher and eternal life (1 Cor. ii. 11, v. 3 ; Rom. viii. 16), is stained by immoral thoughts, desires, etc., which are suggested to him by means of the power of sin in the flesh, and through which the spirit along with the *νοῦς* is sinfully affected, becomes weak and bound, and enslaved to sin (comp. on Rom. xii. 2 ; Eph. iv. 23). The two do not *exclude*, but *include* each other. Observe, further, that Paul might have used *σώματος* instead of *σαρκός* ; but he puts *σαρκός*, because the flesh, in which the principle of sin has its seat and hence the *fomes peccati* lies, serves as the element to which every bodily defilement ethically attaches itself. This is based on the natural relation of the *σάρξ* to the power of sin, for which reason it is never demanded that the *σάρξ* shall be or become holy, but that the *body* (1 Cor. vii. 34) shall be holy through the crucifixion of the flesh, through putting off the old man, etc. (Col. ii. 11). By these means the Christian no longer lives *ἐν σαρκί* (Rom. viii. 8 f.) and *κατὰ σάρκα*, and is purified from everything wherewith the flesh is *soiled* ; comp. 1 Thess. v. 23 ; Rom. viii. 13, xii. 1. The surprising character of the expression, to which Holsten especially takes objection (see *z. Evang. d. Paul. u. Petr.* p. 387), is disposed of by the very consideration that Paul is speaking of the *regenerate* ; in their case the *lusts* of the *σάρξ* in fact remain, and the *σάρξ* is *defiled*, if their lusts are actually gratified. Calovius, we may add, rightly observes : “ ex illatione etiam apostolica a promissionibus gratiae ad studium novae obedientiae manifestum est, doctrinam apostolicam de gratuita nostri justificatione et in filios adoptione non labefactare pietatis et sanctitatis studium, sed ad illud excitare atque ad obedientiam Deo praestandam calcar addere.” — On *μολυσμός*, comp. Jer. xxiii. 15 ; 3 Esdr. viii. 83 ; 2 Macc. v. 27 ; Plut. *Mor.* p. 779 C. — *ἐπιτελοῦντες ἁγιωσύνην*] This is the positive activity of the *καθαρίζειν ἑαυτούς* : *while we bring holiness to perfection* (viii. 6) *in the fear of God*. To establish complete holiness in himself is the continual moral endeavour¹ and work of

¹ Although with this the moral perfection itself, which the ideal injunction of it requires, is never fully reached. It is “ non *viae*, sed *metae* et *patriae* ” (Calovius) ; but the Christian labours constantly at it, striving towards the goal at which “ *finis coronat opus*.” Comp. Bengel. The success is of God (Phil. i. 6), the fear of whom guides the Christian.

the Christian purifying himself. Comp. Rom. vi. 22. — ἐν φόβῳ θεοῦ] is the ethical, holy sphere (Eph. v. 21) in which the ἐπιτελεῖν ἁγίωσ. must move and proceed. Comp. Rom. xi. 19–22, and already Gen. xvii. 1. Thus the apostle closes the whole section with the same ethical fundamental idea, with which he had begun it at v. 11, where, however, it was specifically limited to the executor of the divine judgment.

Vv. 2–16. Regarding the impression made by the former Epistle and its result. A conciliatory outpouring of love and confidence serves as introduction, vv. 2–4. Then an account how Paul received through Titus the comforting and cheering news of the impression made by his Epistle, vv. 5–7. True, he had saddened the readers by his Epistle, but he regrets it no longer, but rejoices now on account of the nature and effect of this saddening, vv. 8–12. Therefore he is calmed, and his joy is still more heightened by the joy of Titus, who has returned so much cheered that Paul saw all his boasts to Titus regarding them justified. He is glad to be of good courage in everything through them, vv. 13–16.

Ver. 2. Having finished his exhortation, vi. 14–vii. 1, he now repeats the same request with which in vi. 13 he had introduced that exhortation (πλατύνθητε ὑμεῖς), using the corresponding expression χαρήσατε ἡμᾶς: *take us, i.e. receive us, give us room in your heart* (comp. Mark ii. 2; John ii. 6, xxi. 25; 4 Macc. vii. 6; Herod. iv. 61; Thuc. ii. 17. 3; Eurip. *Hipp.* 941), and then adds at once (without the medium of a γάρ) in lively emotion the reason why they had no cause whatever to refuse him this request (στενοχωρεῖσθαι ἐν τοῖς σπλάγχνοις, comp. vi. 12). Chrysostom rightly as to substance explains the figurative χαρήσατε by φιλήσατε; and Theophylact: δέξασθε ἡμᾶς πλατέως, καὶ μὴ στενοχωρώμεθα ἐν ὑμῖν. Comp. Theodoret. So also most of the later commentators, though the meaning was often limited in an arbitrary way (comp. Rosenmüller, Stolz, Flatt, and Pelagius), e.g.: *give ear to us*, and the like. Others take it: *understand us rightly* (Bengel, Storr, Bretschneider, Rückert, de Wette). Unobjectionable from a linguistic point of view (see Wetstein, *ad Matt.* xix. 11); but in the exhortation of ver. 1 there was nothing to be misunderstood, just as little as for the readers in the disclosure that follows (to which de Wette refers it); and if

Paul, as Rückert thinks, had had it in his mind that the measures of his first Epistle had been judged unfavourably, he could not have expected any reader to gather this from the simple *χωρήσατε ἡμᾶς*, especially as in what follows the idea of the effects of the first Epistle is quite kept at a distance by *οὐδένα ἐπλεονεκτήσαμεν*.¹—*οὐδένα ἡδίκησαμεν κ.τ.λ.*] This is no doubt aimed at hostile calumniations of the apostle and his companions. Some one must have said: *They act wrongly towards the people! they ruin them, they enrich themselves from them!* It is impossible to prove that *ἐφθείραμεν* applies exactly to the corruptela *quae fit per falsam doctrinam* (Calvin and most, following the Fathers; just as Hofmann also refers it to the *inward* injuring of the *persons* themselves, 1 Cor. iii. 17); the way in which the word is associated with *ἡδίκησ.* and *ἐπλεονεκτ.* is rather in favour of a reference to the *outward position*. In how many ways not known to us more precisely may the apostle and his fellow-labourers have been accused of such a ruining of others! How easily might such slanders be based on the strictness of his moral requirements, his sternness in punishing, his zeal for collections, his lodging with members of the church, the readiness to make sacrifices which he demanded, and the like! Probably his prosecution and administration of the collections would be especially blackened by this reproach of *πλεονεκτεῖν*. Comp. xii. 17, 18. Rückert refers all three words to the contents of the former Epistle: "*with what I wrote you, I have done no one wrong,*" etc.; so that *ἡδικ.* would refer to the severe punishment of the incestuous person, *ἐφθείρ.* to his delivery over to Satan, and *ἐπλεονεκτ.* to the control which Paul by this discipline seemed desirous to exercise over the transgressor and over the church. But if his readers were to *know* of this reference to *his former Epistle*, he must have *expressed* it (the reader could not guess it). Besides, the word *ἐπλεονεκτ.* is against this view, for in the N. T. it denotes overreaching for one's own benefit as an *act of covetousness properly so called*, provided the context (as in ii. 11, by *ὑπὸ τοῦ Σατανᾶ*) does not furnish a more general reference. And, moreover, those acts of discipline, to which Paul is supposed to refer, were acts so com-

¹ This also in opposition to de Wette's way of completing the thought: "Impute no evil designs to me in writing the first Epistle. For such imputation I have given you no occasion in my apostolic conduct. I have wronged no one," etc.

pletely personal on the part of the apostle, that the plural expression in our passage would be quite unsuitable. — οὐδένα] in the consciousness of innocence is with great emphasis prefixed three times; but we cannot, with Rückert, infer from this that the incestuous person is concealed under it. Comp. πάντες and πάντα, 1 Cor. xii. 29, xiii. 7; Buttm. *neut. Gram.* p. 341 [E. T. 398].

Ver. 3. *Not for the sake of condemning do I say it*, namely, what was said in ver. 2. I do not wish thereby to express any condemnatory judgment, as if, although we have done wrong to no one, etc., you failed in that love to which χωρήσατε ἡμᾶς lays claim. Κατάκρισιν was taken of the reproach of *covetousness* (so Theodoret, and comp. Emmerling and Neander), but this is an arbitrary importation into the word. According to Rückert, πρὸς κατάκρισιν is not to be supplemented by ὑμῶν, but Paul wishes here to remove the unpleasant impression of ver. 2, in which he confirms the severity of his former Epistle, so that there is to be regarded as object of κατάκρισις primarily the incestuous person, and secondarily the whole church, in so far as it has acted towards this man with unchristian leniency. This explanation falls to the ground with Rückert's view of ver. 2; the ἐστέ that follows puts it beyond doubt that ὑμῶν is really to be supplied with πρὸς κατακρ. for its explanation. According to de Wette, οὐ π. κατάκρ. λ. applies in form, no doubt, to ver. 2, but in substance more to the censure, of which the expostulatory tone of ver. 2 had created an expectation; in other words, it applies to something *not really said*, which is arbitrary, since what was said was fitted sufficiently to appear as κατάκρισις. — προεῖρηκα γάρ] *for I have said before* (vi. 11 f.), *antea dixi*, as 3 Macc. vi. 35, 2 Macc. xiv. 8, and often in classical writers. Comp. Eph. iii. 3. This contains the *proof* that he οὐ πρὸς κατάκρισιν λέγει; for, if he spoke now *unto condemnation*, he would *contradict* his former words. — ὅτι ἐν ταῖς καρδ. κ.τ.λ.] Comp. Phil. i. 7. In vi. 11 f. he has expressed not these *words*, but their *sense*. By his adding the definition of degree, εἰς τὸ συναποθ. κ.τ.λ., Paul becomes his own interpreter. — εἰς τὸ συναποθανεῖν καὶ συζῆν] is usually taken (see still Rückert, de Wette, Ewald, also Osiander, who, however, mixes up much that is heterogeneous) as: *so that I would die and live with you*, and this as “vehementissimum amoris indicium, nolle nec in vita nec in morte ab eo quem

ames separari," Estius, on which Grotius finely remarks: "egregius *χαρακτήρ* boni pastoris, Joh. x. 12." Comparison is made with the Horatian *tecum vivere amem, tecum obeam lubens* (*Od.* iii. 9. 24), and similar passages in Wetstein. But against this may be urged not only the position of the two words, of which the *συναποθανεῖν* must logically have been put last, but also the perfectly plain construction, according to which the subject of *ἔστε* must also be the subject of *συναπ.* and *συζῆν*: *you are in our hearts in order to die and to live with (us)*,¹ i.e. in order not to depart from our hearts (from our love) in death, if it is appointed to us to die, and in life, if it is appointed to us to remain in life. For he, whom we love, dies and lives with us, when regarded, namely, from the idea of our heartfelt love to him, and from our sympathetic point of view feeling this consciousness of love which has him always present to our heart — a consciousness according to which we, dying and living, know him in our hearts as sharing death and life with us. And how natural that Paul, beset with continual deadly perils (*vi.* 9), should have put the *συναποθανεῖν* first! in which case *συζῆν* is to be referred to *eternal* life just as little as *ζῶμεν* in *vi.* 9 (*Ambrosiaster*, comp. *Osiander*). Hence the thought can as little surprise us, and as little appear "tolerably meaningless" (*de Wette*), as the conception of *alter ego*. *Hofmann*, too, with his objection ("since they, nevertheless, in fact do not die with him," etc.) mistakes the psychological delicacy and thoughtfulness of the expression; and wishes to interpret it — which no reader could have hit on (expressly as *προεῖρ.* does not point back further than to *vi.* 11) — from *vi.* 9 and *iv.* 11 to the effect that the life of the apostle is a continual dying, in which he yet remains always in life, and that consequently it is his life so constituted which the readers share, when they are in his heart.

Ver. 4. A further, and that a psychological, proof for the *οὐ πρ. κατάκρ. λέγω*. — *παρρησία* is the internal frame of mind, the good joyous confidence (see on *Eph.* iii. 12), without which no *καύχησις*, no self-boasting for the sake of the readers, would outwardly take place (*ὑπέρ*, as in *v.* 12, *viii.* 24). To take it of the *libertas loquendi* (*Pelagius*, *Beza*, *Luther*, *Vatablus*, *Cornelius*

¹ There is no justification for departing in any passage from the *telic* reference of *εἰς* with the infinitive. Comp. on *viii.* 6.

a Lapide, and many others, including Schrader and Ewald) is inappropriate, because by the *παρρησία* in *this* sense there would be no negation of *πρὸς κατάκρ. λέγειν*. And the taking the *καύχησις* of *inward* boasting before *God* (Osiander), ought to have been precluded by ver. 14, comp. ix. 3. — *πεπληρ. κ.τ.λ.*] The two clauses form a climax, so that *πεπλ.* is correlative with *ὑπερπερ.* and *παρακλ.* with *χαρᾷ*. In the use of the *article* with *παρακλ.* and *χαρᾷ* Paul already looks to the *special* comfort and joy, of which he intends to speak further (ver. 7). *The dative of the instrument* (as at 2 Macc. vi. 5, vii. 21; 3 Macc. iv. 10) is used with *πληρ.* in the N. T. also at Rom. i. 29, and in classic Greek, though seldom. See Elmsley, *ad Soph. Oed. Col.* 16; Blomfield, *Gloss. Aesch. Agam.* 163; Bernhardt, p. 168. Comp. also Jacobs, *ad Anthol.* XI. p. 209. — *ὑπερπερισεύομαι*] *I am exceeding richly provided with*, Mosch. vi. 13; comp. the passive in Matt. xiii. 12, xxv. 29. The *present* sets forth the thing as still continuously taking place. — *ἐπὶ πάσῃ τῇ θλίψει ἡμ.*] does not belong to *τῇ χαρᾷ*, but to the two whole affirmations *πεπληρ. τῇ παρακλ.* and *ὑπερπερισσ. τῇ χαρᾷ*; and *ἐπὶ* is not, as Grotius thought, *post*, as in Herod. i. 45: *ἐπ' ἐκείνῃ τῇ συμφορῇ* (see, generally, Wurm, *ad Dinarch.* p. 39 f.), since (comp. i. 3–11) the tribulation still continues, but *in, at*. See Winer, p. 367 [E. T. 490].

Ver. 5. In all our tribulation, I say, for even after we had come to Macedonia we had no rest.—In this *καί, even*, Paul refers back to what was stated in ii. 12, 13; but it does not follow that with Flatt we should regard what lies between as a digression. — *ἔσχηκεν*] as in ii. 13. Still B F G K (not *κ*), Lachmann, have the reading *ἔσχεν*, which appears to be original and altered into accordance with ii. 13. — *ἡ σὰρξ ἡμῶν*] *our flesh*, denotes here, according to the connection, the purely human essence as determined by its corporeo-psychical nature, in its moral impotence and sensuous excitability, apart from the divine *πνεῦμα*, without whose influence even the moral nature of man (the human *πνεῦμα* with the *νοῦς*) lacks the capacity for determining and governing the ethical life. Comp. on Rom. iv. 1; John iii. 6. The *σὰρξ* with its life-principle the *ψυχή* is by itself morally incapable even in the regenerate man, and stands too much in antagonism to the divine *πνεῦμα* (see on Gal. v. 17), not to have

unrest, despondency, etc., occurring even in him when he confronts the impressions of struggle and suffering. Comp. Matt. xxvi. 41. No doubt the expression in this passage seems not to agree with the $\tau\tilde{\omega}$ πνεύματι μου in ii. 12; but there, where, besides, Paul is speaking simply of himself, he speaks only of *inward* unrest, of anxious thoughts in the moral consciousness; whereas here (where he includes also Timothy) he speaks of *outward* (ἐξωθεν μάχαι) and *inward* (ἔσωθεν φόβοι) assaults, so that that which lies, as it were, in the middle and is affected on both sides is the $\sigma\acute{\alpha}\rho\tilde{\xi}$.¹ Rückert brings in here also his groundless hypothesis regarding an illness of the apostle. — ἀλλ' ἐν παντὶ θλιβόμενοι] Paul continues as if he had written previously: οὐκ ἡμεθα ἀνεσιν ἔχοντες, or οὐκ ἐν ἀνέσει ἡμεθα, or οὐχ ἡσυχοὶ ἡμεθα, or the like. Quite similar departures from the construction are found also in the classics. See Matthiae, p. 1293; Fritzsche, *Dissert.* II. p. 49. Comp. i. 7, εἰδότες, and the remark on it. It arises from vividness of excitement as the thought proceeds. Comp. Kühner, II. p. 617. Buttmann, *neut. Gram.* p. 256 [E. T. 298]. — ἐξωθεν μάχαι, ἔσωθεν φόβοι] The omission of ἦσαν gives greater prominence to the short, concise representation. Chrysostom, Theophylact, Pelagius, Calvin, Grotius, Bengel, Wetstein, and others, also Schrader, explain ἐξωθεν and ἔσωθεν as *extra* and *intra ecclesiam*; and of this various interpretations are given; Chrysostom holding that the former applies to unbelievers, the latter to the weak brethren; Theodoret: that the former applies to the false teachers, the latter to the weak brethren; and Grotius: that the former applies to the Jews and heathen, the latter to the false teachers. But after ἡ $\sigma\acute{\alpha}\rho\tilde{\xi}$ ἡμῶν (see above), and on account of φόβοι, it is more in keeping with the context to refer it to the *subject*: *from without struggles* (with opponents, who may have been Christian or non-Christian), *from within* (from our own minds) *fears*. The latter are not defined more precisely; but it is in keeping with the contrast of χαρῆναι afterwards in ver. 7 to think of *fears regarding the circumstances of the Corinthians*, and in particular regarding the effect of his

¹ Ernesti, *Urspr. d. Sünde*, I. p. 56, has wrongly objected to this interpretation that Paul would have said ἡ ψυχὴ ἡμῶν. He might have done so, but there was no need for it; the $\sigma\acute{\alpha}\rho\tilde{\xi}$ rather corresponds with the ἐξωθεν most naturally as that which is first affected from without.

former Epistle on them (comp. also ii. 12). Hofmann holds, without any basis in the text, that Paul was apprehensive lest the conflicts to be undergone by him (probably with the Jews) might *degenerate into persecutions*.

Vv. 6, 7. Τοὺς ταπεινούς] *the lowly, i.e. the bowed down*. This ὁ παρακαλῶν τοὺς ταπεινούς is a general designation of God, significant in its practical bearing (comp. i. 3), so that the suffering ἡμεῖς (in παρεκάλεσεν ἡμᾶς) belong to the *category* of the ταπεινοί. — ὁ θεός] is brought in later by way of attraction, because ὁ παρακαλῶν . . . παρεκάλεσεν ἡμᾶς were the chief conceptions. Comp. Kühner, *ad Xen. Anab.* iv. 3. 1. — ἐν τῇ παρουσίᾳ] *through the arrival*. — Τίτου] See Introd. § 1. — οὐ μόνον δὲ κ.τ.λ.] A delicate form of transition. *Not merely through his arrival, not only through the reunion with him did God comfort us, but also through the comfort, wherewith he was comforted in regard to you* (1 Thess. iii. 7) *while he announced to us, etc.* When Titus informed us of your desire, etc., this information had so soothing an effect on himself that we too were soothed. Comp. Ewald. The usual view, that Paul meant to say: *through the comfort which he brought to me, for he related to me, etc., and thus wrote with logical inaccuracy, is as arbitrary as Hofmann's way of escaping the difficulty—for which he adduces erroneously 1 Thess. iii. 10—that it must have run properly (?) in the form of παρακληθεὶς ἀνῆγγειλεν*. Certainly Titus had himself been comforted by what he saw in Corinth; but psychologically it was most natural that this “being comforted” on the part of Titus should be repeated and renewed by his *communicating* to Paul and Timothy his cheering observations and experiences, and so they too were comforted with the comfort which was afforded to Titus himself by the report which he was able to give. This interpretation—in which there is thus not to be assumed any blending of the comfort which Titus had felt in perceiving the improved state of matters at Corinth, and then in communicating it (Osiander)—is neither unnatural (Hofmann) nor turning on punctilious reflection (de Wette), but founded necessarily on the words, which Paul has not *written* otherwise, just because he has not *conceived* them otherwise. — ἐπιπόθησιν] *longing, namely, to see me again among you*. — ὀδυρμόν] *lamentation, for having saddened me so by the disorders tolerated in your church,*

especially in reference to the incestuous person. Comp. vv. 11, 12. — τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ] *your eager interest for me*, to soothe me, to obey me, etc. There was no need to repeat the article here after ζῆλον, since we may say ζηλοῦν or ζῆλον ἔχειν ὑπὲρ τινος (Col. iv. 13), in which case ὑπὲρ ἐμοῦ is blended so as to form one idea with ζῆλον. Comp. on Gal. iii. 26 and Fritzschior. *Opusc.* p. 245. — ὥστε με μᾶλλον χαρῆναι] *so that I was all the more glad*. The emphasis is on μᾶλλον (*magis* in Vulgate); on its meaning, *all the more*, comp. Nägelsbach on the *Iliad*, p. 227, ed. 3. The apostle's joy was made all the *greater* by the information longed for and received, since from it he learned how, in consequence of his letter, *the Corinthians had on their part* now met him with so much longing, pain, and zeal. Observe in this the emphatic prefixing, thrice repeated, of the ὑμῶν, which gives the key to this μᾶλλον χαρῆναι. The former Epistle had had its effect. *He* had previously had *for them* longing, pain, zeal; now, *on their part*, such longing, etc., had set in *for him*. Thus the position of things had happily changed *on the part of the church*, which before was so indifferent, and in part even worse, in its mood towards Paul. Billroth, following Bengel, takes it: so that I rather *rejoiced*, *i.e.* so that my former pain was not merely taken away, but was changed into joy. Comp. also Hofmann.¹ In this case μᾶλλον would be *potius*. But the very prefixing of the μᾶλλον, and still more the similarity of ver. 13, are against this. — Theophylact, we may add, has rightly remarked that Paul could *with truth* write as he does in this passage, inasmuch as he wisely leaves to the readers the *distingue personas*.

Ver. 8 f. Information regarding this μᾶλλον χαρῆναι, explaining the ground of it. With εἰ καὶ μετεμελόμην there begins a new protasis, the apodosis of which is νῦν χαίρω κ.τ.λ., so that the βλέπω γὰρ κ.τ.λ., which stands between, assigns parenthetically the ground of the protasis. *For if I have even saddened you in my Epistle, I do not regret it; if I did regret it* (which I have

¹ Who finds the meaning to be: "that with the apostle *for his own person* the comfort, which he shared *with Timothy*, rose into joy." In that case εἰ at least must have been used instead of the enclitic *μι*. The transition to the first person singular is caused simply by the fact, that Paul now has in view the rebuke and injunction of the former Epistle, chap. v.

no wish to deny) formerly (and as I now perceive, not without ground, *for I learn* from the accounts of Titus that *that Epistle, if even for a short time, has saddened you*), *now I am glad*, etc. Comp. Luther; Rineck, *Lucubr. crit.* p. 162, and the punctuation of Lachmann and Tischendorf; also Kling. Only in this way of dividing and interpreting this passage does the explanatory statement advance in a simple logical way (1, I do not regret; 2, if I did previously regret, now I am glad), and the imperfect *μετεμελ.* stand in right correlation with the present *νῦν χαίρω*, so that *μετεμελόμην* applies to the time before the *present joyful mood was reached*. The common punctuation, adopted also by Osiander and Hofmann, which connects *εἰ καὶ μετεμελ.* with the previous words, and begins a new sentence with *νῦν χαίρω*, breaks asunder the logical connection and the correlation of the parts, and leaves *βλέπω γὰρ κ.τ.λ.* (which must be the reason assigned for *οὐ μεταμέλομαι*, as Hofmann also correctly holds, and not for *ἐλύπησα ὑμᾶς*, as Olshausen, de Wette, and others would make it) without any proper reference. Bengel, indeed, wishes to take *εἰ καί* before *πρ. ὥρ.* *elliptically*: “Contristavit vos, inquit, epistola tantummodo ad tempus *vel potius ne ad tempus quidem*.” But it is not the bare *εἰ καί* which is thus used elliptically, but *εἰ καὶ ἄρα*, or more often *εἴπερ ἄρα*, even *εἰ ἄρα* (see Vigerus, ed. Herm. p. 514; comp. Hartung, *Partikell.* I. p. 440; Klotz, *ad Devar.* p. 521); further, *πρὸς ὥραν* must have logically stood before *εἰ καί*; lastly, the thought itself would be in the highest degree unsuitable, since Paul could not cast doubt on the genuine sadness of the readers (comp. *ὀδυρμόν*, ver. 7, and see ver. 9 ff.). The meaning would not be, as Bengel thinks, *ἥθους apostolici plenissimum*, but in contradiction with the context. Billroth would (and Chrysostom in a similar way) bring out a logical grounding of *οὐ μεταμέλομαι* by taking *βλέπω* as meaning: *I take into consideration*;¹ “I take into consideration that it *has saddened* you, though only for a short time, as I had intended; by allowing yourselves to be saddened, you have shown that you are susceptible to amendment” (ii. 2). But in this way everything, in which the probative force is supposed to lie, is *imported*. This is the case also with Hofmann,

¹ Camerarius already took it as *hoc intueor et considero*. It is simply *animadverto, cognosco* (Rom. vii. 23). Comp. Jacobs, *ad Anthol.* II. 3, p. 203.

who makes (comp. Bengel above) *εἰ καί* form by itself alone a parenthetic elliptic sentence, but in a concessive sense, so that the import of the whole is held to be: "Although the Epistle has saddened them, it is a temporary, not a permanent, sadness with which it has filled them. This the apostle sees, and he therefore does not regret that he has saddened them by it." Paul does not write in this enigmatical fashion; he would have said intelligibly: ἡ ἐπιστ. ἐκείνη, εἰ καὶ ἐλύπησεν ὑμᾶς, πρὸς ὧραν ἐλύπησεν, or, at any rate, have added to *εἰ καί* the appropriate verb (comp. ver. 12). Such an elliptic *εἰ καί* is as unexampled as that which is assumed by Bengel, and both serve only to misconstrue and distort the meaning of the words. Rückert comes nearest to our view; he proposes to read βλέπων (as also Lachmann, *Præf.* p. xii, would), and to make the meaning: "*That I have thus saddened you I do not regret, but although I regretted it (εἰ δὲ καὶ μετεμελόμην) when I saw that that Epistle had caused you . . . sadness, still I am glad now,*" etc. But apart from the very weak attestation for the reading βλέπων, and apart also from the fact that *εἰ δὲ καί* would be *although, however, not but although, βλέπων . . . ἐλύπησεν ὑμᾶς* would only contain a very superfluous and cumbrous repetition of the thought already expressed in the acknowledgment *εἰ καὶ ἐλύπησα ὑμᾶς*, since βλέπων would *not* apply to the insight gained from the news brought by Titus. Ewald has the peculiar view, which is simply an uncalled for and arbitrary invention, that Paul intended to write: for I see that that Epistle, though it saddened you for a short time, has *yet* brought you to a right repentance; but feeling this to be unsuitable, he suddenly changed the train of thought and went on: *I am now glad*, etc. Neander has a view quite similar.—On πρὸς ὧραν, comp. Philem. 15; Gal. ii. 5. The clause "*although for a short time*" is here a delicately thoughtful addition of sympathetic love, which has in view the fact that the sadness caused by it will only last *up to the receipt of the present Epistle*, which is intended to assure the readers of the apostle's pardon and joy (comp. ii. 4 ff.).

REMARK.—Some make an alteration in the meaning of *εἰ καὶ μετεμελόμην*: *etiamsi poenituisset* (Erasmus, Castalio, Vatablus, and others, including Flatt); or hold that *poenitere* is here equivalent to *dolcrem capere* (Calvin, comp. Grotius); or suggest

explanations such as: "Non autem dolere potuit de eo *quod* scripserit cum severitate propter schismata . . .; hoc enim omne factum instinctu divino per θεοπνευστίαν; sed quod contristati fuerint epistola sua et illi, quos illa increpatio adeo non tetigit," Calovius (comp. Grotius); or the more ingenious device of Beza: "ut significet apostolus, se ex epistola illa acerbius scripta non-nullum dolorem cepisse, non quasi quod fecerat optaret esse infectum, sed quod clementis patris exemplo se ad hanc severitatem coactum esse secum gemens, eventum rei expectaret." But these are forced shifts of the conception of mechanical inspiration. The Theopneustia does not put an end to the spontaneity of the individual with his varying play of human emotions; hence Wetstein is so far right in remarking: "*Interpretes, qui putant, et consilium scribendi epistolam* (rather of writing in so hard a vein of chastisement), *et ejus consilii poenitentiam, et poenitentiae poenitentiam ab afflatu Spir. sancti fuisse profectam, parum consentanea dicere videntur.*" Not as if such alternation of moods testified against the existence of inspiration; but it attests its dependence on the natural conditions of the individual in the mode of its working, which was not only different in different subjects, but was not alike even in individuals where these were differently determined by outer and inner influences; so that the divine side of the Scripture does not annul the human, or make it a mere phantom, nor can it be separated from it mechanically. It is indissolubly blended with it.

Ver. 9. *Νῦν χαίρω*] see on ver. 8. To take the *νῦν* not in a temporal, but in a causal sense (*proinde, jam vero*, with Emmerling and Billroth), is quite at variance with the context, because the thought is implied in the previous clause: I *no longer* regret it. — *οὐχ ὅτι ἔλυπ.*] not regarding the sadness caused to you *in itself*. — *κατὰ θεόν*] *according to God*, i.e. in a way in keeping with the divine will. See on Rom. viii. 27. Bengel aptly remarks: "*Secundum* hic significat sensum animi Deum spectantis et sequentis." Not: by God's *operation*, which (in opposition to Hofmann) Paul never expresses by *κατά* (nor yet is it so even in 1 Pet. iv. 6); with the Greeks, however, *κατὰ θεόν* means according to divine *disposal*. — *ἵνα ἐν μηδενὶ ζημιωθ. ἔξ ἡμῶν*] not: *ita ut*, etc. (so Rückert), but the divinely-ordained aim of the previous *ἐλυπήθητε κατὰ θεόν*: *in order that ye in no point* (comp. vi. 3; Phil. i. 28; Jas. i. 4), in no sort of way (not even in the way of severe, saddening reproof), *should have hurt* (injury as to the Messianic salvation) *from us*, from whom, in fact, only the

furtherance of your true welfare ought to proceed. See ver. 10. According to Osiander, ἐν μηδενί means: in no part of the *Christian life* (neither in the joyfulness of faith nor in purity of morals). At variance with the context: for to the matters negatived by ἐν μηδενί must belong the λύπη itself caused by him, which, had it not occurred κατὰ θεόν, would have injured the σωτηρία of the readers (ver. 10).—The clause of purpose is to be connected with the ἐλυπ. γ. κατὰ θεόν immediately preceding, which is no parenthetical remark, but is the regulative thought controlling what follows (in vv. 10, 11); wherefore ἵνα κ.τ.λ. is not, with Hofmann, to be attached to ἐλυπ. εἰς μετάνοιαν.

Ver. 10. Ground assigned for ἵνα ἐν μηδ. ζημιωθ. ἐξ ἡμῶν: *for godly sadness works repentance unto salvation unregretted, i.e. unto the Messianic salvation, the attainment of which is not regretted.* The connection of ἀμεταμέλ. with σωτηρίαν is held by Augustine and other Latin Fathers, following the Vulgate, which has *stabilem*,¹ and among modern expositors by Fritzsche, Billroth (yet doubtfully), Schrader, de Wette, Ewald; decidedly by Castalio also, but undecidedly by Erasmus, *Annot.* The more common connection is with μετάνοιαν, so as to give the antanaclasis *poenitentiam non poenitendam* (for similar collocations see Wetstein, comp. Pliny, *Ep.* vii. 10); οὐδεὶς γὰρ ἑαυτοῦ καταγνώσεται, εἰὰν λυπηθῇ ἐφ' ἁμαρτία, εἰὰν πενθήσῃ καὶ ἑαυτὸν συντρίψῃ, Chrysostom. But for such an antanaclasis Paul would not have chosen an adjective from quite a different root, but ἀμετανόητον (Lucian, *Abd.* 11, comp. also Rom. ii. 5), which is also the reading² of some minor authorities. And if ἀμεταμέλ. were to belong to μετάνοιαν, it would stand immediately by its side, so as to make εἰς σωτηρίαν appear as the result throwing light upon ἀμεταμέλ. When placed after εἰς σωτηρίαν, ἀμεταμέλ. is an epithet of μετάνοιαν no longer suitable, insipid, and halting. Olshausen and Hofmann wrongly object that the epithet is not suitable to the idea of salvation, the absolute good. It expresses by way of litotes the eternal satisfaction of the σωτηρία, and is selected with a glance back to what was said in ver. 8. If the

¹ According to the reading ἀμεταβλήτον, which Origen has (once), but before εἰς σωτηρίαν.

² And which (in opposition to Osiander) would have expressed the idea of something painful quite as well as ἀμεταμέλ.

apostle, namely, has caused a sadness which works a contrition unto a salvation exposed to *no regret*, it is obvious how this step of his can no longer give rise to any regret in his case, but can only make him joyful. Comp. on the expression itself, Rom. xi. 29, and especially Plato, *Tim.* p. 59 D : ἀμεταμέλητον ἡδονὴν κτᾶται, *Legg.* ix. p. 866 E ; Polyb. xxi. 9. 11 ; Plutarch, *Mor.* p. 137 B ; Socrates in Stob. 101, p. 552 ; Clem. *Cor.* I. 2. — ἡ δὲ τοῦ κόσμου λύπη] i.e. *the sadness, however, which is felt by the world*, by the ungodly-minded unbelievers. This is certainly λύπη διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελθόντα κ.τ.λ. (Chrysostom), in so far, namely, as the loss of outward advantage in and for itself determines the sadness,¹ but the genitive τοῦ κόσμου is the *genitivus subjecti*, and we must retain as the characteristic of this λύπη that it is *not κατὰ θεόν* (because it cannot be determined by the knowledge of God and of His will) ; hence, instead of working repentance unto salvation, it works despondency, despair, exasperation, obduracy, etc., unto death. Even διὰ χρήματα κ.τ.λ. there may be a sadness κατὰ θεόν. — θάνατον] i.e. not generally : “all that is embraced in a state of things not founded on God” (Hofmann), but, as the opposite of that unregretted σωτηρία, *eternal death*, the Messianic ἀπόλεια ; comp. ii. 16. Calovius says aptly : “quia mundus dolet, cum affligitur, solatii ex verbo Dei expers ac fide destitutus.” The exposition of *exing oneself to death* (Theodoret), or the reference made by Grotius, Rosenmüller, and others to *fatal discases* and *suicide*, is quite at variance with the context ; and Eccles. xxxviii. 18 has no bearing here. Even the *ethical* view (*moral ruin* through despair or new sins, de Wette, comp. Neander) is not in keeping with the contrast to σωτηρία ; besides, Paul never uses θάνατος of *ethical* death. See on Rom. v. 12. — Regarding the difference between ἐργάζεται and κατεργάζ. (*bring to pass*), see on Rom. i. 27 ; van Hengel, *ad Rom.* II. 10.

Ver. 11. What has just been said of the godly sorrow is now proved by experience from the instance of the readers themselves. *For see, this very thing* (nothing else), *the having been afflicted with godly sorrow*, etc. The emphatic use of the preparatory τοῦτο

¹ As this would have been the case also with the Corinthians, if they had grieved over the reproof only, and not over the sin. Comp. Elwert in the *Württemberg. Stud.* IX. 1 p. 135 ff.

before infinitives is very common in classic writers. See Kühner, II. p. 330 ; Breitenb. *ad Xen. Oec.* 14. 10. — ὑμῖν] not : *among you*, but : *vobis*. — σπουδῇ] *activity*, namely, to efface and make amends for the offence, as opposed to their previous negligence in regard to the incestuous person. — ἀλλά] *yea rather, imo*, corrective, and thereby advancing beyond the last idea (comp. 1 Cor. iii. 2 ; John xvi. 2). Paul feels that he has said too little by using σπουδῇ. The co-ordinate repetition of ἀλλά before each point lays on each a special emphasis. Comp. on 1 Cor. vi. 11. — ἀπολογίαν] πρὸς ἐμέ, Chrysostom and Theophylact rightly say ; but we must at the same time observe that they have answered for themselves in the first instance to *Titus*, and through *him* to Paul (that they were not partakers in the guilt of the incestuous person). Billroth understands the *de facto* exculpation by the adjudging of punishment to the transgressor. An arbitrary view, and opposed to the context (ἐκδίκησιν). Ewald, in accordance with his assumption of a letter in reply now lost, refers it to the latter. — ἀγανάκτησιν] *displeasure, vexation*, that such a disgraceful thing had been carried on in the church. — φόβον] “ ne cum virga venirem ” (Bengel), namely, in the event of the state of things not being amended (1 Cor. iv. 21), or even of new transgressions. Comp. Chrysostom and Theophylact. The explanation : *fear of God's punishments* (Pelagius, Calvin, Flatt, Olshausen), is at variance with the context (ἐπιπόθῃς). — ἐπιπόθ.] as in ver. 7, longing after the apostle's coming. — ζῆλον] not as in ver. 7, where ὑπὲρ ἐμοῦ is associated with it, but, as is suggested by the following ἐκδίκησιν (punishment of the transgressor) : *disciplinary zeal* against the incestuous person, not zeal in general for the honour of Christ, of the church, and of the apostle (Osiander). The six objects introduced by ἀλλά go logically in pairs, so that ἀπολογ. and ἀγανάκτ. relate to the disgrace of the church, φόβον and ἐπιπόθ. to the apostle, and ζῆλον and ἐκδίκησιν to the incestuous person, the latter, however, without the arbitrary distinction drawn by Bengel, that ζῆλον refers to the good of his soul, and ἐκδικ. only to his punishment for his transgression. ζῆλος is the zeal for both. — ἐν παντὶ συνεστήσατε κ.τ.λ.] a judgment on the whole matter added asyndetically, and so with the more weight (Dissen, *ad Pind. Exc.* II. p. 278) : *in every respect you have proved that you yourselves are innocent as regards*

the matter in question. By this the Corinthians are acquitted from *positive* participation in the offence; they could not be acquitted (comp. 1 Cor. v. 6) of a *negative* participation (through toleration and connivance), but this is not further touched on in accordance with his purpose, which is here throughout conciliatory. — *ἐαυτούς*] you for your own person, as opposed to the evil-doer. — On *συνίστημι*, with the accusative and infinitive, comp. Diod. Sic. i. 96, xiv. 45. Without *εἶναι* (comp. Gal. ii. 18) the attribute would appear as purely *objective*, as the proved fact; with *εἶναι* the expression is *subjective*, denoting the relation from the standpoint of the readers. Comp. in general, Krüger, § 65, 1. 4. — The *dative* τῷ πράγματι is that of ethical reference, expressing the matter with respect to which what is affirmed takes place. See Matthiae, p. 876; Bernhardt, p. 84. Comp. *ἐλεύθεροι . . . τῇ δικαιοσύνῃ*, Rom. vi. 20; Matt. v. 8. This, at the same time, in opposition to Rückert's assertion that *ἐν* (see the critical remarks) *cannot* be dispensed with. On the term itself, Bengel rightly remarks: "indefinite loquitur de re odiosa." Comp. ii. 5 ff.

Ver. 12. *Ἄρα*] therefore, for how natural was it for the readers to think that Paul had written on account of the *ἀδικήσαντος* and on account of the *ἀδικηθέντος*! And yet the effect which that part of the Epistle had produced on themselves had showed them by experience that the apostle's *true* purpose was quite different. So at least Paul represents the matter in a delicate and conciliatory way. — *εἰ καὶ ἔγραψα ὑμῖν*] if I have also written to you, i.e. have not kept silence, but have expressed myself by letter regarding the affair in question. Commonly a *so, so sternly*, or the like, is imported quite arbitrarily. Grotius indicates the right meaning: "si quid scripsi, nempe ea de re." Comp. Osiander. Those who assume an Epistle now lost between our first and second (Bleek, Neander, Ewald, Beyschlag, Hilgenfeld) find it here alluded to. Comp. ii. 3, 9. The apodosis already begins at *οὐχ εἵνεκεν κ.τ.λ.*, and does not follow only at *διὰ τοῦτο* (as Hofmann complicates it, without sufficient ground), the more especially as in this construction, according to Hofmann, *διὰ τοῦτο* does not apply to ver. 12—to which it must apply (comp. 1 Thess. iii. 7)—but to ver. 11. — *οὐχ . . . ἀλλ'*] is not *non tam . . . quam* (Erasmus, Estius, Flatt, and many others), but

non . . . sed. Paul denies *absolutely* that he has written that part of the Epistle on account of the two persons mentioned. In the nature of the case, no doubt, he had to write against the ἀδικήσας, and so indirectly in favour of the ἀδικηθείς; but the *destined purpose* of this letter, as Paul from the true light of his apostolic standpoint is aware, lay not in this aim affecting the two persons primarily concerned, but in its higher significance as bearing on the church's relation to the apostle: ἀλλ' εἵνεκεν τοῦ φανερωθῆναι κ.τ.λ. — Regarding the form εἵνεκεν, see on Luke iv. 18, and Kühner, I. p. 229, ed. 2. The ἀδικήσας is the *incestuous person*, and the ἀδικηθείς *his father*, as the party grievously injured by the son's incestuous marriage with the step-mother. Theodoret, however, is quite arbitrary in supposing from this that he was already dead (καὶ τεθνεὼς γὰρ ἡδίκητο, τῆς εὐνῆς ὑβρισθείσης). See on 1 Cor. v. 1. This explanation of the ἀδικηθείς seems from the relation of the two participles active and passive to be the only natural, and, in fact, necessary one. It is no objection that, in the first Epistle, nothing was said at length regarding the father and the wrong done to him (see only v. 1), since the censure and ordaining of chastisement to the transgressor of *themselves* practically contained the satisfaction to the injured father. Comp. on the passive ἀδικ. in the sense of infringing *marriage-rights*, Plut. *Anton.* 9; Eurip. *Med.* 267, 314; and see in general on ἀδικεῖν in reference to adultery, Dorvill. *ad Churit.* p. 468; Abresch, *ad Xen. Eph.*, ed. Locella, p. 222. Others (Wolf, Storr, Emmerling, Osiander, Neander, Maier) think that Paul means *himself*, in so far as he had been deeply injured in his office by that transgression. But this mode of designating himself, set down thus without any more precise indication, would be strangely enigmatical, as well as marked by want of delicate tact (as if the readers were not ἀδικηθέντες, like Paul!), and no longer suiting what was already said in ii. 5. The reference of τοῦ ἀδικηθέντος to the apostle himself would only be right on the assumption that allusion is here made to the state of things discussed by Paul in an *intermediate letter now lost*.¹ Others

¹ On this assumption Bleek is of opinion that Paul, in that lost Epistle, had rebuked the wanton defiance of the incestuous person towards him (comp. also Neander). According to Ewald, Paul is the ἀδικηθείς; over against the man of reputation in the church, who had been endeavouring to deprive him of his repute

(Bengel, comp. Wolf also) think that the *Corinthians* are meant, but the singular is decisive against this view, even apart from the unsuitable meaning. Others have even referred τοῦ ἀδικησ. and τοῦ ἀδικηθ. to the adulterer and the adulteress (Theophylact: ἀμφοτέροι γὰρ ἀλλήλους ἡδίκησαν); others, again, have taken τοῦ ἀδικηθ. as *neuter* (Heinsius, Billroth), equivalent to τοῦ ἀδικήματος. The last is at variance with linguistic usage; and what sort of delicate apostolic tact would it have been, to say that he had not written *on account of the deed!* — ἀλλ' εἵνεκεν κ.τ.λ.] According to Lachmann's correct reading, as translated also by Luther (see the critical remarks): *but because your zeal for us was to become manifest among you before God, i.e. but because I wished to bring it about that the zealous interest which you cherish for us should be brought to light among you before God* (a religious expression of uprightness and sincerity, iv. 2). Comp. on the thought, ii. 9; πρὸς ὑμᾶς is the simple *with you, among you*, in the midst of you, in your church-life, not exactly *in public meeting of the church* (Ewald), which would have been indicated more precisely. Comp. 1 Cor. xvi. 7. Rückert, without due ground, finds the meaning of πρὸς ὑμᾶς so ambiguous that he prefers the *Recepta*, according to which the meaning is: *because our zealous interest for you was to become manifest upon you before God*. Comp. ii. 4. Hofmann, who rejects both the *Recepta* and the reading of Lachmann, and prefers that of **Σ**: τ. σπουδὴν ὑμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, takes this πρὸς ὑμᾶς even in a *hostile* sense: "You are to show yourselves diligent *for* yourselves and *against* yourselves;" the strict procedure of the church against its adherents is on the one hand an acting *for* themselves (ὑπὲρ ὑμῶν), and on the other hand an acting *against* themselves (πρὸς ὑμᾶς). This artificial interpretation is wrong, because, if πρὸς could mean *contra* here, Paul must have written at least τὴν ὑπὲρ ὑμῶν τε καὶ πρὸς ὑμᾶς, and because πρὸς with σπουδή (Heb. vi. 11; Herod. iv. 11. 1; Diod. xvii. 114) and with σπουδάξεν (Dem. 515. 23, 617. 10) has not that arbitrarily assumed sense,

in it by public accusations. Comp. Hilgenfeld in his *Zeitschr.* 1864, p. 169, 1865, p. 252, according to whom Paul is the ἀδικηθεὶς, because things had in the meanwhile come to a pronounced rejection of his apostolic repute. According to Beyschlag in the *Stud. u. Krit.* 1865, p. 254, Timothy is meant, who was personally insulted by a spokesman in the ranks of the opponents.

but the sense of an interest *for* some one, though this is more commonly expressed by *περί*. If the reading of *κ* were right, it would have to be explained simply: *in order that your zeal, in which you aim at your own good, should become manifest among you before God*. Had Paul wished to express the singular meaning which Hofmann imports, he would have known how to write: *τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ὑμῶν τε καὶ καθ' ὑμῶν*.

Ver. 13. *Wherefore, because I had no other purpose than this (which is now attained), we are comforted; and, to our consolation there was further added a very great increase in joy over the joy of Titus, etc.* — *ἐπὶ δὲ τῇ παρακλ. ἡμ.*] *ἐπί* used of supervening on something already in existence.¹ See Matthiae, p. 1371; Winer, p. 368 [E. T. 490]. — *περισσοτ. μᾶλλον ἐχάρημεν*] the joy of our consolation *became* still more increased. Comp. on ver. 7. Regarding the strengthening of the comparative by *μᾶλλον*, see Pflugk, *ad Eur. Hec.* 377; Heind. *ad Plat. Gorg.* p. 679 E; Boissonade, *ad Aristæen.* p. 430. — *ὅτι ἀναπέπνυται κ.τ.λ.*] does not specify the reason of Paul's joy (Rückert, although with hesitation), for that is contained in *ἐπὶ τ. χαρᾷ Τίτου*, but is a more precise definition confirmatory of *τῇ χαρᾷ Τίτου*; *since indeed his spirit* (ii. 13) *is refreshed by you all*. *ἀναπέπνυται* (comp. 1 Cor. xvi. 18; Philem. 7, 20) is placed first as the pith of the thought; *ἀπό* denotes the *proceeding from*, the *origin*: *forth from, from the side of*. See Bernhardt, p. 222; Kühner, *ad Xen. Anab.* vi. 5. 18.

REMARK.—According to the *Recepta διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν περισσύτερος δὲ μᾶλλον κ.τ.λ.*, the first *ἐπὶ* is *through*, properly *on account of*, just as in *ἐπὶ τῇ χαρᾷ Τίτου*, so that the *πράκτικα ὑμῶν* is that which causes the *παρακεκλήμεθα* (Winer, p. 368 [E. T. 491]); but *ὑμῶν* is not, with Flatt, de Wette, and many others, to be explained: *by the consolation, which you have afforded to me*, but: “*consolatione vestri*” (Luther, Beza, Cornelius a Lapide, Bengel, and most), *i.e.* by your being comforted over the pain, which my Epistle caused to you, now by means of the happy change which it has produced among you (ver. 11). The two genitives, namely *ὑμῶν* and *Τίτου*, must be taken *uniformly*. On the state of the case delicately denoted by *παρακλ. ὑμῶν* Calvin aptly remarks: “*Nam correctionis acerbitas facile dulcescit, simulatque gustare*

¹ Yet it may also be taken simply of the *state*: *in our consolation*. But the explanation above is more in keeping with the climactic character of the discourse.

incipimus, quam nobis fuerit utilis." Michaelis, on the other hand, objects that what follows will then be *discourteous*; but the seeming discourtesy disappears before the *reason* for Titus' joy, and is amply outweighed by ver. 14. According to Reiche, *Comm. crit.* I. p. 370, the παράκλησις ὑμῶν means the *admonitio et castigatio* given in the first Epistle, for the sharpness and severity of which Paul is now consoled by the happy result. But after παρακεκλημέθα, according to the analogy, moreover, of ἐχάρημεν ἐπὶ τῇ χαρῇ, as well as in accordance with vv. 4 and 6, παράκλησις cannot be otherwise taken than as *solatium*.

Ver. 14 f. Polite statement of the reason why the joy of Titus had rejoiced him so greatly. — εἴ τι αὐτῷ ὑπὲρ ὑμ. κεκαυχ.] Comp. ix. 2. Who could deny that Paul, both alone, of which he is thinking here, and in company with Timothy (at which ἡ καύχησις ἡμῶν then glances), had *justly* boasted before Titus (*coram Tito*) to the advantage of the Corinthians (ὑπὲρ ὑμῶν, comp. ix. 2)? See 1 Cor. i. 4 ff. He had, in fact, founded the church and laboured so long in it, and they were in his heart, vii. 3. — οὐ κατησχύνθη] This κατησχ. would have taken place, if Titus had experienced among you an opposite state of things, contradicting the truth of my καύχησις. But when he came to you: διὰ τῶν ἔργων ἐδείξατέ μου τὰ ῥήματα, Chrysostom. — ἀλλ' ὡς πάντα κ.τ.λ.] Opposite of οὐ κατησχ.: "as we have spoken *everything* truly to you, our *boasting* before Titus has also become truth." No doubt Paul is here making a passing allusion to the attack on his veracity (comp. i. 17 ff.), and that in such a way as emphatically to confront it with, first, *what was said* by him (πάντα . . . ἡ καύχησις ἡμῶν), and then the *persons* to whom he spoke (ὑμῖν . . . ἡ ἐπὶ Τίτου). Thus the first, and next to it the last, place in the arrangement of the sentence has the emphasis (Kühner, II. p. 625). — πάντα] quite general: we have lied to you in nothing. Chrysostom and Billroth think that it applies to *all the good, which Paul had said of Titus to the Corinthians*,—a purely arbitrary view, not to be guessed by any reader. — ἐν ἀληθείᾳ] i.e. *truthfully*. Comp. Col. i. 6; John xvii. 19; Pind. Ol. vii. 127. The adverbial use is genuine Greek (Matthiae, p. 1342; Bernhardt, p. 211), not a Hebraism (Rückert). See on John xvii. 19. — ἐλαλήσαμεν] *locuti sumus*, quite general, and not to be limited, at variance with the context, to *doctrine* (Emmerling, Flatt, Hofmann, and others, following Theodoret). — ἐπὶ

Τίτου] *coram Tito*. See Schaefer, *Melct.* p. 105; Fritzsche, *Quaest. Luc.* p. 139. — ἐγενήθη] *se praestitit*; it has shown itself as truth by experience. Comp. i. 19; Rom. iii. 4, vii. 13. Often so also in classic writers.

Ver. 15. Καὶ τὰ σπλάγχνα κ.τ.λ.] joyful result of ἡ καύχησις ἡμῶν . . . ἐγενήθη. A comma only is to be put after ver. 14: *and thus, therefore, his inmost heart* (comp. vi. 12) *is attached to you in a still higher degree* (than before his presence there) *since he remembers*, etc. — εἰς ὑμᾶς ἐστίν] *is for you*. Comp. εἰς αὐτόν, 1 Cor. viii. 6; Rom. xi. 36. — ὑπακοήν] namely, towards him, Titus; for what follows is epexegetical. — μετὰ φόβου κ. τρόμου] *i.e.* with a zeal, which fears lest it should not do enough for its duty. Comp. on 1 Cor. ii. 3.

Ver. 16. Concluding result of the whole section, introduced vividly (without οὖν, comp. ver. 12): *I am glad that in every respect I have confidence on you*. — ἐν ὑμῖν] not *as to you*, which would have been expressed prepositionally by περί, ὑπέρ, ἐπί, πρὸς, ἔνεκα (εἰς, x. 1, is in an *adverse* sense), but Paul knows his consolation as *closely resting* on the readers; that is the *causal* nexus, in which his joyous frame of mind depends on them. Comp. Winer, p. 218 [E. T. 291 f.]; Soph. *Aj.* 1294: ἐν ἐμοὶ θρασύς, 1071: ἐν θανούσιν ὑβριστῆς γένη, Eurip. *Or.* 754: ἐν γυναιξὶν ἄλκιμος, Ecclus. xxxviii. 23; Matt. iii. 17.

CHAPTER VIII.

VER. 3. ὑπὲρ δύναν] Lachm. Rück. and Tisch. read παρὰ δύναν., on decisive evidence; ὑπέρ is a gloss. — Ver. 4. After ἀγίους Elz. has δέξασθαι ὑμᾶς, which, on decisive evidence, is rightly struck out by Griesb. and the later editors as a supplementary insertion, though defended by Rinck. — Ver. 5. ἡλπίζαμεν] Only B and 80 have ἡλπίζαμεν, just as in ver. 6 only B has ἐνῆρξαστο. — Ver. 7. ἐξ ἡμῶν ἐν ὑμῖν is attested only by min. and Syr. Arm. Slav. ms. Comp. Orig.: *nostra in vos*. Error of transcription, or correction through misunderstanding. — Ver. 12. After ἐχθ Elz. and Scholz have τις. An addition in opposition to decisive evidence. — Ver. 13. ὅς] is wanting in B C \mathfrak{N}^* min. and Aeth. Clar. Germ.; deleted by Lachm., and rightly, since it betrays itself as inserted to mark the contrast. — Ver. 16. διδόντι] D E F G L \mathfrak{N}^{***} and many min. Chrys. Theophyl. have δόντι. Approved by Griesb., adopted by Scholz, Rück. But the aorist has crept in obviously on account of the aorists that follow. — Ver. 19. σύν] B C and many min., also several vss. and Fathers, have ἐν. Recommended by Griesb., adopted by Lachm. Rück. and Tisch. Rightly; σύν, though defended by Reiche, is an erroneous gloss. — αὐτοῦ] is wanting in B C D* F G L and many min., also in several vss. and Latin Fathers. Suspected by Griesb., deleted by Lachm. Rück. Considering the great preponderance of the adverse evidence, it is more probable that it has crept in by writing τοῦ twice, than that it has been left out on account of its being unnecessary and seemingly unsuitable (Reiche). — Instead of the last ἡμῶν Elz. has ὑμῶν, against decisive testimony. Alteration, because ἡμῶν was held to be unsuitable. — Ver. 21. προνοοῦμεν γάρ] Elz.: προνοοῦμενοι, only supported by later codd. and some Fathers. The participle appears to be a mere copyist's error occasioned by στελλόμενοι, so that at first even the γάρ remained beside it, as is the case still in C, min., and some vss. and Fathers, whom Tisch. follows. But afterwards this γάρ had to be dropped on account of the retention of the participle. — Ver. 24. ἐνδείξασθε] Lachm. and Tisch. read ἐνδεικνύμενοι, following B D* E* F G 17, It. Goth. The imperative is a gloss. — Elz., against decisive testimony, has καί before εἰς πρόσωπον. Added for the sake of connection.

Chap. viii. and ix. The second chief division of the Epistle : *regarding the collection for the poor in Jerusalem* (1 Cor. xvi.), coming very fitly after the praise contained in chap. vii., and having the way appropriately paved for it in particular by the closing words, vii. 16.

Vv. 1-6. The beneficence of the Macedonians has been shown beyond all expectation ; hence we have exhorted Titus to complete among you the work already begun.

Ver. 1. The *δέ* is the mere *μεταβατικόν*, leading over to a new topic in the Epistle. Comp. 1 Cor. vii. 1, viii. 1, xii. 1, xv. 1. — *τὴν χάριν τ. θεοῦ τὴν δεδομ. κ.τ.λ.*] *the grace of God, which is given in the churches of Macedonia, i.e. how graciously God has wrought in the churches of Macedonia, inasmuch as He* (see ver. 2) *called forth in them so great liberality.* Comp. ix. 14. The expression rests on the idea, that such excellent dispositions and resolves are produced and nourished, not by independent spontaneity, but by the grace of God working on us (*operationes gratiae*). Comp. Phil. ii. 13. Paul, therefore, does not think of the grace of God *as shown to himself* (Origen, Erasmus, who paraphrases it : “*quemadmodum adfuerit mihi Deus in ecclesiis Maced.* ;” comp. Zachariae, Emmerling, Billroth, Wieseler, *Chronol.* p. 357 ff. ; also Rückert, yet with hesitation),—in which case he could not but have added *ἐμοί* or *ἡμῖν*, in order to make himself understood,—but, on the contrary, *as granted to the liberal churches, working in them the communicative zeal of love, so that the construction with ἐν* is quite as in ver. 16 and i. 22.

Ver. 2. A more precise explanation of *τὴν χάριν κ.τ.λ.*, so that *ὅτι* (*that, namely*) is dependent on *γνωρίζομεν*. This exposition consists, as was seen by Chrysostom, Theodoret, Erasmus, Luther, Grotius, and many others, of *two* statements, so that after *τῆς χαρᾶς αὐτῶν* we must mentally supply the simple *ἐστί*.¹ This scheme of the passage, which Osiander and Hofmann also follow, is indicated by *ἡ περισσεία* in the one half, and *ἐπερίσσευσεν* in the other, whereby two parallel predicative relations are expressed, as well as by the fact that, if the whole be taken as one sentence, and consequently *ἡ περισσ. τ. χαρᾶς αὐτῶν* be taken along with

¹ Not *ἔν* ; for the *present* corresponds to the *perfect* *δεδωκ.*, and that, which *took place* in the happy state, of things thus subsisting, is then subjoined by the aorist *ἐπερίσσευσεν*.

the following καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν as the subject of ἐπερίσσευσεν (so by most expositors since Beza), this subject would embrace two very diverse elements, and, besides, there would result the combination not elsewhere occurring: ἡ περισσειά ἐπερίσσευσεν. Hence it is to be explained: *that*, namely, *in much attestation of affliction the abundance of their joyfulness is*, i.e. that, while they are much put to the test by sufferings, their joy is plentifully present, and (*that*) *their deep poverty became abundant unto the riches of their single-heartedness*, i.e. that they, in their deep poverty, plentifully showed how rich their single-heartedness was. — ἐν πολλῇ δοκιμῇ θλίψεως] Instead of writing simply ἐν πολλῇ θλίψει, Paul designates this situation according to the wholesome moral aspect, in which it showed itself amongst the Macedonians to their praise. Δοκιμή, namely, is here also not: *trial*, but, as Paul always uses it, *verification* (Rom. v. 4; 2 Cor. ii. 9, ix. 13, xiii. 3; Phil. ii. 22). Chrysostom aptly says: οὐδὲ γὰρ ἀπλῶς ἐθλίβησαν, ἀλλ' οὕτως ὡς καὶ δόκιμοι γενέσθαι διὰ τῆς ὑπομονῆς. The *verification* of their Christian character, which the θλίψις effected in them, was just the moral element, in which the joyfulness πολλῇ καὶ ἄφατος ἐβλάστησεν ἐν αὐτοῖς (Chrysostom), and existed among them in spite of the θλίψις itself, which, moreover, would have been calculated to produce the opposite of χαρά. Regarding the θλίψις of the Macedonians, see 1 Thess. i. 6, ii. 14 ff.; Acts xvi. 20 ff., xvii. 5. The χαρά, the virtue of Christian gladness of soul, rising above all afflictions (Gal. v. 22; 2 Cor. vi. 10; Rom. xiv. 17; comp. on John xv. 11), is not yet defined here more precisely as regards its special expression, but is already brought into prominence with a view to the second part of the verse, consequently to the liberality which gladly distributes (ix. 7; Acts xx. 35). — ἡ κατὰ βάθους πτωχεία] *the deep poverty*,¹ literally, *that which has gone down to the depth* (Winer, p. 357 [E. T. 477]); comp. βάθος κακῶν, Aesch. Pers. 718, Hel. 303; ἐς κίνδυνον βαθύν, Pind. Pyth. iv. 368, and the like; Blomfield, *ad Aesch. Pers. Gloss.* 471. The opposite

¹ As a grammatical supplement the simple οὕσα is sufficient; hence it is not to be taken, with Hofmann, as the poverty *sinking deeper and ever deeper*, but as the *deep-sunk* poverty. On κατὰ with genitive, comp. the Homeric κατὰ χέρονες, Il. iii. 217; κατὰ γαίης, Il. xiii. 504; κατὰ σπείους, Od. ix. 330 (*down into the cave*), xii. 93. See in general, Spitzner, *De vi et usu μῆτρος. ἀνά τε κατὰ ἀρ. Homer.* 1831, p. 20 ff.

is βαθύπλουτος, Ellendt, *Lex. Soph.* I. p. 286. — ἐπερίσσευσεν] *became abundant*, i.e. developed an exceedingly great activity, and this εἰς τὸν πλοῦτον κ.τ.λ.,¹ *unto the riches of their singleness of heart*. This is the *result* (Rom. iii. 7 ; 2 Cor. ix. 8) of the ἐπερίσσεια; so that their simple, upright spirit showed itself as *rich*, in spite of their poverty, through the abundance of kind gifts which they distributed. Note the skill and point of the antithetic correlation purposely marking the expressions in the two parts of the verse. — The ἀπλότης² is the upright simplicity of heart (Eph. vi. 5 ; Col. iii. 22) ; honestly and straightforwardly it contributes what it can to the work of love without any selfish design or *arrière pensée* (as e.g. the widow with her mite). Comp. on xii. 8. And so it is *rich*, even with deep *poverty* on the part of the givers. The genitive is, as in περισσειά τῆς χαρ., the *genitivus subjecti*, not *objecti* (*rich in simplicity*), as Hofmann, following older commentators, holds. The αὐτῶν is against this latter view, for either it would have been wanting, or it would have been added to πλοῦτον, because it would belong to that word.

Vv. 3-5. "Οτι is not dependent on γνωρίζομεν (Hofmann), but gives the proof of what was just said: εἰς τὸν πλοῦτον τῆς ἀπλ. αὐτ. — The construction is plain ; for there is no need to supply an ἦσαν, as many wish, after αὐθαίρετοι or after δέόμενοι, but, as Bengel aptly remarks : " ἔδωκαν . . . totam periochae structuram sustinet." Comp. Fritzsche, *Dissert.* II. p. 49 ; Billroth, Ewald, Osiander, Hofmann. There are, namely (and in accordance therewith the punctuation is to be fixed), four modal definitions attached to this ἔδωκαν: *They gave* (1) *according to and beyond their means*; (2) *of their own impulse*; (3) *urgently entreating us for the χάρις and κοινωνία κ.τ.λ.*; and (4) *not as we hoped, but themselves*, etc. This last modal definition is naturally and quite logically attached by καί (hence καὶ οὐ καθὼς ἡλπίζομεν) ;

¹ The neuter form, τὸ πλοῦτος (Lachm. Tisch. Rück.), is attested here by B C S* 17, 31, but more decidedly in Eph. i. 7, ii. 7, iii. 8, 16 ; Phil. iv. 19 ; Col. i. 27, ii. 2.

² Hofmann conjectures that the prominence given to the ἀπλότης was called forth by the want of it among the Achaean Christians. In this case there would be in it a side-allusion, which is not justified in what follows. But the ἀπλότης, which had shown itself among the Macedonians in a specially high degree, was to serve them as an example, by way of stimulating emulation, not exactly of putting them to shame.

and Rückert (comp. de Wette and Neander) is arbitrary in holding this *καί* to prove that Paul allowed the sentence he had begun to drop, and appended a new one, so that after *ἡλπίσαμεν* we should have to supply an *ἐγένετο* or *ἐποίησαν*. — *μαρτυρῶ*] *I testify it*, a parenthetic assurance. Comp. the Greek use of *οἶμαι* and the like (Bornem. *ad Xen. Conv.* p. 71, 179; Stallb. *ad Plat. Gorg.* p. 460 A). — *παρὰ δύναμιν*] *i.e.* more amply than was accordant with their resources. See Homer, *Il.* xiii. 787; Thucyd. i. 70. 2; Lucian. *Nigr.* 28, *de Dom.* 10. The same, in substantial meaning, is *ὑπὲρ δύναμιν*, i. 8; Dem. 292. 25. It forms, with *κατὰ δύναμιν*, a climactic definition of *ἔδωκαν*, not of *αὐθαίρ.*, to which it is not suitable. — *αὐθαίρετοι*] excludes human persuasion or compulsion, not the divine influence (see ver. 5, *διὰ θελήματος Θεοῦ*); we must not, with Rückert, hold it, on account of the remark ix. 2, to be an *exaggeration*, since the latter notice does not deny the self-determination of the Macedonians, but, when compared with our passage, exhibits as the real state of the case *this*, that Paul had boasted of the readiness of the Achaeans before the Macedonians, but without exhortation to the latter, and that these thereupon, of their own accord, without urging, had resolved on making a contribution, and had given very amply. Comp. Chrysostom on ix. 2. *αὐθαίρετος*, *free-willed, self-determined*, only here and at ver. 17 in the N. T., often in the classic writers; seldom of persons (Xen. *Anab.* v. 7. 29; Lucian. *Catapl.* 4). Comp. the adverb in 2 Macc. vi. 19; 3 Macc. vi. 6. — *μετὰ πολλῆς . . . εἰς τ. ἁγίους*] to be taken together: *with much exhortation entreating us for the kindness and the participation of the service being rendered for the saints, i.e. urgently entreating us that the kindness might be shown them of permitting them to take active part in the . . . work of collections.* *Οὐχ ἡμεῖς αὐτῶν ἐδεήθημεν, ἀλλ' αὐτοὶ ἡμῶν*, Chrysostom; and in the *κοινωνία* sought they saw a *kindness* to be shown to themselves: they knew how to value the work of love thus highly. The *χάρις*, namely, here is not *grace from God* (Hofmann and the older commentators), since it was requested from the apostle, but *τὴν χάριν κ. τ. κοινων.* is a true *ἐν διὰ δυοῖν* (*the favour, and indeed the partaking, i.e. the favour of partaking*). See Fritzsche, *ad Matth.* p. 854, and generally, Nägelsbach on *Il.* iii. 100, p. 461, ed. 3. Bengel, who likewise rejects the *δέξασθαι ἡμᾶς* of the *Recepta*, connects *τὴν χάριν κ. τὴν*

κοινωνίαν κ.τ.λ. with ἔδωκαν; but what a prolix designation of the withal quite self-evident object of ἔδωκαν would that be, while δεόμενοι ἡμῶν would remain quite open and void of definition! On δεῖσθαι, with accusative of the thing and genitive of the person, comp. Plato, *Apol.* p. 18 A, p. 41 E; Xen. *Cyrop.* i. 4. 12; *Anab.* vii. 3. 5; 3 *Esd.* viii. 53. Yet in the classics the accusative of the object is the neuter of a pronoun, like τοῦτο ὑμῶν δέομαι; ὅπερ ὑμῶν δέομαι, and the like, or of an adjective (Kriiger on *Thuc.* i. 32. 1). — τῆς εἰς τοὺς ἀγίους] In this addition (comp. 1 Cor. xvi. 1), which would in itself be superfluous, there lies a *motive* of the δεόμενοι. — καὶ οὐ καθὼς ἤλπίσαμεν] for *but a little* could be expected from the oppressed and poor Macedonians! Οὐ περὶ τῆς γνώμης λέγει, ἀλλὰ περὶ τοῦ πλήθους τῶν χρημάτων, Theodoret. According to Hofmann, the words are meant only to affirm that the Macedonians had joined in the contribution *quite of their own resolution*, which *had not been expected* by the apostle. But in this case the remark, which on this interpretation would be no independent element, but only the negative expression of what was already said in αὐθαίρετοι, would have had its logical position immediately behind αὐθαίρετοι; and it must have run not as it is written by Paul, but: καθὼς οὐκ ἤλπίσαμεν. No, the apostle says: and their giving did not remain within the limits of the hope which we had formed regarding them, but far surpassed these (ἀλλ' ἑαυτοὺς κ.τ.λ.). — ἀλλ' ἑαυτοὺς κ.τ.λ.] *but themselves they gave*, etc. An expression of the highest Christian readiness of sacrifice and liberality, which, by giving up all individual interests, is not only a contribution of money, but a self-surrender, in the first instance, to the Lord, since in fact Christ is thereby served, and also to him who conducts the work of collection, since he is to the giver the organ of Christ. Flatt and Billroth, following Mosheim and Heumann, are wrong in making πρῶτον before in the sense: before I asked them. This reference is not in the least implied in the immediate context (οὐ καθὼς ἤλπισ.); and if it were, πρῶτον must have had the first place:¹ ἀλλὰ πρῶτον ἑαυτοὺς ἔδωκαν κ.τ.λ. As the words stand, ἑαυτοὺς has

¹ This also in opposition to Hofmann, who, in consistency with his inappropriate interpretation of π. οὐ καθ. ἤλπισ., takes πρῶτον: without such a thought (such a hope) having occurred to me. Besides, πρῶτον would not mean "without," but "before that," etc.

the emphasis of the contrast with οὐ καθὼς ἤλπισ. Bengel also (comp. Schrader) is wrong in thinking that in *πρῶτον* there is implied *prae munere*: the Macedonians, before they made collection, had first given themselves to the Lord, and then left it to the apostle to determine how large their contribution should be. In that case there must have been inserted καὶ τὰ χρήματα ἡμῶν, or something similar, as a correlative to *ἐαυτοὺς πρῶτον τῷ κυρίῳ*. It is wrong to find in *ἐαυτοὺς* the idea merely of *voluntarily*,¹ without any summons, because it is *object* of the having given. It must have run: αὐτοὶ ἐαυτοὺς κ.τ.λ. (comp. i. 9), or without stress on the self-object, ἀφ' ἐαυτῶν. — καὶ ἡμῶν] Paul does not say ἔπειτα ἡμῶν (in opposition to the *usual* opinion that καί stands for ἔπειτα; so also Rückert), because the surrender to the Lord is not a *prius in time*, but *in degree*: to the Lord before all, and to us. So Rom. i. 16, ii. 9, 10. — διὰ θελήμ. θεοῦ] not exactly an expression of *modesty* (Billroth),—for it is only arbitrary to limit it merely to καὶ ἡμῶν (so also Bengel, Ewald),—but added quite according to the requirement of religious feeling: for God has, according to His will, so wrought on their dispositions, that they, etc. Comp. vv. 1, 16.

Ver. 6. *In order that we should exhort Titus*, etc. Comp. ver. 17. εἰς τό with the infinitive is here, as in all passages (see on Rom. i. 20), to be taken, not as *so that* (so usually, and by Winer), but as *telic*: *in order that*. Comp. Kühner, *ad Xen. Anab.* vii. 8. 20. Certainly the παρακαλέσαι ἡμᾶς Τίτον κ.τ.λ. was a *consequence* of the beyond expectation successful course of the matter in Macedonia, in accordance with which Paul might promise himself no less a success among the Corinthians; but delicately and piously he presents the state of the case, as if this further prosecution of the work of collection, amidst the self-sacrificing liberality of the Macedonians effected by the divine will, had lain in God's *purpose*, and was therefore a consequence that had been *aimed at by God*. This flows from the διὰ θελήμ. θεοῦ immediately preceding. Comp. Hofmann also. Paul sees in the fact, that the divinely-willed success of the collecting work in Macedonia has encouraged him to the continuance of it expressed in ver. 6, the fulfilment of the divine counsel and will, which he

¹ So Hofmann; whence there would result even a *threefold* expression of the voluntary act, namely: (1) in αἰδαιρέσει; (2) in κ. αὐ καθ. ἤλπισ.; and (3) in ἐαυτοῖς.

is thereby serving. — ἵνα] Design in the παρακαλέσαι, and consequently its contents. — καθὼς προενήρξατο] *as he formerly has begun*, without doubt during his sojourn in Corinth after our first Epistle, see Introd. § 1. The word is indeed without example elsewhere, but it is formed from ἐνάρχομαι, after the analogy of προάρχω and others. — οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς] *so also might complete it among you*. The emphasis lies, as before on προενήρξατο, so here on ἐπιτελέσῃ. With the verb of rest εἰς associates the thought of the previous arrival, so that ἐλθὼν may for clearness be supplied. See Kühner, § 622 b; Jacobs, *ad Anthol.* XIII. p. 71; Ellendt, *Lex. Soph.* I. p. 537. The correlation of ἐνάρχεσθαι and ἐπιτελεῖν is simply as in Phil. i. 6, Gal. iii. 3; we should anticipate (ix. 12) by importing the idea of *sacrifice* (Osiander). — καὶ τὴν χάριν ταύτην] not *hanc quoque gratiam* (Beza, Calvin, comp. Castalio), but: *etiam gratiam istam* (Vulgate). For *also* belongs to τὴν χάριν, not to ταύτην. He shall complete among you—in addition to whatever else he has already begun and has still to complete—*also* this *benefit*. This better suits the context, namely, the connection of the οὕτω καὶ ἐπιτελ. with καθὼς προενήρξατο, than the interpretation of Estius: “dicit *etiam*, ut innuat Titum alia quaedam apud ipsos jam perfecisse.” So also Flatt. It is quite superfluous to invoke, with Hofmann, an involution of two sentences in order to explain the double καί. And since καί refers to the activity of *Titus*, Billroth is wrong in explaining it: “they are to distinguish themselves in this good deed, as in all things.”—The work of collection is designated as χάρις, for on the side of the givers it was a *showing of kindness*, a work of love, an *opus charitativum*. Observe that here and in vv. 4, 19, θεοῦ is not added, as in ver. 1, ix. 14, according to which Hofmann and older commentators explain it here also of the *divine grace*, of which they are made worthy through the service rendered.

Vv 7-15. Encouragement to associate with their other Christian excellences distinction also in this work of love, which he says not in the form of a command, but to test their love—for they knew indeed the pattern of love in Christ—and by way of advice (vv. 7-9). For *this* is serviceable for *them*, inasmuch as they had already made the beginning. Now, however, they were not to fail of completing their work, namely,

according to their means; for it was not intended that others should be at ease while they were in want, but that a relation of equality should be established (vv. 10–15).

Ver. 7. Ἀλλ' is not equivalent to οὖν (Beza and others, also Flatt), nor to *agedum* (Emmerling), but is the Latin *at*, *breaking off* the preceding statement, like the German *doch*. Hermann, *ad Viger.* p. 812, aptly says: "Saepe indicat, satis argumentorum allatum esse." Comp. Baeumlein, *Partik.* p. 15. Olshausen has a more far-fetched idea, that it is corrective: *yea rather*. And Billroth imports quite arbitrarily: "When I entreated Titus, I knew beforehand that this time also you would not deceive me, but that, as you are distinguished in all that is good, so also you would zealously further this collection;" and Rückert also (similarly Calvin): "I have entreated Titus, etc.; yet let it not happen that he should need first to encourage you (?), yea rather, etc." According to Hofmann, ἀλλά forms the transition to the οὐ κατ' ἐπιταγὴν λέγω which follows in ver. 8; but this supposes a very involved construction (comp. afterwards on ἵνα κ.τ.λ.). — ὥσπερ ἐν παντὶ κ.τ.λ.] *as you in every relation are abundant (excellitis) through faith* (strength, fervour, and efficacy of faith), *and discourse* (aptitude in speaking), *and knowledge* (see regarding both on 1 Cor. i. 5), *and every diligence* ("studium ad agendas res bonas," Grotius), *and your love to us, so should you abound in showing this kindness.* If πίστει κ.τ.λ. be taken as a *specification* of ἐν παντί (Luther, Grotius, and most), the meaning is more uncertain, since ἐν is not repeated. Comp. vi. 4; 1 Cor. i. 5; it comes in again only before ταύτη τ. χάρις. Grotius aptly remarks: "non ignoravit P. artem rhetorum, movere laudando." Amidst the *general* praise, however, he wisely here also leaves the *distingue personas* to the feeling of the readers. — τῇ ἐξ ὑμῶν ἐν ὑμῖν ἀγάπῃ] Paul here conceives the active love as something issuing from the disposition of the person loving, and adhering to the person loved. Thus he *felt* the love of the *Corinthians* to him *in his heart*; comp. vii. 3. This view alone suits the context, inasmuch as the other points mentioned are points purely *subjective*, belonging to the readers, and serving to recommend them; hence we are not to understand it as the love *dwelling in the apostle*, but owing its origin to the readers (Hofmann). Calvin aptly remarks: "Caritatem erga se

commemorat, ut personae quoque suae respectu illis addat animos." On the form of the expression, comp. Winer, p. 181 f. [E. T. 241].—*ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσ.*] A periphrasis for the imperative, to be explained by supplying a verb of summoning, on which *ἵνα* depends in the conception of the speakers. See Buttmann, p. 208 [E. T. 241]; Fritzsche, *ad Matth.* p. 840, *ad Marc.* p. 179. In the old Greek *ὅπως* is used in the very same way (*ἵνα* late and seldom, as in Epictetus, *Dissert.* iv. 1. 142). See Matthiae, p. 1187; Viger. ed. Herm. pp. 435, 791 f.; Hartung, *Partikell.* II. p. 148. According to Grotius and Bengel, whom Hofmann follows, the connecting of *ἵνα κ.τ.λ.* with the following *οὐ κατ' ἐπιταγὴν λέγω* would yield no unsuitable sense (in opposition to Rückert); but the construction of the passage in vv. 7 and 8, so as to form one period, would be a construction assumed without sufficient ground, ill-arranged and ambiguous, and would not accord with the apostle's way of beginning a new sentence by *οὐ . . . λέγω* in order to guard against an incorrect judgment of the previous one (vii. 3; 1 Cor. iv. 14. Comp. 2 Cor. v. 12).—In *καὶ ἐν ταύτῃ τῇ χάριτι, ταύτῃ* has the emphasis (it was otherwise in ver. 6); also in this showing of kindness, as in other works of beneficence,—which was embraced in *ἐν παντί*.

Ver. 8. Prudent and yet deeply stirring caveat in reference to what was said in ver. 7. *Not by way of command do I say it, but as, through the diligence of others, testing also the genuine nature of your love.*—*διά]* "aliorum studio vobis commemorato," Bengel.—*ἐτέρων]* of members of extraneous churches.—*τὸ γνήσιον]* the genuineness. See Kühner, II. p. 122; Dissen, *ad Pind. Nem.* p. 452.—*δοκιμάζειν]* is here, too (comp. on 1 Cor. xi. 28), not *probatum reddere* (Chrysostom, Theodoret, Estius), but *explorare*; for by the result, which the setting forth of the *Macedonian* example would have on the Corinthians, it had to be shown whether, and how far, *their* brotherly love was genuine or not. The *participle* does not depend on ver. 10 (Bengel), but on *λέγω*, which is to be supplied again after *ἀλλά*. *λέγω* with the *participle*: I say it, *inasmuch as I thereby*, etc. Comp. on 1 Cor. iv. 14.

Ver. 9. Parenthesis which states what holy reason he has for speaking to them, not *κατ' ἐπιταγὴν*, but in the way just

mentioned, that of *testing their love*. For you know, indeed (*γινώσκετε* not imperative, as Chrysostom and others think), what a high *pattern* of gracious kindness you have *experienced* in yourselves from Jesus Christ. So the testing, which I have in view among you, will only be *imitation of Christ*. Olshausen rejects here the conception of *pattern*, and finds the proof of *possibility*: "Since Christ by His becoming poor has made you rich, you also *may* communicate of your riches; *He has placed you in a position to do so*." The *outward* giving, namely, presupposes the *disposition* to give as an internal motive, without which it would not take place. But in this view *πλουτήσητε* would of necessity apply to riches in *loving dispositions*, which, however, is not suggested at all in the context, since in point of fact the consciousness of every believing reader led him to think of the whole fulness of the Messianic blessings as the aim of Christ's humiliation, and to place *in that* the riches meant by *πλουτήσητε*. — *ὅτι δι' ὑμᾶς κ.τ.λ.*] *that He for your sakes*, etc., expegetical of *τὴν χάριν τ. κυρ. ἡμ. Ἰησοῦ Χριστοῦ*. The emphatic *δι' ὑμᾶς* brings home to the believing consciousness of the readers *individually* the aim, which in itself was universal. — *ἐπτώχευσε*] inasmuch as He by His humiliation to become incarnate emptied Himself of the participation, which He had in His pre-existent state, of God's glory, dominion, and blessedness (*πλούσιος ὢν*), Phil. ii. 6. On the meaning of the word, comp. LXX. Judg. vi. 6, xiv. 15; Ps. xxxiv. 10, lxxix. 8; Prov. xxiii. 21; Tob. iv. 21; Antiphanes in Becker's *Anecd.* 112. 24. The aorist denotes the once-occurring *entrance* into the condition of *being poor*, and therefore certainly the *having become poor* (although *πτωχεύειν*, as also the classical *πενέσθαι*, does not mean *to become* poor, but to *be*¹ poor), and not the *whole life* led by Christ in poverty and lowliness, during which He was nevertheless rich in grace, rich in *inward* blessings; so Baur² and Köstlin, *Lehrbegr. d. Joh.* p. 310, also Beyschlag, *Christol.* p. 237. On the other hand, see Raebiger, *Christol. Paul.* p. 38 f.; Neander,

¹ As e.g. *βασιλεύειν*, to *be* king, but *ἐβασίλευσα*: I have *become* king. Comp. 1 Cor. iv. 8; and see in general, Kühner, *ad Xen. Mem.* i. 1. 18; also Ernesti, *Urspr. d. Sünde*, I. p. 245.

² Comp. his *neut. Theol.* p. 193: "though in Himself as respects His *right* rich, He *lived* poor."

ed. 4, p. 801 f.; Lechler, *Apost. Zeit.* p. 50 f.; Weiss, *Bibl. Theol.* pp. 312, 318. — ὧν] is the *imperfect* participle: *when He was rich*, and does not denote the abiding possession (Estius, Rückert); for, according to the context, the apostle is not speaking of what Christ is, but of what He *was*,¹ before He became man, and *ceased* to be on His self-exinanition in becoming man (Gal. iv. 4; this also in opposition to Philippi, *Glaubensl.* IV. p. 447). So also ὑπάρχων, Phil. ii. 6. — ἵνα ὑμεῖς . . . πλουτήσητε] in order that *you* through *His* poverty might become *rich*. These riches are the reconciliation, justification, illumination, sanctification, peace, joy, certainty of eternal life, and thereafter this life itself, in short, the whole sum of spiritual and heavenly blessings (comp. Chrysostom) which Christ has obtained for believers by His humiliation even to the death of the cross. Πλουτεῖν means with the Greek writers, and in the N. T. (Rom. x. 12; Luke xii. 21), to *be* rich; but the *aorist* (1 Cor. iv. 8) is to be taken as with ἐπτώχευσε. Ἐκείνου, instead of the simple αὐτοῦ (Krüger, *ad Xcn. Anab.* iv. 3. 30; Dissen, *ad Dem. de cor.* p. 276, 148), has great emphasis: “magnitudinem Domini innuit,” Bengel. — In opposition to the interpretation of our passage, by which ἐπτώχ. falls into the *historical life*, so that πλούσιος ὧν is taken *potentialiter* as denoting the *power* to take to Himself riches and dominion, which, however, Jesus has renounced and has subjected Himself to poverty and self-denial (so Grotius and de Wette), see on Phil. ii. 6.

Ver. 10 After the parenthesis in ver. 9, a continuation of the ἀλλὰ . . . δοκιμάζων, ver. 8: *and an opinion I give in this affair.* Γνώμην, *opinion*, has the emphasis, as contrasting with ἐπιταγήν in ver. 8. Comp. on 1 Cor. vii. 25. — τοῦτο γὰρ ὑμῖν συμφέρει] συμφέρει does not mean *deceit* (Vorstius, Emmerling, who appeals to LXX. Prov. xix. 10, where, however, the translation is *inaccurate*), but: *it profits*. And τοῦτο is not, with most, including Rückert, de Wette, Ewald, Neander, to be referred to the *supplying of charitable gifts*, in which case συμφέρει is either left without more precise definition (Rückert: “like every good deed, bringing advantage”), or is interpreted as pointing to the advantage of good repute (Grotius, comp. also Hofmann), of the divine

¹ Comp. Rich. Schmidt, *Paul. Christol.* p. 144.

recompense (Calovius) and the moral advantage (Flatt), or as useful for salvation (Bisping), and so on. *Τοῦτο γὰρ ὑμ. συμφ.* contains, in fact, the ground why Paul proceeds in this matter merely *by way of advising*; hence, with Billroth, Osiander, and Kling, *τοῦτο* is to be referred to the previous *γνώμην . . . δίδωμι*. It is no objection to this, that in *ἐν τούτῳ* immediately before the pronoun referred to the distribution. For in the previous clause *γνώμην δίδωμι* contained the whole thought, and *ἐν τούτῳ* had no stress laid on it, not even needing to be inserted. Accordingly: *for this*—that I do not command you, but only give my opinion in the matter—is *serviceable to you*, is fitted to operate in the way of moral improvement on you, as being persons who have already shown yourselves to be such as need not command, but only counsel. The *emphasis* lies primarily on *τοῦτο* and next on *ὑμῖν*. According to Hofmann, who does not take ver. 9 parenthetically, in *καὶ γνώμην κ.τ.λ.* there is meant to follow something new and further, so that both *ἐν τούτῳ* and subsequently *τοῦτο* point to the advice, which Paul intends to give (*with the following . . . what follows*), and this advice is expressed in the imperative clause ver. 11, to which *οἵτινες κ.τ.λ.* belongs as a protasis. Against this confusion it may be decisively urged, first, that the *ἐν τούτῳ* emphatically pointing forward must have been placed first; secondly, that after *δίδωμι* there would come not at all the announced *γνώμη*, but in the first instance an argumentative parenthetical clause, which would again begin with “*what follows*,”—a course which could only lead the reader astray; thirdly, that if *τοῦτο γ. ὑμῖν συμφέρει* does not go with *οἵτινες κ.τ.λ.*, and find its more precise explanation therein, it would interpolate a thought altogether indefinite and isolated; fourthly, that *δέ* after *νυνί* in ver. 11 most naturally introduces a new sentence; lastly, that ver. 11 has not in the least the form of a *γνώμη*, of an expression of opinion, but a form purely *praeceptive*, as, indeed, that which the apostle has put under the considerate point of view of a testing and a *γνώμη* in contrast to an *ἐπιταγή*, was already contained in ver. 7 and has nothing more to do with the direct precept of ver. 11.—*οἵτινες]* *ut qui*, includes the specifying of the *reason*. See on Eph. iii. 13. *οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν]* Grotius, following the Peshito and Arabic of Erpenius, assumes here a *loquendi genus*

inversum; but this is an irrational violence,¹ to which also the view of Emmerling (comp. Castalio in the *Adnot.*) ultimately comes: "vos haud mora, uno momento facere et velle coepistis." The explanation of others (Chrysostom, Theodoret, Theophylact, Gregory, Erasmus, Calvin, Beza, Cornelius a Lapide, Clericus, Heumann, Bauer, *Log. Paul.* p. 334; Zachariae, Storr, Rosenmüller, Flatt, Billroth, Schrader, Olshausen, Rückert, Osiander, Ewald, and several others) is at least rational: *not only the doing, but also the being willing*, i.e. *the doing willingly*. But that θέλειν is not used in the sense of θέλοντας ποιεῖν (see regarding this use of θέλων, Markl. *ad Lys.* Reisk. p. 616), or even θέλειν ποιῆσαι (Bremi, *ad Dem. Phil.* i. 13, p. 121), is plain from ver. 11, where Paul, if that meaning had been in his mind, must have continued: *ὡνὶ δὲ καὶ ἐπιτελέσατε τὸ π.* But, in the form in which he has written ver. 11, the emphasis lies not on ἐπιτελέσατε, but on τὸ ποιῆσαι, which is thereby shown to be something not contemporaneous with the θέλειν, but following upon it, something which is still to happen after that θέλειν is already present, so that we have an advance (1) from the ποιῆσαι to the θέλειν in ver. 10; and (2) from the θέλειν to the further ποιῆσαι in ver. 11. Moreover, in opposition to the former interpretation, we may urge the change of tenses in ver. 10; for, if the θέλειν in ver. 10 were to be something inherent in the previous ποιῆσαι (willingness), the *aorist* infinitive must likewise have been used. Lastly, there is opposed to this interpretation the ὅπως καθάπερ κ.τ.λ. in ver. 11, where evidently the (future) actual accomplishment is compared with the inclination of the (present) willing; hence, in ver. 10 also θέλειν must be conceived of as something which subsists *for itself*, and not simply as *a willingly doing*. Others conceive that τὸ ποιῆσαι denotes *the collection-gathering which had already actually taken place*, and τὸ θέλειν *the continuing wish to do still more*. This is in the main the view of Hunnius, Hammond, Wetstein,² Mosheim, Bengel, Michaelis, Fritzsche. The latter says (*Dissert.* II. p. 9): "*hoc modo non solum τὸ θέλειν tanquam gravius τῷ ποιεῖν oppositum est (nam qui nova beneficia veteribus addere vult, plus illo agit, qui in eo quod praestitit, subsistit) sed*

¹ This inversion is followed also by Luther, not in the translation, but in the gloss: "You have been the first, who willed it and also did it."

² Who says: "ποιῆσαι est dare; θέλειν ποιῆσαι, i.e. ποιῆσειν vel δῶσειν, daturum esse."

etiam v. προενάρξασθαι utrique bene congruit, illi (τῷ ποιῆσαι), quoniam nondum tantum pecuniæ erogaverant, quantum ad justam λογίαν sufficere videretur, huic (τῷ θέλειν) quoniam in hac nova voluntate huc usque acquieverant." In this way the change of tenses in ποιῆσαι and θέλειν would be quite appropriate; both would apply (this in opposition to Billroth's objection) to the same fact, to the work of collecting begun in pursuance of 1 Cor. xvi., which, however, would be viewed not according to two different *sides* (Billroth), objective (ποιῆσαι) and subjective (θέλειν), but according to two different *stages*, in respect of the first activity and of the further willing, so that now also the *third* stage, the execution of this further willing, must be added to complete the whole matter, ver. 11. But since there is no indication whatever of the reference of τὸ θέλειν to a *further* willing (following on the ποιῆσαι), and that a willing arrested as to its realization; and since, on the other hand, the προ in προενήρξ. permits for the climactic relation οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν only *the* temporal reference, that the θέλειν must have been *earlier* than the ποιῆσαι, and consequently οὐ μόνον . . . ἀλλὰ καὶ is a climax of time pointing not forward, but *backward*: the view of Fritzsche is to be given up as not accordant with the context. There remains as the only correct view, that of Cajetanus and Estius, which de Wette (and after him Winer, p. 521 [E. T. 701 f.], also Wieseler, *Chronol. d. apost. Zeitalt.* p. 364) has defended, that προενήρξ. places the readers in comparison as to time with the *Macedonians* (ver. 1 ff.): *not only the doing* (the carrying out of the action of collecting), *but also already the willing has begun earlier among you* than among the Macedonians; you have *anticipated* them in *both* respects. With this view it is obvious that Paul *could not but* logically place ποιῆσαι before θέλειν. The offence, which this arrangement would otherwise occasion, cannot be got over by the pregnant meaning, which Hofmann puts into the *present* θέλειν, viz. that it denotes the *steady attitude of mind sustained* up to the execution (comp. Billroth). This would, in fact, be a *modal definition* of the willing, which Paul would doubtless have known how to *designate*, but could not put into the bare *present*.¹ And such an

¹ The *present* denotes simply the *being disposed* as the *habitus* of readiness prevailing in the case, by way of distinction from the historical *doing* (ποιῆσαι), through which the θέλειν became active.

attitude of mind would withal have already existed *before* the ποιῆσαι, and would not simply have come afterwards. — ἀπὸ πέρυσσι] More precise definition of the προ in προενήρξ.: *since the previous year*. On πέρυσσι, *superiore anno*, see Plato, *Protag.* p. 327 C; *Gorg.* p. 473 E; Aristoph. *Vesp.* 1044; *Acharn.* 348; Lucian, *Tim.* 59; *Solocc.* 7, *al.* Comp. ix. 2. Whether did Paul date the beginning of the year after the *Greek* (rather *Attic* and *Olympic*) reckoning (so Credner, *Eintl.* I. 2, p. 372), *i.e.* about the time of the summer solstice, or after the *Macedonian* fashion (so, on account of ix. 2, Wieseler, *Chronol. d. apost. Zeitalt.* p. 364), *i.e.* at the autumnal equinox, or from the month Nisan (Hofmann; see Grimm on 1 Macc. x. 21), or from the usual *national* standpoint of the *Jewish* reckoning, according to which the beginning of the civil year was the month Tisri (in Sept.)? The last is in itself the most natural, and also the most probable, considering the great variety as to the times of beginning the year, to which he would have had to accommodate himself in the various provinces, and considering not less the acquaintance with the Jewish calendar which he could take for granted in all his churches. Consequently there lies between the composition of our first and second Epistles the time from Easter till at least after the beginning of the new year in Tisri.

Ver. 11. The καὶ before τὸ ποιῆσαι can only belong to it, and not to ἐπιτελ. also (de Wette, Hofmann). It is the simple accessory *also*; as in ver. 10 the thought proceeded backwards from doing to willing, now it proceeds forwards from willing to doing, so that at the bottom of καὶ τὸ ποιῆσαι there lies the conception: Now, however, bring *not merely the willing, but also the doing* to completion. This is an analysis of the elements, which in reality coincide (for the ἐπιτελέσαι of the willing is the *actual execution*), occasioned, however, very naturally by the juxtaposition in ver. 10, and giving rise to no misconception here. — ὅπως καθάπερ κ.τ.λ.] in order that as the *inclination* of the willing, so also the *completion* (of that, which ye will) *may be according to means, i.e.* in order that the actual execution of that, which you will, may not remain out of proportion to the inclination of your will, but, like the latter, may be accordant with your means. As it is the inclination of your will to contribute according to the standard of your possessing, the execution of this

willingness should take place according to the same standard. — οὕτω καὶ τὸ ἐπιτελέσαι] *sc. ᾧ*. The supplying the subjunctive of εἶμι is not linguistically inadmissible (Rückert), and is found already in Homer (*Il.* i. 547, and Nägelsb. *in loc.*), but it is certainly rare in Greek writers. Comp. ver. 13. See Bernhardt, p. 330 f.; Buttmann, *neut. Gramm.* p. 120 [E. T. 137]. — ἐκ τοῦ ἔχειν] belongs to both subjects of the clause of purpose: *in pursuance of the having*, according to your means. See Fritzsche, *Quaest. Luc.* p. 179 f. Comp. expressions like ἐκ τῶν παρόντων, ἐκ τῶν ὑπαρχόντων, and the like. Ἐκ is not to be taken in the sense of the origin, as Hofmann wishes; for it would, in fact, be an indelicate and bad compliment to the inclination of the readers, that it had “originated” from their possession. Paul himself indicates afterwards by καθό in what meaning he uses ἐκ.

Ver. 12. Confirmation of the ἐκ τοῦ ἔχειν by a general proposition. There is nothing to be supplied except the simple ἐστὶ after εὐπρόσδεκτος, so that ἡ προθυμία remains the subject (Vulg., Erasmus, and others, including Rückert, Osiander, Ewald). It is quite superfluous *mentally to supply* the non-genuine τις after ἔχῃ, and to refer εὐπρόσδ. to it (Billroth), all the more that Paul is fond of personifying abstractions (ἡ προθυμία). The correct translation is: *For, if the inclination exists* (presents itself as existing), *it is well-pleasing in proportion to that which it has, not in proportion to that which it has not, i.e.* God measures His good pleasure according to that which the πρόθυμος (who is ready to contribute) possesses, not according to that which he does not possess.¹ If, for example, the poor man who is ready to give little, because he has not much, were less pleasing to God than the rich man, who is willing to give much, God would then determine His good pleasure according to what the πρόθυμος does *not* possess. Such an unjust standard God does not apply to good will! οὐ γὰρ τὴν ποσότητα, ἀλλὰ τῆς γνώμης ὁρᾷ τὴν ποιότητα, Theodoret. On πρόκειται in the sense specified, see Kypke, II. p. 259, and from Philo, Loesner, p. 312. Comp. παράκειται, Rom. vii. 18. The interpretation *prius adest*, namely, *tanquam boni operis fundamentum* (Erasmus, Beza, Estius, and others), is not supported by linguistic usage, and there is no hint in the context of a refer-

¹ An evangelical commentary on this sentence is the story of the widow's mite, Mark xii. 42 ff.; Luke xxi. 2 ff.

ence to time. Flatt imports "*unpleasing*" into the negative half of the sentence; and Hofmann goes still further, since he finds in *πρόκειται* the *realization* of the good will, and attaches to *this* (not to *εὐπρόσδ.*) the *καθὸ ἐὰν ἔχῃ*, while he thereupon adds the supplementary words *οὐ καθὸ οὐκ ἔχει* so as to form the sentence: "*that is not the condition of the acceptableness of the good will, that it is present as realized according to the measure of what it has not.*" In this way we should have mentally to add *εἰ πρόκειται* after *οὐ*; and Paul would not only have made use of a fragmentary mode of expression as unintelligibly as possible, but would withal have posited an inconceivable case, namely, that the good will is realized according to the measure of *non-possession*, which is tantamount to saying that the good will *gives what it has not*. And the assumption that *πρόκειται* denotes already the *realization* of the *προθυμία* by the act, is the more erroneous, that the one *before whom* the *προθυμία* is laid is here *God*, as is shown by *εὐπρόσδεκτος*. God, however, looks on the heart, and the frame of mind itself *lies open before Him*. — Note further the difference between the conditioned *καθὸ ἐὰν ἔχῃ*, in proportion to what he, under the respective circumstances of each case (*ἐὰν = ἄν*), *may have*, and the unconditioned *καθὸ οὐκ ἔχει*. Comp. Hartung, *Partikell.* II. p. 293 f.; Klotz, *ad Devar.* p. 143.

Ver. 13. Confirmation of the previous *οὐ καθὸ οὐκ ἔχει* from the aim of the present collection. — The words usually supplied after *οὐ γάρ* (Beza, Flatt, and others: *hoc dico*; Erasmus and Grotius: *sic dandum est*; Rosenmüller and Fritzsche, *ad Rom.* p. 48: *volo*; comp. Osiander; Rückert has *γίνεται τοῦτο*, comp. Ewald, and previously Luther) are superfluous, and therefore to be rejected. There is nothing to be supplied but *ἦ* after *θλίψις* and *γίνεται* (see ver. 14) at the end of the verse: *for not in order that there may be to others refreshing, to you distress, but on a footing of equality at the present time your superfluity reaches to the lack of those*, is applied to remedy their lack. The punctuation is to be corrected accordingly. Since the sentence in this way flows logically and grammatically without any obstacle, there is not to be placed after *θλίψις* (Beza, Elzevir, Flatt, and many others), or yet even after *ισότητος* (Griesbach, Lachmann, Tischendorf, Rückert, de Wette, Osiander, and others), any colon, by which, moreover, *ἐν τῷ νῦν καιρῷ* would receive an emphasis not justified

by any contrast, and would come in very abruptly, having no connecting particle. — ἄλλοις] means the Christians in Jerusalem. The same are afterwards meant by ἐκείνων. Probably opponents in Corinth had said: "he wishes to fleece us and bring us to want, that others may have good times or the like." — On the contrast of ἀνεσις and θλίψις, comp. 2 Thess. i. 6 f. The asyndeton: ἄλλοις ἀνεσις, ὑμῶν (δέ is not genuine) θλίψις presents the contrast more vividly. Paul, however, uses ἄλλοις, not ἑτέροις (as in ver. 8), because he has been thinking of *others* generally, other persons than the *readers*. — ἐξ ἰσότητος] ἐκ, as in ver. 11, used of *the standard*. The establishment of equality (between you and others) is the norm, according to which, etc. — ἐν τῷ νῦν καιρῷ] awakens the thought of a future, where the state of the case might be reversed. See ver. 14. Hofmann thinks that Paul had here in view the *definite* inversion of the situation *in such wise*, that after Israel's conversion (iii. 16) there would be in the Holy Land a Christian church under more prosperous fortunes than the body of Gentile Christians then sorely tried. But this is not to be made good by 2 Thess. ii. 3, and it has against it Rom. xi. 25, according to which, before the conversion of Israel will ensue, the whole Gentile world must first be converted, and accordingly Paul could hardly have thought of casual collections from Judaea as then either necessary or effectual for the Gentiles (apart altogether from the expected nearness of the Parousia). — On γίνεσθαι εἰς, *to come unto, reach towards, be apportioned to* (Plato, *Tim.* p. 57 A; Luc. *Caucas*, 19, *al.*), comp. on Gal. iii. 14.

Ver. 14 f. *In order that* (divine purpose), if the circumstances change, the converse case may also set in, and *the superfluity of those be imparted to your lack*. On account of ver. 13 we must, in accordance with the context, think also here of *something earthly*, not (as Jerome, Chrysostom, Theodoret, Theophylact, Anselm, the Catholics,¹ Bengel, Michaelis, Schrader wish) of *spiritual* blessings—which would be unhistorical, and quite opposed to the standpoint of the apostle to the Gentiles. According to

¹ These misused the passage against Protestants in this way: "*Locus hic apostoli contra nostrae aetatis haeticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro saeculo*," Estius. See, on the contrary, Calovius. Bisping also thinks of *prayers, merits of good works*, and the like, which love may give for temporal gifts received.

Paul, the participation of the Gentiles in the spiritual blessings of the Jewish Christians had already *taken place* through the *conversion* of the former, Rom. xv. 27. — ὅπως γένηται ἰσότης] *in order that* (according to the divine purpose) *equality might set in*, since, namely, then they will not have too much and you too little, if their superfluity shall come to the help of your lack. According to Hofmann, ἰσότης amounts here to the idea of the *inversion* of the relation, which, however, does not agree with ver. 15, and has against it the clear reference of the meaning of ἐξ ἰσότης. in ver. 13. The idea of *brotherly equalization*, which Paul had expressed by ἐξ ἰσότης. as regulative for the present case in ver. 13, he repeats also for the eventual future case in ver. 14: it is to him of so much importance. And so important was it to the primitive church generally, that it even produced at first in Jerusalem the community of goods. — καθὼς γέγραπται] A confirmation from Scripture of this idea, which is to realize itself in the two cases, ver. 13 and ver. 14. It is already typically presented in the gathering of the manna, Ex. xvi. 18 (freely quoted after the LXX.). The quotation refers therefore not simply to ver. 14, but to vv. 13 and 14, since in both there prevails the same fundamental thought. — ὁ τὸ πολὺ] *he who much*, namely, *had gathered*, as in Ex. *l.c.*, we must supply from the context (ver. 17). Paul presupposes that his readers are aware of the reference and of the connection of the passage. — οὐκ ἐπλεόνασε] *had not too much*, not more than was appointed by God for his needs; τὸ γὰρ μέτρον ὃ μεγαλόδωρος τῷ δώρῳ συνέξευξε, Theodoret. See Ex. xvi. 16 f. In the same way: οὐκ ἡλαττόνησε, *he had not too little*. The word, frequent in the LXX., is foreign to Greek writers. — The *articles* denote the two definite and well-known cases which occurred in the gathering.

Vv. 16–24. Regarding Titus, already mentioned in ver. 6, and the two others, who were sent with Titus as delegates to Corinth about the collection.

Ver. 16. Δέ] continuative. — χάρις τῷ θεῷ, τῷ διδόντι κ.τ.λ.] language of the deeply religious consciousness (1 Cor. xv. 10; Rom. vi. 17; Phil. ii. 13). Comp. ver. 1. The *present* participle; for the continuing zeal is continually given by God. — τὴν αὐτὴν σπουδ.] namely, *as in me*. This reference is made necessary by ὑπὲρ ὑμῶν, by which Billroth's explanation: "the same zeal,

which you have for the good cause," is excluded. — ἐν τῇ καρδίᾳ.] See on ἐν ταῖς ἐκκλησίαις, ver. 1.

Ver. 17. Proof of this σπουδῇ of Titus. — *For the summons indeed he received; but, seeing that he was more zealous, of his own accord he set out to you.* Paul has not expressed himself incorrectly, seeing that he can only have had in his mind a climax (Rückert); nor has he used μὲν . . . δέ in the sense of the climactic οὐ μόνον . . . ἀλλὰ (Billroth, also Flatt); but the concessive clause τὴν μὲν παράκλησιν ἐδέξαι expresses the delicate modesty and subordination of Titus, according to which he would not have it appear that he set out on the journey αὐθαίρετος; the second clause, on the other hand, sets forth the actual state of the case. *The summons (ver. 6) indeed he received; he did not say as it were: there is no need of thy summons, I go of my own impulse; but in the actual state of the case he was too zealous to have needed a summons, and set out to you of his own self-determination.* — ἐξηγήθη] The *practerite* does not denote *what was resolved on* (Billroth), but is that of the *epistolary style* (comp. συνεπέμψ., vv. 18, 22; Xen. *Anab.* i. 9. 25), used to represent the point of time at which the letter is read by those receiving it. Comp. Acts xv. 27, xxiii. 30, also on Gal. vi. 11.

Ver. 18. Recommendation of the first companion of Titus. — συνεπέμψ. δὲ μετ' αὐτοῦ] The σύν refers, like μετ' αὐτοῦ, to Titus: *we have sent along with him.* Comp. ver. 22. See Lobeck, *ad Phryg.* p. 354. Comp. Gal. ii. 12; Acts i. 26, xxv. 12; Matt. xvii. 3. Bengel takes it incorrectly: "una misimus ego et Timotheus," which is contained in the *plural*, but not in the compound. — τὸν ἀδελφὸν κ.τ.λ.] is understood by Heumann and Rückert of an *actual* brother, viz. a brother of Titus. But ἀδελφοὶ ἡμῶν in ver. 23 shows that Paul has here and in ver. 22 f. taken ἀδελφός in the sense of *Christian* brotherhood. It would not have been in keeping with the *prudence* of the apostle to send with Titus the very brother of the latter and even his own brother (according to Rückert's view of τ. ἀδελφ. ἡμ., ver. 22). *Who* is meant, remains quite an open question. Some have conjectured *Barnabas* (τινὲς in Chrysostom, and Chrysostom himself, Theodoret, Oecumenius, Luther, Calvin, and others) or *Silas* (Baronius, Estius); but the *rank* of these was not consistent with the position of a companion subordinate to Titus;

nor is there anywhere a trace of Barnabas and Paul having ever united again for common work after their separation (Acts xv. 39). Others (comp. also the usual subscription of the Epistle) think that it was *Luke*. So Origen, *τίτες* in Chrysostom, Jerome, Ambrosiaster, Pelagius, Primasius, Anselm, Cajetan, Cornelius a Lapide, and others, including Grotius, Emmerling, Schrader, Olshausen, Köhler (*Abfassungszeit*, p. 85), of whom those named *before Grotius* referred ἐν τῷ εὐαγγ. to the Gospel of Luke (at that time not yet even in existence). But from the very brief statement of Acts xx. 1 ff. there is no proof to be drawn either *for* (Olshausen) or *against* (Rückert); and Ignatius, *ad Ephes.* (interpol.) 15, to which Emmerling, after Salmeron and others, has again appealed, proves nothing further than that this unknown author either referred or merely applied our passage to Luke. The conjecture which points to *Erastus* (Ewald, following Acts xix. 22; 2 Tim. iv. 20) cannot be made good. With just as little proof some have thought of *Mark* (Lightfoot, *Chron.* p. 118; Storr, *Opusc.* II. p. 339; Tobler, *Evangelienfr.* p. 12). The result remains: *we do not know who it was*. So much only in reference to the two persons indicated here and in ver. 22, and in opposition to the conjectures adduced, is clear from ver. 23, that they were not fellow-labourers in the apostolic work, like Titus, but other Christians of distinction.¹ See on ver. 23. Against this *non liquet* Rückert indeed objects, that in that case the Corinthians would not have known which of the two was meant to be here designated, since in ver. 23 both are called ἀπόστολοι ἐκκλησιῶν, by which all distinction is precluded. But this first companion is in ver. 19 so distinctively indicated as appointed by a special elective act of the churches concerned, and appointed just for this particular work, that he could not be unknown by name to the Corinthians, after Titus had already begun there the work of collection (ver. 6). Besides, Paul might leave all further information to Titus. — οὗ ὁ ἔπαινος κ.τ.λ.] *i.e. who possesses his praise* (that duly belonging to him) *in the gospel* (in the cause of the gospel, in confessing, furthering, preaching, defending it, and the like), spread through all the churches, throughout the whole Christian body. He was a Christian worthy of trust and praised by all.

¹ Hence also we can hardly think of *Trophimus* (de Wette, Wieseler), Acts xx. 4, xxi. 29: nor, with Hofmann, of *Aristarchus*, Acts xix. 29, xx. 4.

Ver. 19. As *στελλόμενοι* in ver. 20 is connected with *συνεπέμφαμεν* in ver. 18, ver. 19 is a *parenthesis* (Beza, Lachmann) in which Paul “*generali testimonio subjungit speciale, quod praesenti negotio congruit*,” Calvin. — οὐ μόνον δέ] *sc. ἐπαινούμενος* (or ἐπαινός, *praised*, or ἔνδοξος, or the like) ἐστι ἐν τῷ εὐαγγ. διὰ πασ. τῶν ἐκκλησιῶν.¹ Comp. Rom. ix. 10, v. 3, 11, viii. 23. — ἀλλὰ καὶ χειροτονηθεὶς κ.τ.λ.] *but also having been chosen by the* (collecting) *churches as our travelling companion*, etc. The *χειροτ. ὑπὸ τ. ἐκκλ.* contains a point so important in its bearing that we may not take it *parenthetically*, thereby breaking up the flow of the discourse. So Hofmann, assigning the incorrect reason, moreover, that the *perfect* participle must have been used. The perfect *might* be used; but the aorist expresses the *act done*, whereby the person concerned *became* ἀπόστολος of the churches in this case (ver. 23), and so Paul has *conceived of* it here. — The ἐκκλησίαι here meant are, according to ver. 1 ff., the *Macedonian*. — *χειροτον.] suffragiis designatus.* How this election was conducted, we do not know. Perhaps by the presbyters as representatives of the churches, and on the proposal of the apostle. Comp. on Acts xiv. 23. — ἐν τῇ χάριτι κ.τ.λ.] a more precise definition of the συνέκδ. ἡμῶν. It does not, however, simply mean: *in the bringing over* (Billroth; this arbitrary limitation was produced by the reading σύν), but in general: *in matters of this χάρις, i.e. in the prosecution, in the whole bringing about, of this kindness* (this work of love), *which is ministered by us*, is effected through our ministry (comp. iii. 3). — πρὸς τὴν τοῦ Κυρίου δόξαν κ.τ.λ.] is connected by *most* (including Theodoret, Beza, Grotius, Estius, Billroth, de Wette, Ewald, Neander) with τῇ διακον. ὑφ. ἡμ. But since in this way πρὸς (which is not, with Ewald, to be taken as *according to*, comp. i. 20) would have to combine two quite different relations: “*in order to promote Christ's honour and to prove our good-will;*” and since, moreover, the

¹ Buttmann, *neut. Gr.* p. 252 [E. T. 292], takes it differently: “*who stands in repute*, not only on this account (ἐν τῷ εὐαγγ., *i.e.* as a preacher of the gospel), but also as one elected by the churches.” But from the general ἐν τῷ εὐαγγ. to χειροτονηθ. there is no logical climax, as respects the specifying of a reason for the ἐπαινός; whereas the predication ascends from the universal praise of the man to his being elected by the churches—so as to assign a ground for the συνεπέμφαμεν. Besides, his being elected was not the ground, but a consequence of his general repute, although it was the special ground for Paul's sending him to Corinth.

latter element would be self-evident, tame, and superfluous,—we ought rather, with Chrysostom (who, however, reads ὑμῶν instead of ἡμῶν), to construe with χειροτονηθεὶς κ.τ.λ. : elected, etc., *in order to further Christ's honour and our good-will*. The election of this brother had as its object, that by his co-operation in this matter Christ should be honoured¹ and our desire and love for the work should not be lessened “*ob metum reprehensionis illius, de qua mox loquitur*” (Bengel), but should be maintained and advanced by freedom from such hindering anxiety, and by a fellow-worker thus authorized. The connection with χειροτονηθεὶς κ.τ.λ., which Hofmann, attaching it also to συνεκδ. ἡμῶν, declares to be impossible (why ?), places the election, which had primarily a *business* motive, under the *higher ethical* point of view.

Ver. 20. Στελλόμενοι τοῦτο] goes along with συνεπέμφαμεν in ver. 18. We have sent also the brother, who is honoured by all, and in addition has been chosen by the churches as our associate in this matter, *inasmuch as we thereby avoid this, that no one*, etc. Rückert (comp. de Wette) arbitrarily, because with unnecessary harshness, holds that Paul has abandoned the construction, and instead of writing στελλόμεθα γάρ, has put the participle, because he had had in his mind the thought: “I have caused him to be elected.” Hofmann connects it in an abnormal construction with προθυμ. ἡμῶν, which in itself would be admissible (see on i. 7), but cannot suit here, because πρὸς τ. προθυμ. ἡμ. was a definition of the aim contemplated not by Paul, but by the χειροτονήσαντες; the connection would be illogical.—According to linguistic usage, στελλόμενοι τοῦτο (see Kypke, *Obs.* II. p. 259 f., 344; Schott on 2 Thess. p. 271) may mean: (1) *making this arrangement*² (so, in the main, Kypke, Rückert, Hofmann), in which case there is not brought out any significant bearing of the

¹ Rückert, though following likewise our mode of connection, holds that to the εἰς ἐκκλ. κυρίου this companionship could only have contributed *negatively*, in so far as it was a precaution against any suspicion falling on the apostle, which suspicion—according to a mode of view also Pauline—would have been transferred to Christ. Why, then, not *positively* also? The brother had in fact been chosen as a travelling associate *co-operating* in the work of collection, so that by his election the work might be prosecuted more extensively and more successfully. And thus the choice of this brother served *positively* to glorify Christ; hence also πρὸς . . . δόξαν is not to be held, with de Wette, as “rather unsuitable.”

² In this case τοῦτο would not have to be taken as equivalent to ἐπὶ τοῦτο (*preparing ourselves for this*), but as simple accusative of the object, as in Polyb. ix. 24. 4 :

words, and besides, the *aorist* participle could not but be expected; or (2) *inasmuch as we draw back from this, shrink from and avoid this* (Hesychius: *στέλλεσθαι φοβείσθαι*); so Chrysostom, Theophylact, Luther, and most, following the Itala and Vulgate: “devitantes,” Gothic: “bivandjandans.” Comp. LXX. Mal. ii. 5. The latter is to be preferred as most appropriate in the connection, and agreeing with 2 Thess. iii. 6. The reading *ὑποστελλόμενοι* in F G is a correct gloss. Paul in his humility and practical wisdom did not deem it beneath his dignity to obviate calumnies. — *τοῦτο*] would in itself be superfluous, but it serves as an emphatic preparation for the following *μή τις κ.τ.λ.* See Winer, p. 152 [E. T. 200]. — *μή τις ἡμᾶς μωμήσ.*] *μή* after the notion of anxiety (Baeumlein, *Partik.* p. 288), which lies in *στελλόμεν.*: *that no one may reproach us* (as if we were embezzling, not dealing conscientiously with the distribution, and the like) *in this abundance*. — *ἐν*] *in puncto* of this abundance. Comp. *ἐν τῷ εὐαγγ.*, ver. 18; *ἐν τῇ χάρι.*, ver. 19. — *ἀδρότης*, from *ἀδρός*, *dense, thick*, means in Homer (*Il.* xxii. 263, xvi. 857, xxiv. 6): “habitus corporis firma et succulenta,” Duncan, *Lex.*, ed. Rost, p. 20. Afterwards it occurs in all relations of the adjective, as in reference to plants and fruits (Theophr., *Herod.* i. 17), to speech (Diog. Laert. x. 83), to tone (Athen. x. p. 415 A), to snow (Herod. iv. 31), etc. Hence *what* abundance is meant, is determined solely by the context. Here: *abundance of charitable gifts*. According to Wetstein, Zosimus has it also four times “pro ingenti largitione.” Rückert’s proposal to understand it of *the great zeal of the contributors*, which was produced through the apostle’s ministry (*τῇ διακ. ὑφ’ ἡμῶν*), would only be admissible in the event of there being anything in the context about such zeal. As it is, however, *ἐν τῇ ἀδρ. ταύτῃ* is in substance the same as *ἐν τῇ χάριτι ταύτῃ* in ver. 19. Comp. ver. 3.

Ver. 21. Ground of this precautionary measure. *For our anxiety is directed to what is good, not merely before the Lord, not merely so that we set before us God in this way* (Prov. iii. 4), *but also before men*. Comp. on Rom. xii. 17. Were it merely the former, we should not need such precautionary measures, since to

πορεῖαν ἱπενόει στέλλεσθαι, Arrian, *An.* v. 17. 4; *Wisd.* xiv. 1; 2 Macc. v. 1. Comp. Blomfield, *Gloss. in Aesch. Pers.* p. 157 f.

God we *πεφανερώμεθα*, v. 11; but "propter alios fama necessaria est," Augustine. The misuse of the latter consideration is guarded against by *ἐνώπ. κυρίου*. — *προνοεῖν, prospicere*, also in the *active*; comp. Plato, *Clit.* p. 408 E; Xen. *Mem.* ii. 10. 3; Aelian, *V. H.* ii. 21; Wisd. vi. 7; Hesych.: *προνοεῖ ἐπιμελεῖται*.—For analogous Rabbinical sayings, see Wetstein.

Ver. 22. Commendatory mention of the second companion. — *αὐτοῖς*] with Titus and the brother already spoken of. — *τὸν ἀδελφ. ἡμ.*] This one, too, we do not know by name. *Ἡμῶν* does not point to him as in *official relation to the apostle and Timothy*, but denotes him as a *Christian brother* (see ver. 23), so that the *ἡμῶν* embraces also the readers. Conjecture has lighted (but see previously on ver. 18) on *Epaenetus*, Rom. xvi. 5 (Grotius), on *Apollos* (Thomas, Lyra, and mentioned already in Theodoret), on *Luke* (Calvin and also Estius, who, however, does not discountenance the conjecture of *Zenas*, Tit. iii. 13, and *Sosthenes*), and even on Timothy (Cajetan) and others. Wieseler (comp. on ver. 18) understands it of *Tychicus*, and to this Hofmann also is inclined. The very plural *ἡμῶν* should have precluded Rückert from thinking of an *actual brother* of the apostle; see also on ver. 18. — *ἐν πολλοῖς πολλάκις*] goes with *ἔδοκ.*: *in many things many times*. See on this collocation, Lobeck, *Paral.* p. 56. — *νυνὶ δὲ πολὺ σπουδαιότερον πεποιθ. κ.τ.λ.*] *νυνὶ* stands in contrast with the previous *ἔδοκιμ. ἐν πολλοῖς πολλάκις*: *now, however, as much more zealous* (than in the earlier cases) *through the great confidence which he reposes in you*. A high degree of good confidence in you has now increased very much his zeal. Others understand *πεποιθήσει κ.τ.λ.* of *Paul's* confidence, connecting it *either* with *πολὺ σπουδαίот.* (Erasmus, Beza, Piscator, and others) or with *συνεπέμψαμεν* (Estius, Emmerling: "sperans ut bene a vobis excipiantur"). The latter is an inappropriate departure from the order of the words, depriving *πολὺ σπουδαιότερον* of the ground assigned for it (and how delicately is its ground assigned by this very *πεποιθ. κ.τ.λ.*!); and the former must necessarily have been denoted by a personal pronoun added to *πεποιθ.*

Ver. 23 f. Summary closing recommendation of all the three delegates. — *εἴτε ὑπὲρ Τίτου*] *sc. λέγω* or *γράφω*. *Be it that I speak on behalf of Titus, he is my associate and* (especially) *in regard to you*

my fellow-worker, and my intercession is thus made with good reason. — εἴτε ἀδελφοὶ ἡμῶν] *be it that they are brothers of ours*, namely, for whom I speak, *they are delegates of churches*,¹ an honour to Christ, people, whose personal character and working redound to Christ's honour. The words to be supplied with εἴτε in both cases would occur of themselves to the reader of the incomplete passage. Comp. Fritzsche, *ad Rom.* III. p. 47 f. Observe, however, that ἀδελφοὶ ἡμῶν is *predicative*, and therewith *qualitative*; hence the absence of the article appears to be strictly regular,² denoting the category to which the subjects meant in this second half of the verse belong, and therefore neither unsuitable (Rückert) nor yet erroneous (Buttmann, *neut. Gr.* p. 76 [E. T. 87]; comp. Hofmann). — ἡμῶν] as in ver. 22. The distinguishing of the two others from Titus, who holds a higher position, by the qualitative ἀδελφοὶ ἡμῶν, shows that ἀδελφοί are not *official associates*. Such a one Titus was; the two others, however, were only distinguished church-members—as it were, *lay-brothers* commissioned *ad hoc*, the one by the churches, the other by Paul.

Ver. 24. According to the *Recepta*, ἐνδειξασθε is here a *direct* exhortation, in conformity with the points adduced in ver. 23 (οὖν), to furnish towards those three (εἰς αὐτούς) the demonstration (τὴν ἐνδ.) of their love, etc., which demonstration of love is shown to the churches that were represented by them (εἰς πρόσωπ.). Since, however, the *Recepta* is a gloss (see the critical remarks), and ἐνδεικνύμενοι is the correct reading, we have here an *indirect* exhortation, which puts the matter as a point of honour, and so touches the readers the more effectively, without directly making a demand on them. “When you

¹ In so far as they did not come as private persons, but as *agents in the business of the church*, as which they were appointed partly by destination of the apostle (namely, the second of the brethren), partly by the choice of the Macedonian churches (the first of the brethren, ver. 18 f.).

² This absence of the article has led Hofmann wrongly to take all the nominatives in ver. 23 as *subjects*, but ὑπὲρ Τίτου as a parenthesis (“*which holds true of Titus*”), and then οὖν in ver. 24 as the οὖν of the *apodosis*. A groundless artificial construction, in which the awkward and unprecedented parenthesis (Paul would have said something like Τίτον δὲ λέγω, and that after συνεργός, comp. 1 Cor. x. 29; John vi. 71) would be simply superfluous in the highest degree, since, if κοινωνός κ. τ. λ. is the subject, the person thereby indicated would be self-evident. Just as uncalled for here after the short alleged protasis would be the epanaleptic οὖν of the *apodosis*. Comp. on Rom. ii. 17–24.

accordingly show *towards them* the demonstration of your love and of what we have boasted regarding you, you do it *in presence of the churches*." In this way εἰς αὐτούς and εἰς πρόσωπον τῶν ἐκκλ. emphatically correspond with each other, and after the participle ἐνδεικν. the second person of the present indicative of the same verb is to be supplied. Comp. Soph. *O. C.* 520; *EL.* 1428 (1434): τὰ πρὶν εὖ θέμενοι τάδ' ὡς πάλιν, sc. εὖ θῆσθε. See Schneidewin *in loc.*, and, in general, Doederl. *de brachyl.* 1831, p. 10 f.; also Dissen, *ad Dem. de Cor.* 190, p. 359. We might also simply supply the imperative ἐστέ with ἐνδεικν. (see on Rom. xii. 9), so that also with this reading there would be a *direct*, stern summons. But with the former interpretation the contextually appropriate emphasis of εἰς πρόσωπον τῶν ἐκκλ. comes out more strongly and more independently. — On points of detail we may further observe—(1) The οὖν does not draw the inference simply from the second half of ver. 23, but from both halves, since the exclusion of reference to Titus is not warranted by εἰς πρόσωπ. τ. ἐκκλ., which, in fact, suits all *three* together, and ἡμῶν καθ' ἑαυτοῦς κ.τ.λ. includes specially a glance at the apostle's relation to Titus; comp. ver. 6, vii. 14. (2) Πρόσωπον is here also not (see on i. 11) *person*, which would be against the usage of the N. T., and, besides, in the singular would be unsuitable here; but εἰς πρόσωπον means *to the face*, i.e. *coram* in the sense of the *direction*. The conception, namely, which Paul wishes to excite in the minds of his readers, is this, that in those three men they have to think of the churches themselves, whose instruments these men are in the matter of the collection, as *present* and as *witnesses* of the demonstrations of love that fall to the share of the representatives, and to measure their demeanour towards them accordingly. According to this view, every evidence of love, which is shown to these men, comes, when it takes place, *before the eyes of the churches* (ideally present in the case). The churches stand by and look on. (3) τῆς ἀγάπης ὑμ. is not the love to Paul (Grotius, Billroth, de Wette, Ewald, and others, following Chrysostom and Theophylact), but *the Christian brotherly love*, which thereupon has its definite object marked out by εἰς αὐτούς. — On τὴν ἐνδειξιν ἐνδείκνυσθαι, comp. Plat. *Legg.* 12, p. 966 B. The demonstration of the *boasting*: namely, how *true* it was. Comp. vii. 14.

CHAPTER IX.

VER. 2. ἐξ ὑμῶν] B C \aleph , min. Ambrosiast. Pelag. and several vss. have only ὑμῶν. So also Lachm. and Rück. But ἐξ was not understood and was found superfluous. Why should it be added? — Ver. 4. After ταύτη Elz. has τῆς καυχήσεως, in opposition to B C D* F G \aleph * min. and several vss. and Fathers. An addition by way of gloss from xi. 17. — Ver. 5. The readings πρὸς ὑμᾶς and προεπηγγελημένην (Lachm. Rück. ; Tisch. has adopted only the latter) have preponderant, and the latter through the accession of C \aleph decisive, attestation; προεπηγγ. is also to be preferred on this account, that προκατηγγ. might very easily arise through alliteration after the previous προκαταρτισ. Reiche has unsatisfactorily defended the *Recepta eis* (which crept in easily from viii. 6) and προκατηγγ. — Ver. 7. προαιρεῖται] Lachm. Rück. read προήρηται, following B C F G \aleph 31, Chrys. ms. Cypr. Aug. Pel. and several vss. But the sense: *prout destinavit*, presented itself to the not further reflecting copyists as so natural, that with the similarity of the two forms the present might drop out far more easily than come in. — Ver. 8. δυνατός] Lach. and Rück. read δυνατεῖ. It has, indeed, the attestation of B C* D* F G (?) \aleph ; but if δυνατεῖ were the original reading, the gloss would not have been δυνατός simply, but δυνατός ἐστι, as in Rom. xiv. 4, or δύναται. — Ver. 10. σπέρμα] B D* F G 80, have σπóρον. So Lachm. and Rück. Occasioned by the thought of the σπóρον following. — χορηγήσει . . . πληθύνει . . . αὐξήσει] Elz. has χορηγήσαι . . . πληθύναι . . . αὐξήσαι, in opposition to B C E* F G \aleph , min. Syr. Arr. Copt. Aeth. Arm. Vulg. It. Cyr. Cypr. Ambrosiast. Aug. The *future* was wrongly taken in the sense of *wish*, and accordingly, aided perhaps by the recollection of such passages as 1 Thess. iii. 11, 12, 2 Thess. ii. 17, iii. 5, was changed into the optative.¹ So also in Rom. xvi. 20, instead of συντρίψει, συντρίψαι crept into A, vss. and Fathers. — Ver. 15. δέ after χάρις is, with Lachm. and Tisch., to be deleted on preponderating evidence.

CONTENTS.—By a delicate turn in vv. 1 and 2, Paul begins once more from the work of collection, and impresses on his

¹ For that these forms are not *infinitives*, is abundantly shown in Fritzsche, *Diss.* II. p. 82 ff.

readers : (1) that they should make ready the bounty *soon*, before his arrival, vv. 3-5 ; further, (2) that they should give *amply*, vv. 5 and 6 ; and (3) that they should give *with all willingness*, ver. 7 ; whereupon (4) he points them to *the blessing* of God, vv. 8-11, and, finally, brings into prominence the religious consequence of the *thanksgivings towards God*, which their beneficence will call forth, vv. 12-14. An utterance of thanks to God forms the conclusion, ver. 15.

Ver. 1. Since the *γάρ* connects the verse with what precedes, not only does the opinion of Semler, that chap. ix. contains a separate Epistle, fall to the ground, but also the hypothesis, that Paul writes *as if* he were beginning a new topic,—on the basis of which, e.g. Enmerling (comp. Neander) thinks that between the composition of chap. viii. and that of chap. ix. a considerable time had elapsed. Against this may be urged also the fact that in new sections he does not begin with *περὶ μὲν*, but with *περὶ δέ* (1 Cor. vii. 1, viii. 1, xii. 1, xvi. 1). Estius is right in saying that the apostle specifies with *γάρ* the reason why he, in what goes before (viii. 24), had exhorted them not to collecting, but to affectionate receiving of the brethren. Comp. Fritzsche, *Dissert.* II. p. 21 : "*Laute excipite fratres, id monco* (viii. 24) ; *nam praeter rem ad liberalitatem denuo quidem provocarem ad eam jam propensos homines*," ver. 2. So also Schott, *Isag.* p. 240 ; Billroth, Rückert, Olshausen, Osiander ; but there is no indication of a contrast with the *Gentile-Christian* churches (as if the *ἄγιοι* were the *ἐκκλησία κατ' ἐξοχήν*), although Hofmann imports it. — *μὲν*] To this the *δέ* in ver. 3 corresponds. See on that passage. The counter-remark of de Wette (who, with Osiander and Neander, takes the *μὲν* as *solitarium*), that *δέ* in ver. 3 makes a contrast with ver. 2, does not hold good, since the contrast is quite as suitable to ver. 1 (though having respect to what is said in ver. 2). Even in classic writers (often in Thucyd.) the clauses corresponding to each other with *μὲν* and *δέ* are found separated by intervening clauses. See Kühner, II. p. 428. — *τῆς διακονίας τῆς εἰς τ. ἀγ.*] as in viii. 4. Beza is incorrect (see ver. 2) in saying that the *bringing over* only is meant. The word itself corresponds to the idea of Christian fellowship in love, in which the mutual activity of love is a constant *debitum ministerium* (Rom. xiii. 8 ; Heb. vi. 10 ; 1 Pet. iv. 10), after the example of

Christ (Matt. xx. 28 ; Luke xxii. 26 f.). Comp. Gal. v. 13. — *περισσὸν μοι ἐστὶ*] *i.e.* *I do not need writing*, namely, to effect my object. — *τὸ γράφειν*] with article, because the writing is regarded as actual subject.

REMARK.—Certainly Paul *has* written of the collection both in chap. viii. and again in what follows ; and he *meant* it so, otherwise he would have ended the section with chap. viii. But he delicately makes a rhetorical turn, so that, in order to spare the readers' sense of honour, he seems not to take up the *subject* again, but to speak only of the *sending of the brethren* ; and he annexes to that what he intends still to insert regarding *the matter itself*. Σοφῶς δὲ τὸῦτο ποιεῖ, ὥστε μᾶλλον αὐτοὺς ἐπισπᾶσθαι, Theophylact and Chrysostom. Probably, when he wrote viii. 24, he meant to close the section with it, but—perhaps after reading over chap. viii. again—was induced to add something, which he did in this polite fashion (*τῇ τοιαύτῃ τῶν λόγων μεθόδῳ*, Theodoret). Hofmann's idea—that *recommendation of the collection itself* was superfluous, but that there had been delay in *carrying it out*, etc.—is quite in accordance certainly with vv. 1–5, but from ver. 5 to the end of the chapter there again follow instructions and promises, which belong essentially to the recommendation of the collection itself.

Ver. 2. *Τὴν προθυμ. ὑμῶν*] Rückert infers from the whole contents of the two chapters that the inclination is only *assumed* as still existing, and no longer existed in *reality* ; but his inference is unjust, and at variance with the apostle's character. Already, *ἀπὸ πέρυσι* (viii. 10) have the readers begun to collect, and the work of love, in fact, needed only the carrying out, which Paul intends by chap. viii. and ix. to procure. — *ἣν ὑπὲρ ὑμ. καυχ. Μακεδ.*] *of which I make my boast in your favour* (in your recommendation) *to the Macedonians* ; for the Corinthians were made *by Paul* to favour the collection. On *καυχάσθαι*, with the accusative of the object, comp. vii. 14, x. 8, xi. 30 ; LXX. Prov. xxvii. 1 ; Lucian, *Οὐγρ.* 120 ; Athen. xiv. p. 627 C. On the *present* Bengel rightly remarks : “ *Adhuc erat P. in Macedonia.* ” — *ὅτι Ἀχαιῶα παρεσκε. ἀπὸ πέρυσι*] so ran the *καυχῶμαι* : *that Achaia has been in readiness* (to give pecuniary aid to promote it) since the previous year. Paul says *Ἀχαιῶα*, not *ὑμεῖς* (comp. ver. 3), because he repeats words actually used by him. These concerned not *only* Corinth, but the whole *province*, in which, however, the Corinthian was the central church. Comp. on i. 1. — *καὶ ὁ ἐξ*

ὑμῶν ζήλος¹ κ.τ.λ.] is, by way of attraction, an expression of the thought: *your zeal wrought forth from you as stimulating to them.* Comp. from the N. T. Matt. xxiv. 17; Luke xi. 13. See on Matt. *l.c.*, and Hermann, *ad Viger.* p. 893; Kühner, *ad Xen. Anab.* i. 1. 5. — τοὺς πλείονας] *the majority* of the Macedonians, so that only the minority remained uninfluenced.

REMARK.—Paul might with perfect truth stimulate (1) the Macedonians by the zeal of the Corinthians, because the latter had begun the work *earlier than the* former, and were already ἀπὸ πέφυσι in readiness; and then (2) the Corinthians, again, by the example of the Macedonians (viii. 1 ff.), since the latter, after having followed the Corinthians in the prosecution of the work, had shown such extraordinary activity as in turn to serve the Corinthians a model and a stimulus to *further* beneficence. Is it not possible that in the very same affair first A should be held up as a model to B, and then, according to the measure of the success, conversely B to A? Hence Theodoret and many (comp. also Chrysostom) have rightly remarked on the *wisdom* in the apostle's conduct; whereas Rückert declares this conduct of his to be *unwise* (of its morality he prefers to be silent), unjustly taking it for granted that his πανχᾶσαι regarding the Corinthians was *untrue*. See vii. 14. De Wette also thinks that the apostle is not free from human error here.—That in ἀνδρίζεσθαι, at viii. 3, there is no contradiction with ix. 2, see on viii. 3.

Ver. 3. *Connection*: Although in regard to the *collection* I do not need to *write* to you, and that for the reason stated in ver. 2, I have yet not been able to omit the *sending of the brethren* for this purpose, in order that, etc. Paul by this would direct attention not to the *general* object of this mission, but to the *special* one of having all things ready *before his arrival*. See what follows. On μὲν . . . δέ, which may often be translated *etsi . . . tamen*, comp. Xen. *Anab.* ii. 3. 10, and Kühner *in loc.* The same is more strongly expressed by μὲν . . . ὅμως δέ, Ellendt, *Lec. Soph.* II. p. 76, or μὲν . . . μέντοι, Viger. p. 536. — τοὺς ἀδελφούς] Titus and the two others, viii. 17 ff. — τὸ καύχημα ἡμῶν τὸ ὑπὲρ

¹ The form τὸ ζήλος is found here in B N (Lachm. ed. min.); it has much stronger attestation in Phil. iii. 6. Running counter to the usage of the whole N. T., it must be considered as an error of the copyists, though it really occurs in Clem. *Cor.* i. 4 (thrice) and 6, and Ignatius, *Trall.* 4 (Dressel), and hence was doubtless known to the copyists.

ύμ.] on account of the following ἐν τῷ μέρει τούτῳ, which first adds the special reference to the general, is not to be understood of the special *καυχᾶσθαι* described in ver. 2, but is to be taken generally: in order that that, of which we boast on your behalf (*καύχημα* is here *materies gloriandi*, and not equivalent to *καύχησις*), might not become empty (1 Cor. ix. 15), i.e. might not be found without reality in this point, in the matter of the collection,—if, namely, on our arrival it should be found that your benevolent activity had come to a standstill or become retrograde. See ver. 4. In the addition ἐν τῷ μέρει τούτῳ (comp. iii. 10) there lies an “*acris cum tacita laude exhortatio*” (Estius); for Paul has not a similar anxiety in respect to other sides of the *καύχημα* (comp. vii. 4). Billroth considers ἐν τ. μέρει τ. as pointing to ver. 4, and takes τὸ καύχημα κ.τ.λ. of the special boast in ver. 2: “in this respect, namely, inasmuch as, if Macedonians come with me . . . we . . . are put to shame.” Involved, because ἵνα καθὼς . . . ἦτε lies between; and at variance with the parallel ἐν τῇ ὑποστάσει ταύτῃ of ver. 4. — ἵνα καθὼς κ.τ.λ.] forms, with the following μήπως κ.τ.λ., a positive parallel to the previous negative ἵνα μὴ τὸ καύχημα . . . τούτῳ. Comp. on ἵνα repeated in parallel clauses, Rom. vii. 13; Gal. iii. 14, iv. 5.

Ver. 4. *Lest perhaps*, etc.; this is to be guarded against by the *παρεσκευασμένοι ἦτε*. — ἐὰν ἔλθωσι κ.τ.λ.] *if there shall have come*, etc., namely, as *giving escort* after the fashion of the ancient church. See Acts xvii. 14, 15, *al.*; 2 Cor. i. 16; 1 Cor. xvi. 6; Rom. xv. 24. — *Μακεδόνες*] *Macedonians* without the article. — ἀπαρσκευάστους] *not in readiness* (often in Xen., as *Anab.* i. 5. 9); ἀπαράσκευος is more frequent, and the two words are often interchanged in the mss.; see Bornemann, *ad Xen. Anab.* i. 1. 6. Here it is equivalent to: so that you are not ready to hand over the money; the expression is *purposely chosen* in reference to ver. 2. — ἡμεῖς] see ver. 3. But because this being put to shame in the case supposed would have involved the Corinthians as its originators, Paul with tender delicacy (not serene pleasantry, as Olshausen thinks), moving the sense of honour of the readers, adds parenthetically: ἵνα μὴ λέγωμεν ὑμεῖς. — ἐν τῇ ὑποστάσει ταύτῃ] *in respect of this confidence*, according to which we have maintained that you were in readiness. Comp. xi. 17; Heb. iii. 14, xi. 1; LXX. Ps. xxxix. 7; Ezek. xix. 5; Ruth i. 12; and passages in

Wetstein; Suicer, *Thes.* II. p. 1398. So Calvin, Beza, Erasmus Schmid, Calovius, Wolf, Bengel, Rosenmüller, and others, including de Wette, Osiander, Hofmann. But *others* take it as quite equivalent to ἐν τῷ μέρει τούτῳ, ver. 3: *in hac materia, in hoc argumento* (gloriationis). Comp. Vulgate: *in hac substantia*. So Chrysostom, Theophylact, Erasmus, Castalio, Estius, Kypke, Munthe, and others, including Schrader, Rückert, Olshausen, Ewald. Linguistically correct, no doubt (Polyb. iv. 2. 1; Casaubon, *ad Polyb.* i. 5. 3, p. 111; Diodorus, i. 3; comp. also Heb. i. 3, and Bleek, *Heb. Br.* II. 1, p. 61 f.), but here a point quite unnecessary to be mentioned. And why should we depart from the meaning: *confidence*, when this is certain in the usage of the N. T., and here, as at xi. 17, is strikingly appropriate? The insertion of ἵνα μὴ λ. ὑμεῖς forms no objection (this in opposition to Rückert), since certainly the putting to shame of the apostle in regard to his confidence would have been laid to the blame of the Corinthians, because they would have frustrated this confidence; hence there is not even ground for referring that insertion *merely* to καταισχ. exclusive of ἐν τ. ὑποστ. τ. (Hofmann). Lastly, the explanation of Grotius: *in hoc fundamento meae jactationis*, has likewise, doubtless, some support in linguistic usage (Diodor. i. 66, xiii. 82, *al.*; LXX. Ps. lxix. 2; Jer. xxiii. 22, *al.*), but falls to the ground, because τῆς καυχ. is not genuine.

Ver. 5. Οὖν] in pursuance of what was said in ver. 4. — ἵνα] comp. viii. 6. — προέλθ.] namely, before my arrival and that of the Macedonians possibly accompanying me. The *thrice-repeated* προ- is not used by accident, but adds point to the instigation to have everything ready before the apostle's arrival. — προκαταρτίσ.] *adjusted beforehand, put into complete order beforehand*, Hippocr. p. 24, 10. 18. — τὴν προεπηγγελμένην εὐλογίαν ὑμῶν] *your blessing promised beforehand* (by me). See vv. 2-4. On προεπ., comp. Rom. i. 2. Erasmus, Estius, Rückert, and some others at variance with the context, take it: the blessing formerly promised *by you*. — εὐλογία is a characteristically conciliatory (καὶ τῇ προσηγορίᾳ αὐτοὺς ἐπεσπάσατο, Chrysostom) designation of the *collection*, inasmuch as it is for the receivers a practical *blessing* proceeding from the givers (*i.e.* πληθυσμὸς ἀγαθῶν ἐξ ἐκουσιότητος διδόμενος, Phavor.). Comp. on εὐλογία in the sense of good deed, LXX. Gen. xxxiii. 11; Judg. i. 15; Ezek. xxxiv. 26;

Ecclus. xxxix. 22; Wisd. xv. 19; Eph. i. 3. — ταύτην ἐτοιμήν εἶναι οὕτως ὡς κ.τ.λ.] the intended consequence of προκαταρτ. τ. προεπ. εὐλ. ὑμῶν, so that the infinitive in the sense of ὥστε (Kühner, II. p. 565, *ad Xen. Mem.* ii. 5. 3) and ταύτην, which attaches itself more emphatically to what has to come than to what goes before (Hofmann), are used *anaphorically* (Bernhardy, p. 283): *that this may be in readiness thus like blessing and not like covetousness*, in such manner that it may have the quality of blessing, not of covetousness; in other words, that it may be *liberal*, which is the character of εὐλογία, and not *sparing*, as covetousness shows itself in giving. Πλεονεξία does not mean here or anywhere else *parsimony* (Flatt, Rückert, de Wette, and many others); but Paul conceives of the sparing giver as *covetous*, in so far as such a man desires *himself to have* that which he contributes, *in order to increase his own*, and therefore gives but very *scantily*. Following Chrysostom (comp. Erasmus, *Paraphr.*, and Beza), Billroth refers πλεονεξία to *Paul and his colleagues*: “Your gift is to be a free, and not an extorted, one.” Against this may be urged as well the analogy of ὡς εὐλογίαν, as also ver. 6, where the meaning of ὡς πλεονεξ. is represented by φειδομένως; hence also we must not, with Rückert and others, *combine* the ideas of *willingly* and *unwillingly* (which are not mentioned till ver. 7) with those of giving *liberally* and *sparingly*. — On οὕτως after its adjective, see Stallb. *ad Plat. Rep.* p. 500 A.

Ver. 6. Allusion to the Messianic recompense. Chrysostom aptly remarks: καὶ σπόρον τὸ πρᾶγμα ἐκάλεσεν, ἵνα εὐθέως πρὸς τὴν ἀντίδοσιν ἴδῃς καὶ τὸν ἀμητόν ἐννοήσας μάθῃς ὅτι πλείονα λαμβάνεις ἢ δίδως. — The δέ is *continuative*, not *restrictive*, as Billroth thinks (“but so much know”), since the subsequent ἐπ’ εὐλογίαις proves that in ver. 6 exactly the *same* two kinds of giving are expressed as in ver. 5. — τοῦτο δέ] after Chrysostom and the Vulgate, is explained by the expositors supplying a λέγω or ἰστέον. But with what warrant from the context? Beza already made the admission: “quamvis haec ellipsis Graeco sermoni sit inusitata.” Comp. Gal. iii. 17; 1 Thess. iv. 17; 1 Cor. vii. 29, *al.*, where Paul *adds* the verb of saying. Even the comparison of Phil. iii. 14, where, in fact, to the ἐν δέ its verb is brought from the context, does not settle the question of the asyndetic τοῦτο (in opposition to Hofmann). Τοῦτο might be regarded as the

object of *σπείρων*; but in that case there would result for *τοῦτο* an inappropriate emphasis (*this* kind of seed), seeing that a *σπείρειν* was not mentioned before, and the figure here comes in as new. Hence *τοῦτο* may be regarded as *accusative absolute* (see on vi. 13), taking up again with special weight what was just said, in order to attach to it something further: *Now as concerns this*, namely, this *ὡς εὐλογίαν, κ. μὴ ὡς πλεονεξίαν*, *it is the case that*, etc. Lachmann placed *ὁ σπείρων . . . ἐπ' εὐλογ. κ. θερίσει* in a parenthesis. This would require us to supply *faciat* after *ἕκαστος*, or even the more definite *det* (from *δότην* in ver. 7). But it would be unsuitable to assign to the important thought of ver. 6 merely the place of a parenthetical idea. — *φειδομένως*] *in a sparing way* (Plut. *Al.* 25), so that he scatters only parsimoniously, narrowly, and scantily. But in *φειδομένως κ. θερίσει* the one who spares and holds back is the giver of the harvest, *i.e.* apart from figure: *Christ the bestower of the Messianic salvation*, who gives to the man in question only the corresponding lesser degree of blessedness. Comp. v. 10; Rom. xiv. 10; Gal. vi. 7. — *ἐπ' εὐλογίαις*] denotes the relation occurring in the case (Matthiae, p. 1370 f.; Fritzsche, *ad Rom.* I. p. 315): *with blessings*, which, namely, he, when sowing, *imparts*, and in turn *receives* when reaping, *i.e.* according to the context, *richly*. Comp. ver. 5. In the reaping *Christ* is likewise the distributor of blessings, bestowing on him, who has blissfully sowed, the appropriate great reward in Messianic blessedness. On the whole figure, comp. Prov. xi. 24, xxii. 8; Ps. cxii. 9; Gal. vi. 8, 9. The *plural* strengthens the idea of richness, denoting its manifold kinds and shapes, etc. (Maetzner, *ad Lysurg.* p. 144 f.). The juxtaposition also serves as strengthening: *ἐπ' εὐλογ., ἐπ' εὐλογ.* Comp. on 1 Cor. vi. 4. The fact that the *measure* of well-doing is *conditioned* by *one's own means*, is guarded already at viii. 12. Comp. in general, Matt. xxv. 20 ff. See Calovius on this passage, in opposition to the misuse of it by Roman Catholics as regards the *merit* of good works—the moral measure of which, however, will, according to the divine saving decree, have as its consequence merely different *degrees* of the blessedness won for believers through Christ. The very nature of good works, which subjectively are the fruits of faith and objectively the fruits of the divine preparation of grace (Eph. ii. 10), excludes the idea of merit.¹

¹ Comp. Weiss, *bibl. Theol.* p. 378 f.

Ver. 7. But Paul does not desire them to give richly *against their will*; hence the *new exhortation*: *Let every one give freely and willingly!* — ἕκαστος καθὼς κ.τ.λ.] *as each one purposes it to himself in his heart*, namely, *let him give*,—a supplement, which readily flows from the previous ὁ σπεύρων; comp. the subsequent δότην. Let him give *according to cordial, free, self-determination*. On τῇ καρδ., comp. τῇ ψυχῇ, Gen. xxxiv. 8. The *present* is used, because the προαιρεῖσθαι is conceived as only now emerging after the foregoing teaching.¹ In προαιρέομαι (only here in the N. T., but often in the sense of resolving in Greek writers; comp. 2 Macc. vi. 9; 3 Macc. ii. 30, vi. 10; 4 Macc. ix. 1), προ has the notion of the *preference*, which we give to that on which we resolve, because the simple αἰρεῖσθαι has the sense of *sibi eligere*, where it likewise expresses a resolve or purpose (Xen. vii. 6. 37; Ages. iii. 4; Soph. *Ajax*, 443; Isocrates, *Panath.* 185). Hence μᾶλλον also, though in itself superfluous, may be added to προαιρεῖσθαι (Xen. *Mem.* ii. 1. 2, iii. 5. 16, iv. 2. 9). — ἐκ λύπης ἢ ἐξ ἀνάγκης] The opposite of καθὼς προαιρ. τ. καρδ.: *out of sadness*, namely, at having to lose something by the giving, *or out of necessity*, because one thinks himself forced by circumstances and cannot do otherwise (comp. Philem. 14). Ἐκ denotes the subjective state, out of which the action proceeds. To the ἐκ λύπης stands contrasted ἐξ εὐμενῶν στέρνων, Soph. *Oed. C.* 488; and to the ἐξ ἀνάγκης, the ἐκ θυμοῦ φιλέων, Hom. *Il.* ix. 486. — ἰλαρόν γὰρ κ.τ.λ.] Motive for complying with this precept. The emphasis is on ἰλαρόν, whereby the opposite, as the giving ἐκ λύπης and ἐξ ἀνάγκης, is excluded from the love of God. Comp. Rom. xii. 8. The saying is from LXX. Prov. xxii. 8, according to the reading: ἀγαπᾷ instead of εὐλογεῖ. It is wanting in our present Hebrew text. Comp. also Ecclus. xiv. 16, and the Rabbinical passages in Wetstein; Senec. *de benef.* ii. 1. 2: “in beneficio jucundissimo est tribuentis voluntas.” Instead of δότης, δοτήρ or δωτήρ only is found in classical authors; in Hes. *Op.* 353, δώτης also. See in general, Lobeck, *Paralip.* p. 428.

Ver. 8 ff. After Paul has aroused them to ample and willing giving, he adds further the assurance, that God *can* bestow

¹ The εἶλειν, not yet taking definite shape, already existed ἀπὸ πύρσι; but the definite determination *how much* each desires to give, is conceived by Paul as occurring now, after the readers have read ver. 6.

(vv. 8, 9), and *will* bestow (vv. 10, 11) on them the means also for such beneficence. Finally, he subjoins the *religious* gain, which this work of contributing brings, ver. 11, ἥτις κατεργάζεται κ.τ.λ., on to ver. 14.

Ver. 8. The δέ is continuative; δυνατός, however, is with emphasis prefixed, for the course of thought is: God *has the power*, and (ver. 10) He *will* also do it. The discourse sets out from *possibility*, and passes over to *reality*. — πᾶσαν χάριν] *every showing of kindness*. This refers to *earthly blessing*, by which we have the *means* for beneficence; see the sentence of aim, that follows. Chrysostom correctly says: ἐμπλήσαι ὑμᾶς τοσούτων ὡς δύνασθαι περιττεῦν ἐν τῇ φιλοτιμίᾳ ταύτῃ. Theodoret and Wolf, at variance with the context, hold that it applies to *spiritual* blessings; Flatt and Osiander, to blessings of *both kinds*. — περισσεύσαι] transitive: *efficere ut largissime redundet in vos*. See on iv. 15. — ἐν παντὶ πάντοτε πᾶσαν] *in all points at all times all*, an energetic accumulation. Comp. on Eph. v. 20; Phil. i. 3, 4. — πᾶσαν αὐτάρκειαν ἔχοντες] *having every*, that is, *all possible self-sufficing*; for this is the *subjective condition*, without which we cannot, with all blessing of God, have abundance εἰς πᾶν ἔργον ἀγαθόν. Hence Paul brings out so emphatically this necessary *subjective* requirement for attaining the purpose, which God connects with his *objective* blessing: *in order that you, as being in every case always quite self-contented*, etc. Αὐτάρκεια is not the *sufficienter habere* in the sense of *external* position, in which no help from others is needed (as it is taken usually; also by Emmerling, Flatt, Rückert, Osiander), but rather (comp. Hofmann also) the *subjective* frame of mind, in which we feel ourselves so contented with what we ourselves have that we desire nothing from others,—the *inward self-sufficing*, to which stands opposed the προσδεῖς ἄλλων (Plato, *Tim.* p. 33 D) and ἐπιθυμεῖν τῶν ἄλλοτρίων. Comp. 1 Tim. vi. 6; Phil. iv. 11, and the passages in Wetstein. It is a moral quality (for which reason Paul could say so earnestly ἐν παντὶ πάντ. πᾶσ., without saying too much), may subsist amidst very different external circumstances, and is not dependent on these,—which, indeed, in its very nature, as τελειότης κτήσεως ἀγαθῶν (Plato, *Def.* p. 412 B), it cannot be. Comp. Dem. 450. 14; Polyb. vi. 48. 7: πρὸς πᾶσαν περίστασιν αὐτάρκης. — περισσεύητε εἰς πᾶν ἔργον ἀγαθόν] *that you may*

have abundance (comp. ἐν παντὶ πλουτιζόμενοι, ver. 11) for every good work (work of beneficence; comp. Acts ix. 36, and see Knapp, *Opusc.*, ed. 1, p. 486 ff.). If Rückert had not taken αὐτάρκεια in an objective sense at variance with the notion, he would not have refined so much on περισσ., which he understands as referring to the growth of the Corinthians themselves: "in order that you, having at all times full sufficiency . . . may become ever more diligent unto every good work." De Wette also refines on the word, taking the participial clause of that, which in spite of the περισσεύσαι takes place in the same: "inasmuch as you have withal for yourselves quite enough," which would present a very external and selfish consideration to the reader, and that withal expressed of set purpose so strongly!

Ver. 9 connects itself with περισσ. εἰς πᾶν ἔργον ἀγαθ. This περισσεύειν is to exhibit the fulfilment of the Scripture saying in your case: *He scattered, He gave to the poor;*¹ *His righteousness remains for ever.* The quotation is Ps. cxii. 9 (exactly after the LXX.), where the subject is ἀνὴρ ὁ φοβούμενος τὸν κύριον. — ἐσκόρπισεν] figurative description of the beneficent man, who μετὰ δαφιλείας ἔδωκε, Chrysostom. Comp. Symmachus, Prov. xi. 24. Bengel well says: "Verbum generosum: *spargere*, plena manu, sine anxia cogitatione, quorsum singula grana cadant." But that Paul (not the original) had in his view the image of strewing seed, is already probable from ver. 6, and is confirmed by ver. 10 (in opposition to Hofmann). Regarding the use in late Greek of the originally Ionic word, see Lobeck, *ad Phryn.* p. 218. — ἡ δικαιοσύνη] is not, with Chrysostom, Theophylact, Calvin, Grotius, Estius, Bengel, Rosenmüller, Vater, Emmerling, and others, to be taken as *beneficence* (Zachariae and Flatt have even: *recompense*), which it never means, not even in Matt. vi. 1; but it *always* means *righteousness*, which, however, may, according to the context, as here (comp. Tob. xiv. 11), be *that which expresses itself by doing good*. So also Πῆγ, which on this account is often trans-

¹ Regarding the notion of πένης, which does not occur elsewhere in the N. T. (ὁ ἐκ πόνου καὶ ἐνεργείας τὸ ζῆν ἔχων, *Etym. M.*), and its distinction from πτωχός, which among the Greeks expresses the notion of mendicant poverty, see Arist. *Plut.* 552 f.; Stallb. *ad Plat. Apol.* p. 23 C. Regarding αἰσός, *egeus*, *esuriens*, see Jacobs, *ad Anthol.* IX. p. 431, XII. p. 465.

lated by ἐλεημοσύνη in the LXX. (see Gesen. *Thes.* III. p. 1151; Buxt. *Lex. Talm.* p. 1890). The Christian moral righteousness is beneficent through the love which comes from faith. Comp. Rom. xii. 9, x. 13–15; Gal. v. 6. — μένει εἰς τ. αἰῶνα] is, according to Paul, to be taken quite in the full sense of the words: *remains for ever* (comp. Diod. i. 56; Lucian, *Philops.* 17), never ceases, either before the Parousia, when his δικαιοσύνη continues to develop its vital activity, as in general, so specially through beneficent love, or after the Parousia, when, in itself incapable of being lost, it has its eternal subsistence in love that cannot be lost (1 Cor. xiii. 8, 13). Explanations, such as of a *perpetua laus apud homines* and *gloriosa merces apud Deum* (Estius, comp. Chrysostom, Grotius, Emmerling, and others), or that it applies merely to the earthly lifetime of the beneficent one (Beza), are at variance with the words, which affirm the μένειν of the δικαιοσύνη itself; and in the N. T. μένειν εἰς τὸν αἰῶνα is always to be taken in the definite sense of *eternal* abiding. See John viii. 35, xii. 34; Heb. vii. 24; 1 Pet. i. 25; 1 John ii. 17. Comp. μένειν εἰς ζωὴν αἰώνιον, John vi. 27. Hence de Wette also takes it too indefinitely: “that the beneficence itself, or the means for it, *has enduring subsistence*.” Chrysostom and Theodoret have, moreover, inverting the matter, found the beneficence here, which Chrysostom compares to a fire consuming sins, to be the *cause* of the justification. It is its *consequence and effect*, Gal. v. 6, 22, Col. iii. 12 ff., *al.*, as is the Christian righteousness of life itself, Rom. vi. viii. 4 ff.

Ver. 10. The progress of the discourse is this: *able* is God, etc., ver. 8; but He who gives seed, etc., *will also do it*. The description of God introduced by δέ contains the *ground* of this promise, which rests on a syllogism *a minori ad majus*. — *Who supplies seed to the sower and bread for eating*, is a reminiscence of Isa. lv. 10, which is very suitable to the figure prominent in the context (vv. 6, 9). On βρώσις, *actus edendi*, differing from βρῶμα, *cibus*, see on Rom. xiv. 17; 1 Cor. viii. 4; Col. ii. 16. — Chrysostom, Castalio, Beza, and others, including Hofmann, rightly connect χορηγήσει with what follows. Erasmus, Luther, Calvin, Estius, Elzevir, and others, including Ewald and Neander, think that καὶ ἄρτον εἰς βρώσιν χορηγ. should go together. This would be at variance with Isa. lv. 10, and would destroy the symmetrical

relation of the two parts of the verse. — *χορηγήσει*¹ *κ. πληθυνεῖ τὸν σπόρον ὑμῶν*] *i.e.* dropping the figure: *will give and increase the means, with which you distribute benefits.* What is given away benevolently by the readers, is *the seed which they scatter* (ὁ σπόρος αὐτῶν); hence Rückert's idea is arbitrary and unnecessary, that here two clauses, *χορηγήσει ὑμῖν σπόρον* and *πληθυνεῖ τὸν σπόρον ὑμῶν*, are blended into one. Rückert also inappropriately thinks that Paul is not speaking at all of the present, but *wholly of the future*, of the blessed consequences of their beneficence now asked, and that ὁ σπόρος, therefore, does not denote what they were now to give away, but *what God will further bestow on them.* At variance with the entire course of the passage (see on ver. 8 ff.); and the very δι' ἡμῶν in ver. 11 ought to have prevented the excluding of the present time. Paul intends by *χορηγήσει . . . ὑμῶν* the means for the *present* work of collection, and only with *καὶ αὐξήσει* does he promise the blessing thence arising for the future. This *κ. αὐξ. τὰ γεννήματα τῆς δικ. ὑμ.* corresponds to the preceding *καὶ ἄρτον εἰς βρώσιν*: *and will make the fruits of your righteousness grow* (see on ver. 9), *i.e.* and will cause that the blessing, which proceeds from your *δικαιοσύνη* (*what blessing that is*, see ver. 11) may become always larger. Paul abides by the figure. Just as God causes *ἄρτον εἰς βρώσιν* to grow from the natural seed, so from *the σπόρος*, which the beneficent scatters through his gifts of love, He likewise causes fruits (blessings) to grow; but because this *σπόρος* had been sown by the beneficent man *in virtue of his Christian righteousness*, the fruits produced are the *γεννήματα τῆς δικαιοσύνης αὐτοῦ*, just as the bread-fruits, which the husbandman obtains from his *σπόρος*, are the *γεννήματα* of his diligence. Hence Theodoret rightly remarks: *σπόρον μέντοι πάλιν τὴν εὐποίαν ἐκάλεσε· γεννήματα δὲ δικαιοσύνης τὴν ἐκ ταύτης βλαστάσασαν ὠφέλειαν.* — *γέννημα*, in the sense of *vegetable fruit*, according to late Greek; not to be written *γένημα*. Comp. on Matt. xxvi. 29. On the figurative expression *γεννῆμ. τ. δικαιοσ.*, comp. Hos. x. 12.

Ver. 11. The manner in which they will experience in themselves the *αὐξήσει τὰ γεννήματα τ. δικαιοσύνης ὑμῶν* just promised. — The *participle* is neither to be supplemented by *ἐστέ*

¹ *ἰσυχονγ.* and *χορηγ.* are distinguished simply like the German *darreichen* and *reichen*, *dargeben* and *geben* [*give forth* and *give*].

or ἔσεσθε (Grotius, Rosenmüller, Flatt), nor to be attached to ver. 8, so that vv. 9 and 10 would be a parenthesis (Valla, Cornelius a Lapide, Knatchbull, Homberg, Wolf, Bengel, Schulz), which is forbidden by the portion of the discourse beginning afresh at ver. 10; but it is *anacoluthic*, namely, in such a way that it is attached to the mentally supplied logical subject of what is promised in ver. 10 (ὑμεῖς), and indeed of this whole promise, not merely of the portion of it contained in πληθυνεῖ τ. σπόρον ὑμῶν (Hofmann): *inasmuch as you become enriched*. Comp. on i. 7. The *becoming rich in everything* is, according to the connection (see ver. 10), an *earthly* enrichment, not, however, in and for itself, but with the telic ethical reference: εἰς πᾶσαν ἀπλότητα, whereby Rückert's objection disappears, that it would be unsuitable for the apostle to promise to his readers riches. Rückert understands it of a *spiritual* enrichment (viii. 7), and therefore attaches πλουτιζ. only to τῆς δικαιοσύνης ὑμῶν. This is as arbitrary as Hofmann's interpretation of an *internal* enrichment, *which makes the sowing abundant*, so that they with small means are able to give more liberally than otherwise with large, if *their growth on all sides in the Christian life ultimately issues in an increase of entire simplicity and self-devotion*. Without arbitrary restriction and separation, ἐν παντὶ πλουτ. εἰς πᾶσ. ἀπλ. can only be a *modal definition* of the *whole* promise χορηγήσει on to δικαιοσ. ὑμῶν. — εἰς πᾶσαν ἀπλότη.] ἀπλότης does not mean even here (comp. on viii. 2) *bountifulness*, but *singleness, simplicity of heart*; and εἰς expresses not the *consequence* of ἐν π. πλουτιζ., but the *aim*: for every simplicity, *i.e.* in order to bring it into exercise, to give it satisfaction (through the corresponding exercise of beneficence). The emphasis rests, as formerly on ἐν παντί, so here on πᾶσαν, whereby attention is directed to the present work of collection and every one that might be set on foot in future by Paul (ἥτις κατεργ. δι' ἡμῶν κ.τ.λ.). — ἥτις κατεργάζεται κ.τ.λ.] *quippe quae*, etc. With this the discourse makes the transition to set forth the *religious* side of this blessing of the collecting work, ver. 12 ff. — δι' ἡμῶν] *through our means*, in so far as the work of the ἀπλότης, the collection, διακονεῖται ὑφ' ἡμῶν, viii. 19, 20, and the apostle, for himself and his companions, feels so much *that is elevating* in this service of love, that he cannot let pass unmentioned. — The *thanksgivers* are the

receivers of the gifts of the ἀπλότης. The paraphrase of Grotius: "quæ causa est, cur nos gratias Deo *agamus*," is incorrect (on account of διὰ, and of vv. 12, 13). — τῷ θεῷ] might belong to κατεργάζεται, but is better, because in uniformity with ver. 12, joined to εὐχαριστίαν as an appropriating dative (Bernhardy, p. 88), which is quite warranted in keeping with the construction εὐχαριστεῖν τινι (comp. Stallb. *ad Plat. Euthyphr.* p. 13 D, *Apol.* S. p. 30 A).

Ver. 12. Confirmation of what was just said ἥτις κατεργάζεται κ.τ.λ. by the particular circumstances of the present collection.¹ — ἡ διακονία τῆς λειτουργ. ταύτης] *i.e.* the service, which you render by this λειτουργία. And the work of collection is called λειτουργία, in so far as it was to be regarded, according to its destined consecration to God, as a priestly bringing of offering (going to the benefit of the receivers). Comp. on Phil. ii. 17, 25; Rom. xiii. 6, xv. 16. Most others take ἡ διακονία of the service of the apostle, who took charge of the collection (τὴν λειτουργίαν ταύτην). But this is at variance with ver. 13, where τῆς διακονίας ταύτης is manifestly equivalent to τῆς διακονίας τῆς λειτ. ταύτ., and must be understood of the service rendered by the contributors. Hence the activity of those conveying it is not even to be understood as included here (Hofmann). — οὐ μόνον κ.τ.λ.] The emphasis lies on προσαναπληρ. and περισσ., in which case the expression with ἐστὶ denotes how the διακονία *is* as regards its efficacy, not simply what it effects (this would be the simple present of the verb). The service, etc., has not only the supplementing quality, in that it makes up for what the saints lack, but also an abounding, exceedingly blissful quality, in that it calls forth many thanksgivings towards God. Others, like Piscator and Flatt, connect περισσεύουσα τῷ θεῷ: "it contributes much to glorify God;" comp. Hofmann: "it makes for God a rich produce." Against linguistic usage, since περισσεύει μοί τι means: *I have abundance or superfluity in something* (Thue. ii. 65. 9; Dion. Hal. iii. 11; Tob. iv. 16; John vi. 13; Luke ix. 17; comp. Luke xii. 15; Mark xii. 44). There must have been used εἰς θεόν or εἰς τὴν δόξαν τοῦ θεοῦ (Rom. v. 15; 2 Cor. iv. 15). — On προσανα-

¹ Nowhere has Paul expressed with so deep fervour and so much fulness as here the blissful influence, which his collecting among the Greeks for the Jews was to have on the quickening of the religious fellowship between them.

πληρώω, *to fill by adding to*, comp. xi. 9; Plat. *Men.* p. 84 D; Diod. v. 71; Athen. 14, p. 654 D; Wisd. xix. 4.

Ver. 13 is not to be placed in a parenthesis; see on ver. 14. The *participle* is again anacoluthic (comp. on ver. 11). As if he had said before: *by the fact that many give thanks to God*, Paul now continues: *inasmuch as they, induced by the tried character of this service, praise God on account of the submission*, etc.¹ Hofmann considers ver. 13 as co-ordinated with ver. 11, so that the δοξάζοντες τ. θ. would be the subjects themselves performing the service, who by this service prove themselves to be Christians. If so, (1) we should have to leap over ver. 12 as a merely relative appendage of ver. 11, and to eliminate it from the continuity of the chain of thought; but it does not lend itself to be so dealt with either in virtue of the position assigned to it by ὅτι, or in virtue of the important contents of its two clauses; (2) we should have to shut our eyes to the fact, that δοξάζοντες τ. θ. is obviously correlative to the previous διὰ πολλ. εὐχαριστιῶν τῷ θεῷ; finally, we should have to make the participial clause afterwards begin, in a very involved fashion, with ἐπὶ τῇ ὑποταγῇ κ.τ.λ., in spite of the fact that this ἐπὶ could not but at once present itself to, and obtrude itself upon, every reader, as the specification of the ground of the δοξάζοντες τ. θεόν (comp. ver. 15; Luke ii. 20; Acts iv. 21; Ecclus. iii. 2). — The δοκίμῃ τῆς διακον. τ. is the *indoles spectata* (see on viii. 2) of this work of giving, according to which it has shown itself such as might have been expected in keeping with the Christian standard (especially of love). So Theophylact: διὰ τῆς δοκίμου ταύτης καὶ μεμαρτυρημένης ἐπὶ φιλανθρωπίας διακονίας. Others take the relation of the genitive as: *the attestedness, in which this bounty has exhibited you*. So Calvin ("erat enim specimen idoneum probandae Corinthiorum caritatis, quod erga fratres procul remotos tam liberales erant"), Estius, Rosenmüller, Platt, Rückert, Olshausen, de Wette, Ewald, Osiander; comp. also Hofmann, who takes τῆς διακονίας as *epexegetical* genitive. But it is

¹ Luther and Beza connect διὰ τῆς δοκίμης τῆς διακονίας ταύτης with ver. 12, for which Beza adduces the reason that otherwise δοξάζοντες is connected with διὰ and ἐπὶ without copula,—a reason quite untenable, considering the diversity of the relations expressed by the two prepositions! And how very much the symmetry of the passage would be disturbed! As ver. 11 closed with εὐχαρ. τῷ θεῷ, so also the confirmatory clause closes with εὐχαρ. τῷ θεῷ, and the more precise explanation begins with the following διὰ τῆς εὐχ. κ.τ.λ.

only in what follows that the ground of the praise is introduced as subsisting *in the Corinthians*, and that by a different preposition (ἐπὶ), and, besides, it is most natural to understand τῆς διακονίας τ. of *that which is attested*, so that the attested character of the collecting work appears as the occasion (διὰ, see Winer, p. 357 [E. T. 476]; Bernhardt, p. 235) of God's being praised on account of the obedience of the Corinthians, etc. Observe, withal, how the actual *occasion* which primarily brings about the δοξάζειν τ. θ. (διὰ), and the deeper *ground* of this δοξάζειν (ἐπὶ), are distinguished. We may add that Rückert arbitrarily finds here an evidence that Paul in the collection had it as his aim to break down the repugnance of the Jewish-Christians towards the Gentile-Christians by this proof of the latter's love. Comp. on 1 Cor. xvi. 1. The work of collection may have *furthered* this reconciliation, but this was not its *aim*. — ἐπὶ τῇ ὑποταγῇ . . . πάντας] contains two reasons for their praising God. The *first* refers to the gospel of Christ (concerning Christ, ii. 12): *on account of the compliance with your confession* (because you are so obedient in fact to your Christian confession of faith), they praise God *in reference to the gospel of Christ*, which, in fact, produces such compliance of its confessors. The *second* reason refers to the persons, namely, to them, the receivers themselves, and all Christians in general: *and on account of the simplicity of the fellowship* (because you held the Christian fellowship in such a sincere and pure manner) they praise God *in reference to themselves and to all*, as those whom this ἀπλότης τ. κοινωνίας goes to benefit. Paul rightly adds κ. εἰς πάντας; for by the beneficence towards the Jews the Corinthians showed, in point of fact, that they excluded *no* Christians from the sincere fellowship of love. The expositors connect εἰς το εὐαγγ. τ. Χ. either with τῆς ὁμολογ. ὑμῶν, so that ὁμολογ. εἰς is said, like πίστις εἰς (Erasmus Schmid, Wolf, Flatt, Rückert, Ewald, Osiander, and others, including Billroth), or with τῇ ὑποταγῇ (Chrysostom, Erasmus, Calvin, Beza, Grotius, and many others), and then εἰς αὐτοὺς κ. εἰς πάντας with τῆς κοινωνίας.¹

¹ Rückert and most others interpret: "on account of the sincerity of your fellowship with them and with all;" but Billroth and Neander: "on account of the liberality of communication to them and to all,"—which, however, is quite wrong, for ἀπλότης does not mean liberality, and of the communication (which, besides, is never the meaning of κοινωνία at least in the N. T.; see on Rom. xv. 26, xii. 13, Gal. vi. 6) it could not be said that it had taken place *to all*.

But this view would require the connecting link of the article both before εἰς τὸ εὐαγγ. and also before εἰς αὐτούς, since neither υποτάσσεσθαι nor ὁμολογεῖν nor κοινωνεῖν is construed with εἰς, the last not even in Phil. i. 5 (in opposition to de Wette). The suggestion to which Hofmann has recourse, that the twice used εἰς expresses the *direction* in which both—the ὑποταγὴ τῆς ὁμολογίας and the ἀπλότης τῆς κοινωνίας—take place, has against it the non-insertion of the connecting article, which only may be rightly omitted when εἰς in both cases belongs to the verb (δοξάζοντες τ. θ.).¹ Rückert's appeal to the inexactness of the language in this chapter is unfounded and the more to be rejected, that no fault can be found with the meaning—by no means tame (Osiander), but rich in significant reference—which arises from the strictly grammatical construction. Observe especially the quite Pauline way of exhausting, by different prepositions, the different characteristic aspects of the subject-matter (here the δοξάζειν τὸν θεόν), which he does according to the categories of the occasion (διὰ), the ground (ἐπὶ), and the point of reference (εἰς: with a view to). Comp. i. 11, Rom. iii. 25, and many other passages. — On ὁμολογία,² *confession*, comp. 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23; 3 Esr. ix. 8; not so in the Greek writers. The explanation *consensus* (Erasmus: “quod intelligant vos tanto consensu obedire monitis evangelicis,” comp. Castalio, Vatablus, and Calvin) accords, no doubt, with the classical usage, but is at once set aside by the fact that the passage must have run: ἐπὶ τῇ ὁμολογίᾳ τῆς ὑποταγῆς.

Ver. 14. Καὶ αὐτῶν δεήσει ὑπὲρ ὑμ.] does not go with περισσεύουσα in ver. 12, so that ver. 13 would be a parenthesis (Beza, Estius, Rosenmüller, Flatt, Olshausen, de Wette), because in that case Paul would have written very enigmatically, and must at least have continued with διὰ instead of with the dative. Nor yet does it go with δοξάζοντες, in which case the dative is either made to depend on ἐπὶ (Luther, Castalio, Bengel), or is taken instrumentally (Emmerling, Billroth, Osiander, Neander; Rückert does not decide), for in the former case there would

¹ This, indeed, is quite impossible according to Hofmann's mistaken construing of ἐπὶ τῇ ὑποταγῇ κ. τ. λ. as dependent on the participial clause καὶ αὐτῶν . . . ἐπιπορεύοντων.

² Many elder commentators quite arbitrarily took τῆς ὁμολογίας for τῇ ὁμολογουμένην. So Beza: “de vestra testata subjectione in evang.” But Erasmus Schmid and Wolf: “ob subjectionem vestram, contestatam in evang.” (so that εἰς τὸ εὐαγγ. is held to belong to τῆς ὁμολογ.).

result an idea strange and destitute of all analogy from the N. T. (Bengel wrongly appeals to 2 Tim. i. 3); in the latter, καί would be superfluous, and the prefixing of the αὐτῶν would remain entirely unregarded. We must rather take καὶ αὐτῶν . . . ἐπιποθοῦντων *together as genitive absolute* (comp. the punctuation in Lachmann and Tischendorf, also Ewald and Hofmann), and καὶ αὐτοί means *they too*, by which is meant to be indicated the fact that, and the mode in which, *on their side also* the ἀπλότης τῆς κοινωνίας, which the Corinthians have shown, is returned. Thus: *while they too with prayer for you long after you*. The emergence of the genitive absolute without difference of the subject is a phenomenon also frequent in classical authors. See Poppo, *ad Thucyd.* I. p. 119 f.; Richter, *de anacol.* § 16; Matthiae, p. 1306; Bornemann, *ad Act.* xiii. 6. — δεήσει is not instrumental, but an accompanying accessory definition of the mode: *with prayer, amid prayer for you*.¹ Comp. Bernhardt, p. 100 f. — Regarding ἐπιποθεῖν, see on v. 2. It is the longing of pious, grateful love for personal fellowship with the brethren far distant. It is a sheer fancy that it means *maximo amore complecti* (Beza and many others, even Billroth). — διὰ τὴν ὑπερβάλλουσιν κ.τ.λ.] reason of this pious longing: *because the grace of God is abundant towards you*. How far this was shown in the present instance, see ver. 13. Chrysostom well says: ἐπιποθοῦσι γὰρ τοῦτο οὐ διὰ τὰ χρήματα, ἀλλ' ὥστε θεαταὶ γενέσθαι τῆς δεδομένης ὑμῖν χάριτος. Even in this δ. τ. ὑπερβάλλ. χάριν, Hofmann finds the contrast between the *Israelitic* Christians and the *Gentile* Christians, who before had lived beyond the pale of the church of God, and without God in the world. If Paul had meant this relation, he would have expressed it (comp. Eph. ii. 12). — ἐφ' ὑμῖν belongs to ὑπερβάλλ. Comp. Kühner, *ad Xen. Anab.* iv. 2. 18. ἐπί denotes the object, *to which* the activity has passed over. Buttmann, *neut. Gr.* p. 290 [E. T. 337].

Ver. 15. At the close we have an exclamation of gratitude springing out of deep piety (comp. Rom. ix. 5, xi. 33 ff.; 1 Cor.

¹ It is the *Christian intercession* of thankfulness for the benefactors, for whom the praying heart yearns. Hofmann goes beyond the text when he imports into this prayer the definite contents: *that God would keep the Achaean Christians till the time, when Jesus shall bring together the scattered children of God with those of the Holy Land and people*. Matt. xxiv. 31 treats of the Parousia, and is not at all relevant here.

xv. 57; Gal. i. 5; 1 Tim. i. 17), without any special purpose (such as to awaken humility, Beza; comp. Chrysostom), but issuing out of the fuller craving of the heart, without being intended (as Hofmann holds) to impress the duty of willingly contributing gifts which are so small in comparison. — The δωρεά is consequence and evidence of the χάρις, ver. 14. Comp. Rom. v. 15, 17. — ἐπὶ τῇ ἀνεκδιηγ. αὐτοῦ δωρεᾷ] *on account of his undescribable gift.* What is meant by this is indicated to the Christian consciousness by ἀνεκδιηγ. (comp. Rom. xi. 33; Eph. iii. 18 f.), namely, *the whole wonderful and inexpressibly blissful work of redemption.* It is *for this*, and not simply for the grace imparted to the *Gentiles* (Hofmann), that Paul gives thanks, because it is the gracious *foundation of such fellowship in love, and of its blissful working.* Others¹ understand it of the previously discussed happy result of the work of collection (Calvin, Estius, Bengel, Billroth, Rückert, Osiander; comp. Ewald, who takes χάρις κ.τ.λ. as the quoted closing words of the prayer of gratitude on the part of the church at Jerusalem itself); but in that case ἀνεκδιήγητος appears to be much too strong an epithet, whereas it is quite suitable to the *highest of all* God's gifts, the δωρεὰ κατ' ἐξοχήν. Comp. Rom. v. 15; Heb. vi. 4. — On ἀνεκδιηγῆται, comp. Arrian, *Anab.* p. 310: τὴν ἀνεκδιήγητον τόλμαν.

¹ To these belongs Grotius also, who in his acute way remarks: "Paulus in gratiarum actionem se illis in Judaea fratribus adjungit, et quasi *Amen* illis accinit." Chrysostom and Theophylact quote both explanations, but incline more to that which we have adopted.

CHAPTER X.

VER. 7. Instead of ἀφ' ἐαυτοῦ read ἐφ' ἐαυτοῦ; see the exegetical remarks. — After ἡμεῖς Elz. has Χριστοῦ. An addition condemned by a great preponderance of evidence. — Ver. 8. τε] is wanting in B F G, min. Chrys. Theophyl. Bracketed by Lachm., and deleted by Rück. But how easily might the omission of the particle take place, as it might quite well be dispensed with, while there was no ground whatever for inserting it! — καί before περισσ. has against it the principal uncials and vss. An addition produced by the sense of climax. — ἡμῶν] is, on preponderating evidence, to be deleted, with Lachm. and Tisch. A supplementary insertion, instead of which μοι is also found. — Vv. 12, 13. The words οὐ συνιοῦσιν ἡμεῖς δέ, which follow after ἐαυτοὺς ἐαυτοῖς in the *Recepta*, and are defended by Lachm. Rück. Tisch. Reiche, are wanting in D* F G 109, codd. of the Itala, Ambrosiast. Auct. gr. de singul. cleric. (in Cyprian) Vigil. taps. Idacius, Sedul. (while in 74** Vulg. Lucif. Pel. Fulg. *only* οὐ συνιοῦσιν is wanting). Condemned by Mill, Bengel, Semler, Morus, Griesb. Rosenm. Flatt, Fritzsche, Billr., Rinck, *Lucubr. crit.* p. 165 f.; Ewald. But the very fact that we have only Occidental evidence on the side of the omission makes the latter suspicious, and the difficulty of the words (which, with the reference of αὐτοί to *Paul* so easily suggesting itself after ἀλλά, cannot at all be overcome), while in the event of their omission the passage runs on smoothly, makes their deletion appear an expedient critically violent and resorted to in the interest of *explanation*. Where οὐ συνιοῦσιν only is wanting (see above), ἡμεῖς δέ appears to be an imperfect restoration of the imperfect text. — The following καυχησόμεθα also is wanting in D* Clar. Germ., while F G, Boern. Auct. de singul. cler. read καυχώμενοι. But if the word had not been original, but added by way of gloss, the makers of the gloss after their mechanical fashion would not have used the *future*, but the *present*, in accordance with the previous τολμῶμεν, to which the comparison of ver. 15 also might induce them. Hence it is to be assumed that in the witnesses adduced above καυχησόμεθα has *dropped out*. *By what means* we do not know; perhaps it is simply due to the similar final letters in ἄμετρΑ and καυχησόμεθΑ.

The *καυχῶμενοι*, subsequently introduced instead of *καυχῆσάμεθα*, is to be considered as a critical restoration, made under the influence of ver. 15. — Ver. 14. οὐ γὰρ ὡς μή] Lachm. reads ὡς γὰρ μή, on the authority of B and two min. only, so that he puts a note of interrogation after *ἑαυτοῦς*. Too weakly attested.

Ch. x.-xiii. contain the *third* chief section of the Epistle, the apostle's *polemic vindication of his apostolic dignity and efficiency*, and then the *conclusion*.

Ch. x. 1-18. After the introduction of vv. 1, 2, which plunges at once *in mediam rem*, Paul, in the first place, makes good against his opponents the power of his genuinely apostolic working (vv. 1-8), in order to repel the malicious attack that he was strong only in letters (vv. 9-11). This leads him to set forth in contradistinction the very different modes of self-judgment, which are followed by him and his arrogant opponents (vv. 12-16), after which there is further held up to the latter the Christian standard of self-boasting (vv. 17, 18).

REMARK.—The difference of the subject-matter—with the importance of that which had now to be decided—and the emotion excited in the high and pure self-consciousness of the grievously injured Paul, so sufficiently explain the change of tone which at once sets in, and this tone, calculated for the entire discomfiture of his enemies, is just in the last part of the Epistle—after the church as such (as a whole) had been lovingly won over—so suited to its object, that there is no ground at all for the hypothesis of ch. x.-xiii. 10 having formed a separate Epistle (see Introd. § 2).

Ver. 1. *Ἄέ* leads over to a new section, and its position lays the emphasis on *αὐτός*; comp. on Rom. vii. 25: *ipse autem ego*, I, however, *for my own self*; independently and without bias from the action of others among you. See what follows. With this *αὐτὸς ἐγώ*, Paul, in the feeling of his elevation above such action, boldly casts into the scales of his readers the weight of his own personality over against his calumniators. The expression has something in it nobly proud and defiant; but the *ἐμφασις τῆς ἀποστολικῆς ἀξίας* (Theodoret, comp. Chrysostom, Theophylact, Oecumenius, and others, including Billroth) lies not in *αὐτός*, but in *ἐγὼ Παῦλος* simply. While *many*, as Beza and Olshausen, have left the reference of *αὐτός* quite unnoticed, and *others* have arbitrarily imported what the context does not suggest, such as

Erasmus, Bengel, and also Hofmann;¹ Emmerling and Rückert assume that Paul wrote from x. 1 onward *with his own hand*, so that the αὐτός was explained to the readers by the altered handwriting. Comp. Ewald, according to whom Paul meant only to add a short word of conclusion with his own hand and therewith to end the letter, but on beginning this concluding word, felt himself urged to enter on a detailed discussion of the matter itself in its personal relations. But, seeing that Paul has not added anything like τῇ ἐμῇ χειρὶ (1 Cor. xvi. 21; Col. iv. 18), or at least written γράφω ὑμῖν instead of παρακαλῶ ὑμᾶς, there is no sufficiently certain hint of this explanation in the words themselves, the more especially as the αὐτὸς ἐγώ is frequently used by him elsewhere (xii. 13; Rom. vii. 25, ix. 3, xv. 14). Rückert finds a confirmation of that hypothesis in the fact that this Epistle does not, like the First, contain some concluding lines in his own hand. But most of the apostle's letters contain nothing of the sort; and this Epistle in particular, on account of its whole character and on account also of its bearer, stood so little in need of any authentication, if there was to be such a thing, from his own hand, that his enemies would have made themselves ridiculous by doubting the authenticity of the composition. Apart from this, it remains very probable that Paul himself wrote the conclusion of the Epistle, possibly from xiii. 11 onward, without mentioning the fact expressly. — διὰ τῆς πραότητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, *by means of the meekness and gentleness of Christ*; i.e. assigning a motive for compliance with my exhortation by pointing to the fact, that Christ, whose example I have to imitate, is so gentle and meek (Matt. xi. 29, 30; Isa. xlii. 2, 8, lii. 4-7). Comp. Rom. xii. 1; 1 Cor. i. 10. The gentleness

¹ Erasmus: "ille ipse vobis abunde spectatus P., qui vestrae salutis causa tantum malorum et passus sum et patior." Bengel, however, hesitates between *three* references: "*ipse* facit antitheton vel ad Titum et fratres duos, quos prae-misit P., vel ad Corinthios, qui ipsi debebant officium observare; vel etiam ad Paulum ipsum majore coram usurum severitate, ut αὐτός, *ipse*, denotet *ultra*." Hofmann, still referring to the *collection*, makes the apostle lay emphasis on the fact that this exhortation comes from himself, in contradistinction, namely, from what those others (chap. ix.) will do in his stead and by his order (comp. Bengel's 1st). But the whole matter of the collection was completely ended at ix. 15. After the exclamation of thanksgiving in ix. 15, a παρακαλεῖν of his own in this matter is no longer suitable; and, besides, the emphatic vindication of the apostolic authority in that case would be uncalled for.

and meekness of Christ belong to the *divine* love manifested in Him (Rom. viii. 39; Tit. iii. 4 ff.), and are continually shown by Him in His heavenly government, in the working of His grace, in His intercession, etc. Estius designates rightly the *ground* of the motive assigned: "quia cupiebat non provocari ad severitatem vindictae" (which would not be in harmony with Christ's meekness and gentleness). On ἐπιείκεια, *clementia* (Acts xxiv. 4), which is often found in connection with πραότης (as Plut. *Pericl.* 39, *Caes.* 57; Philo, *de Vita Mos.* p. 112), comp. Wetstein. It is attributed even to God (2 Macc. x. 4; Bar. ii. 27) and to Wisdom (Wisd. xii. 18). Bengel gives the *distinction* of the two words: "πραότης virtus magis absoluta; ἐπιείκεια magis refertur ad alios." It is the opposite of standing on one's full rights, Plato, *Def.* p. 412 B: δικαίων κ. συμφερόντων ἐλάττωσις. — ὃς κατὰ πρόσωπον μὲν κ.τ.λ.] *I who, to the face, am indeed humble, of a subdued, unassuming character among you, but in absence have courage towards you*—a malicious opinion of his opponents, designed to counteract the influence of the apostle's letters, which he here appropriates to himself μιμητικῶς. Comp. ver. 10. Κατὰ πρόσωπον, *coram*, is not a Hebraism, but see Wetstein on the passage; Hermann, *ad Soph. Trach.* 102; Jacobs, *ad Ach. Tat.* p. 612. There is no need to supply anything after ταπεινός, neither εἰμί nor ὄν. On ταπεινός, comp. Xen. *Mem.* iii. 10. 5, where it is connected with ἀνελεύθερος; Dem. 1312. 2.

REMARK.—Rückert is wrongly of opinion that the assertion of the opponents had been true, and just on that account had been so ill taken by Paul; that he belonged to those in whom natural impetuosity is not united with personal courage. Against this there is the testimony of his whole working from Damascus to Rome; and outpourings like vi. 4 ff. *al.* do not lack internal truth. Comp. besides, passages like Acts xx. 22 ff., xxi. 13, xxiv. 25; 2 Cor. xi. 23 ff. *al.* That assertion of his opponents may be explained from the fact that, though there were not wanting disturbing phenomena even at his second arrival in Corinth (ii. 1, xii. 21), it was only subsequently that the evils had become so magnified and multiplied as to necessitate his now *writing* (in our first Epistle) far more severely than he had *spoken* in Corinth.

Ver. 2. After the previous relative clause, the παρακαλῶ is in substance resumed by means of δέομαι δέ, and that in such a way that δέ has its adversative reference in the contents of the relative

clause (Hartung, *Partikell.* I. p. 174; Klotz, *ad Devar.* p. 377), and the *δέομαι* now substituted for *παρακαλῶ* betrays the increasing earnestness softened by the mention of Christ's gentleness and meekness. Emmerling and Rückert refer *δέομαι* not to the Corinthians, but to *God*: "but I pray God that I when present may not be obliged to act with the confidence and boldness," etc. So also Ewald and Hofmann. But how strangely Paul would have written, if he had left his *παρακαλῶ ὑμᾶς* to stand quite abruptly at the very beginning of the new address! It is all the more arbitrary not to refer *δέομαι* also to the readers, and not to be willing to supply a *ὑμῶν* with *δέομαι* from the previous *παρακαλῶ ὑμᾶς*. Chrysostom and most expositors rightly give it this reference. And how little does what is attached to *δέομαι* *δέ* (observe especially *ἢ λογιζομαι κ.τ.λ.*) sound like the contents of *prayer*! — *τὸ μὴ παρὼν θαρρῆσαι κ.τ.λ.*] I entreat the not being courageous in presence, i.e. that I may not when present (this *παρὼν* has the emphasis) be of brave courage with the confidence, etc. The meaning is: *that you may not let it come to this, that I, etc.* Comp. Chrysostom: *μή με ἀναγκάσητε κ.τ.λ.* On the infinitive with the article, see Buttmann, *neut. Gr.* p. 225 [E. T. 261]. The nominative *παρὼν* with the infinitive is quite according to Greek usage. See Kühner, II. p. 344; Matthiae, p. 1248. The *πεποίθις* is not specially fiducia in *Deum* (Grotius, against the context), but generally the official *confidentia*, assurance. — *ἢ λογιζομαι τολμήσαι*] with which I reckon (am minded) to be bold towards certain people, etc. On *λογίζομαι*, comp. Herod. vii. 176; Xen. *Anab.* ii. 2. 13; 1 Macc. iv. 35, vi. 19; LXX. 1 Sam. xviii. 25; Jer. xxvi. 3; and on *τολμήσαι*, xi. 21; Hom. *Il.* x. 232; Maetzner, *ad Antiph.* p. 173. Others, such as the Vulgate, Anselm, Luther, Beza, Piscator, Estius, Er. Schmid, Calovius, Bengel, Semler, Schulz, take *λογίζομαι* passively (*qua effferri ducor*, Emmerling). In that case we should have had an *ἀπὼν* with *τολμήσαι*, because in this lay the most essential point of the hostile criticism; besides, the boldness of the expression, which lies in the correlation of *λογίζομαι τοὺς λογιζομένους*, would be obliterated. — *ἐπὶ τινας τοὺς λογιζομ.*] against certain, who reckon us, etc., is to be connected with *τολμήσαι*, since only by the erroneous course of taking the previous *λογίζομαι* as passive would the connection with *θαρρῆσαι* be required (Luther,

Beza, Estius, Emmerling, also Billroth). — *τινὰς* denotes *quosdam*, *quos nominare nolo*. See on 1 Cor. xv. 12. These are then characterized in their definite quality by *τοὺς λογιζομ.* See on Luke xviii. 9, and Doederl. *ad Oed. Col.* p. 296. — *ὡς κατὰ σάρκα περιπατοῦντας*] *as people who walk according to the standard of the flesh*. *ὡς* with the participle as the object of a verb of believing or saying. See Kühner, II. p. 375. Comp. Rom. viii. 36; 1 Cor. iv. 1; LXX. Gen. xxxi. 15, *al.* The *περιπατεῖν κατὰ σάρκα* is not an expression of *weakness*,¹ since *περιπατεῖν* denotes the *moral* conduct. Hence the meaning is: *as those, whose way of thinking and of acting follows*, not the influence of the Holy Spirit, but *the lusts opposed to God, which have their seat in the matcrio-psychical nature of man*. Comp. on Rom. viii. 4. This general interpretation is not at variance with the context, since, in fact, a *κατὰ σάρκα περιπατεῖν* would have shown such a demeanour in the apostle's position as his opponents blamed him for, — bold at a distance, timid when near, full of the fear of men and of the desire to please men. In that *special* accusation there was therefore expressed this *general* one of the *κατὰ σάρκα περιπατεῖν*; *διέβαλλον γὰρ αὐτὸν ὡς ὑποκριτὴν, ὡς πονηρὸν, ὡς ἀλαζόνα*, Chrysostom. Thus the expression is to be explained from the immediate context, and not of the reproach made to him by the representatives of a false spirituality, that he acted on *too free principles* (Ewald).

Ver. 3 does not introduce the refutation of the previous accusation (so that, with Estius and Billroth, we should have to supply a *quod falsum est*), since *γάρ* may quite naturally find its logical reference in what was expressed before. Nor does it assign the reason for *τῇ πεποιθ. ἣ λογιζομαι τολμῆσαι*, since there is nothing whatever against the reference, which first and most naturally suggests itself, to the *chief thought* of the previous verse. Hence it *assigns the reason of* the *δεόμαι δὲ κ.τ.λ.*: “I entreat, let me not become bold, etc.; for the position of matters with us is quite different from what the opponents believe: we do not march to the field *κατὰ σάρκα*,” etc. Do not therefore run the risk of this! — *ἐν σαρκεὶ γὰρ περιπ.*] Paul wishes to express the

¹ Beza: “non alio praesidio freti, quam quod prae nobis ferimus, qui videlicet homines sumus viles, si nihil aliud quam hominem spectes.” Comp. Bengel, Mosheim, Flatt, Emmerling, also Billroth.

thought: for it by no means stands with us so as those think, and hence says: *For, though we walk in the flesh*, for although the existent form of the sinful bodily human nature is the *organ*, in which our conduct of life has its course (σάρκα μὲν γὰρ περικείμεθα, Chrysostom), *still we do not take the field according to the flesh*, the σάρξ is not the *standard*, according to which our official working, which resembles a campaigning, is carried on. Observe that even in ἐν σαρκί the notion of the σάρξ is not *indifferent*, expressing the mere life of the body (comp. Gal. ii. 20; Phil. i. 22): this is forbidden by what goes before and follows. If taken in this way, ἐν σαρκὶ περιπ. would contain something very insignificant, because self-evident, and would form no adequate contrast to κατὰ σάρκα—a contrast, which only results when the notion of σάρξ is *alike* in both clauses. For the stress of this contrast lies in ἐν and κατὰ (*in* the flesh, not *according to* the flesh); instead of περιπατοῦμεν, however, there comes in στρατευόμεθα, because it was highly appropriate to the context (vv. 1, 2) to give thus a military character to the apostle's περιπατεῖν in presence of his enemies (comp. vi. 7). On the idea, comp. 1 Tim. i. 18.

Ver. 4. Reason assigned for the assertion just made οὐ κ. σ. στρατευόμεθα, but not a *parenthesis* (Griesbach, Lachmann), since ver. 5 is manifestly a further explanation of the preceding πρὸς καθαίρ. ὄχυρ., so that the participles in ver. 5 f. are to be referred to the *logical* subject of the verse before (ἡμεῖς). Comp. ix. 11, 13.—That the στρατεύεσθαι is not κατὰ σάρκα, is shown from the fact that the *weapons* of warfare are not σαρκικά; for, if the former were the case, so must the latter also. By the *weapons* (comp. vi. 7; Rom. vi. 13, xiii. 12) are to be understood the *means*, which the apostolic activity makes use of in the strife with the hostile powers.—σαρκικά] which belong to the life-sphere of the σάρξ, so that the σάρξ, the sinfully inclined human nature, is their *principium essendi*, and they do not proceed from the Holy Spirit,¹ as e.g. σοφία σαρκική, i. 12, the νοῦς τῆς σαρκός, Col. ii. 18, the whole ἔργα τῆς σαρκ., Gal. v. 19. Now, since fleshly weapons as such are weak (Matt. xxvi. 41; Rom. vi. 19), and not in keeping with the aims of the apostolic work, the weapons opposed to them are not designated according to their

¹ Chrysostom reckons up such weapons: πλοῦτος, δόξα, δυναστεία, εὐγλωττία, δυνάτης, περιδρωμαί, κολακίαι, ἰσχυρίσεις, τὰ ἄλλα τὰ τούτοις ἰσχύοντα.

nature (for it is self-evident that they are ὄπλα πνευματικά), but at once according to their specific potency (comp. 2 Cor. ii. 4), as δυνατὰ τῷ θεῷ. By this the passage only gains in pith, since by virtue of the contrast so expressed in σαρκικά the quality of weakness, and in δυνατὰ τῷ θεῷ the pneumatic nature, are understood *ex adjuncto*. Hence the inference frequently drawn from δυνατὰ τῷ θεῷ, that σαρκικός here must mean *weak*, is too hasty. — δυνατὰ τῷ θεῷ] *mighty for God*, i.e. passing with God as mighty, which denotes the true reality of the being mighty, without, however, being a Hebraistic periphrasis for the superlative (Vorstius, Glass, Emmerling, Vater, Flatt). See on ἀστέιος τῷ θεῷ, Acts vii. 20; Bernhardt, p. 83 f. Others, not following this current genuinely Greek usage (for the corresponding Hebrew usage, see Gesenius, *Thesaur.* I. p. 98), have explained it as: *through God* (Beza, Grotius, Cornelius a Lapide, Estius, Er. Schmid, Wolf, Bengel, and others; Erasmus has *afflatu Dei*), or *for God*, i.e. so that they are to God a means of showing His power (Billroth; comp. Chrysostom and Hofmann). But the former would be *superfluous*, since it is self-evident in the case of spiritual weapons, and the latter would *import* something into the words, especially as not God, but Christ (ver. 5), is conceived as the general; comp. 2 Tim. ii. 3. For the mighty πανοπλία of the Christian, which, along with the special apostolic gifts, is also that of the apostles, see Eph. vi. 14 ff. — πρὸς καθαίρεσιν ὀχυρωμάτων] *that, for which the weapons are mighty: to the pulling down of strongholds* (Xen. *Hell.* iii. 2. 3; very frequent in the books of the Maccabees; comp. ὀχυρὸς πύργος, τόπος, ὀχυρὰ πόλις, φρουρά, and the like). The τύφος Ἑλληνικός and the ἰσχὺς τῶν σοφισμάτων καὶ τῶν διαλογισμῶν (Chrysostom) are *included* in the phrase. It does not, however, mean these *alone*, nor the “old walls of the Jewish legal system” (Klöpper), but generally everything, which may be included as belonging to the category of humanly strong and mighty means of resistance to the gospel. Examples of this *figurative* use may be seen in Wetstein and Kypke, and from Philo in Loesner, p. 317. The *pulling down* depicts the making quite powerless and reducing to nought—the καταργεῖν, 1 Cor. i. 28, and καταισχύνειν, 1 Cor. i. 27.

Ver. 5. How the πρὸς καθαίρ. ὀχυρωμ. is executed by the ἡμεῖς (the logical subject in ver. 4): *inasmuch as we pull down*

thoughts (Rom. ii. 15), *i.e.* bring to nothing hostile deliberations, resolutions, plans, calculations, and the like, raising themselves like fortresses against Christ. More precise definitions (Grotius and many others: "ratiocinationes philosophorum," comp. Ewald; "subtleties," Hofmann; "thoughts of their own," behind which men screen themselves from the urgent knowledge of God) are not warranted by the context, nor yet by the contrast of *γνώσις τ. θ.*, since this is meant *objectively* (in opposition to de Wette, who understands thoughts of *self-conceited wisdom*). Also against Olshausen's opinion, that Paul is censuring specially the pretended wisdom of the *Christ-party*, it is to be observed that he is speaking, not simply of the working against *Corinthian* opponents, but against *enemies in general*. The figurative expression of *destruction* by war, *καθαιρούντες*, was very naturally suggested by the image which had just gone before, and which is immediately afterwards taken up again by *ὑψωμα* (*ἐπέμεινε τῇ τροπῇ, ἵνα πλείονα ποιήσῃ τὴν ἔμφασιν*, Chrysostom); and the subsequent *ἐπαιρόμ.* emphatically corresponds to it. — *καὶ πᾶν ὑψωμα κ.τ.λ.*] *and every exalted thing* (rampart, castle, tower, and the like, comp. Aq. Ps. xviii. 34, and see in general, Schleusner, *Thecs.* V. p. 427), *which is lifted up against the (evangelical) knowledge of God* (the knowledge of God *κατ' ἐξοχήν*), that this may not become diffused and prevailing. The real meaning of the figurative *ὑψωμα* is equivalent to that of *ὀχύρωμα*, ver. 4; the relation to *λογισμούς* is, however, correctly defined by Bengel: "*cogitationes species, altitudo genus.*" — The *enemy*, who is thus vanquished by the destruction of his high places, is *πᾶν νόημα*, *i.e.* not *all reason* (Luther; comp. Vulgate: "*omnem intellectum*"), as if *πάντα νοῦν* were used, but (comp. on iii. 14, iv. 4) *every creation of thought, every product of the human thinking faculty*. The *λογισμοί* before named belong to this, but Paul here goes on to the *whole general category* of that, which as product of the *νοῦς* takes the field against Christianity. *All* this is by Paul and his companions brought into *captivity*, and thereby into *subordination to Christ*, after the bulwarks are destroyed, etc. Thus the holy war comes to the goal of complete victory. — *εἰς τὴν ὑπακοὴν τοῦ Χ.*] so that this *πᾶν νόημα*, which previously was hostile to Christ, now becomes obedient and subject to Christ. By this is expressed the *conversion* to Christ, which is attained through the apostolic working, consequently a

leading captive ἀπὸ δουλείας εἰς ἐλευθερίαν, ἀπὸ θανάτου πρὸς ζωὴν, ἐξ ἀπωλείας πρὸς σωτηρίαν, Chrysostom. The condition ὑπακοῇ τοῦ Χριστοῦ is conceived of as a *local sphere*, into which the enemy is led captive. Comp. Luke xxi. 24 ; Tob. i. 10 ; 1 Kings viii. 46 : 3 Esdr. vi. 16 ; Judith v. 18. Apart from this conception, Paul would have written τῇ ὑπακοῇ τοῦ Χριστοῦ, or simply τῷ Χριστῷ. Comp. Rom. vii. 23. Kypke, Zachariae, Flatt, Emmerling, Bretschneider, connect εἰς τ. ὑπακ. τ. Χ. with πᾶν νόημα, and take εἰς as *contra*. But in that case Paul would have written very unintelligibly, and by the change of the preposition (previously κατὰ) would have simply led the reader astray ; besides, the αἰχμαλωτίζοντες, *without* εἰς τ. ὑπακ. τ. Χ., would remain open and incomplete ; finally, ver. 6 shows that he conceived the ὑπακοῇ Χριστοῦ as the goal of the working, consequently as belonging to αἰχμαλ. Comp. also Rom. i. 5, xvi. 26.

Ver. 6. The reverse side of the αἰχμαλωτίζοντες κ.τ.λ. just expressed. Although, namely, the αἰχμαλ. πᾶν νόημα εἰς τ. ὑπακ. τοῦ Χριστοῦ is the result of the apostolic warfare on the whole and in general, yet there remain *exceptions*—persons, who do not surrender themselves captive to Christ's dominion ; there remains παρακοή in contradistinction to the ὑπακοή of others. Hence it is a part also of the complete work of victory to *punish* every παρακοή. And this, says Paul, we are in readiness to execute, so soon as, etc. Bengel well says : “ Zelus jam adest ; prometur, cum tempus erit.” Paul does not speak of the action of *war-captives* at variance with the duty of obedience, to which they are taken bound (Hofmann). For this the threat, which would amount, in fact, to the *avenging of every sin*, would be too strong, and the following ὅταν κ.τ.λ. would not be suitable. The παρακουνοντες must still be *enemies* who, after the victory, do not submit to the victor. — ἐν ἐτοίμῳ ἔχοντες] *in promptu habentes*, also in Polyb. ii. 34. 2, and Philo, *Leg. ad. Cōj.* p. 1011, 1029. See, in general, Wetstein. — ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή] With this he turns to apply what was previously said of a general tenor (ἐκδικ. πᾶσαν παρακ.) specially to the circumstances of the Corinthians, so that the conduct of the Judaistic teachers, who had intruded into Corinth and directed their doings against Paul, appears especially to be included in πᾶσα παρακοή ; and the Corinthian church, a part of which had been led astray by those

persons, is represented as not yet completely obedient, but as in the course of developing this complete obedience. When this development shall be completed (which till then makes a claim on my patience, "ne laedantur imbecilliores," Bengel), that ἐκδίκησις of every disobedience shall—even as respects the situation of things at Corinth—ensue.¹ Thus the apostle separates the interest of the church from that of the intruding seducers, and presents his relation to the church as one of forbearance and confidence, while his relation to his opponents is one of vengeance delaying its execution only for the sake of the church, which has not yet attained to full obedience—a wise manipulation of the *Divide et impera!*—How he means to execute the ἐκδικεῖν (Rom. xii. 19), he does not say; he might do so by ordaining excommunication, by giving them over to Satan (1 Cor. v. 5), or by other exercise of his miraculous apostolic power.—ὕμῶν] is placed first with emphasis, to distinguish the church from those whose παρακοή was to be punished. Hofmann, without ground, denies this emphasis, because ὕμῶν does not stand before πληρωθῇ. The emphasis certainly falls, in the first instance, on πληρ., and next not on ἡ ὑπακ., but on ὕμῶν.

Ver. 7. Paul feels that the ἐξουσία, just described in vv. 3–6, is not conceded to him by his opponents and those misled by them in the church; they judge that he is evidently no right servant of Christ, and that he must come to shame with his boasting (comp. ver. 8). He at once breaks into the midst of this course of thought on the part of his opponents with the disapproving question: *Do you look on that which lies before the eyes?* do you judge according to the appearance? by which he means this, that they profess to have seen him weak and cowardly, when he was in Corinth personally (comp. ver. 1). This does not involve any admission of the charge in ver. 1, but, on the contrary, discloses the error, in accordance with which the charge was based on the apostle's outward appearance, which did not make a display of his boldness. The answer to the question is: *If any*

¹ Lachmann, by a full stop, separates ὅταν πληρ. ὕμ. ἡ ὑπακ. wholly from what goes before, and connects it with what follows, so that the meaning results: "When your obedience shall have become complete, see to what lies before your eyes." A precept strangely conditioned! And why should we give up the common punctuation, which yields a delicate touch quite characteristic of Paul?

one is confident that he belongs to Christ, let him judge this again of himself, that just as he belongs to Christ, so do we. The opposing teachers had certainly boasted: How utterly different people are we from this Paul, who is bold only at a distance, and makes a boast of belonging as an apostle to Christ! We are right servants of Christ! — τὰ κατὰ πρόσωπον βλέπετε] is taken *interrogatively* by Theodoret, Erasmus, Luther, Castalio, Cajetanus, Beza, Grotius, Calovius, Wolf, Hammond, Bengel, Heumann, Rosenmüller, Emmerling, Rübiger, Osiander, Klöpffer, and others; along with which, however, many import into κατὰ πρόσωπον elements at variance with the text (see vv. 1 and 10), such as intercourse with Jesus when on earth and other matters. It is taken as *not interrogative* (Lachmann and Tischendorf), but also with βλέπετε as indicative, and the sentence, consequently, as a *judgment* of censure, by Chrysostom, Gennadius, Oecumenius, Theophylact, Calvin, Schulz, Flatt. Calvin says: "Magni facitis alios, qui magnis ampullis turgent; me, quia ostentatione et jactantia careo, despicitis;" while Flatt, following Storr, in spite of vv. 1 and 10, refers κατὰ πρόσωπον to the kinship of James with Christ, on which the Christine party had relied. In any case, however, it is more lively and forcible, and therefore more suitable, to take it as *interrogative*. Others, again, take βλέπετε as an *imperative* (Vulgate, Ambrosiaster, Anselm, Cornelius a Lapide, Billroth, Rückert, Olshausen, de Wette, Bisping, Hofmann): *observe withal what lies so clearly before the eyes!* In this view we should not have to explain it with Ewald: "*regard personal matters;*" so that Paul begins to point to the personal element which is now to be taken into consideration; but with Hofmann: the readers only needed to have their eyes open to what lay before them, in order to judge rightly. But against this it may be urged that κατὰ πρόσωπον could not but most naturally explain itself from ver. 1, and that the meaning itself would have something tame and more calmly argumentative, than would be suited to the lively emotion of the passage. Besides, it is Paul's custom elsewhere to put βλέπετε first, when he summons to an *intuemini*. See 1 Cor. i. 26, x. 18; Phil. iii. 2. — εἵτις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι] In this way is designated the confidence which his opponents (not a single peculiar false teacher, as Michaelis thinks) arrogantly cherished for themselves, but denied to Paul, that they were genuine Christ-

people, genuine servants of Christ. The addition of δούλος to Χριστοῦ in D* E* F G, It. Ambrosiaster, is a correct gloss (comp. xi. 23). For it is not the *confiteor of the Christine party* (1 Cor. i. 12) that is meant here (Mosheim, Stolz, Flatt, comp. also Olshausen, Dähne, de Wette, Schenkel, Beyschlag, Hilgenfeld, Klöpffer, and others; see against this, Neander, I. p. 393 ff., and also Hofmann), but the assertion—to the exaltation of themselves and the exclusion of Paul—of a true apostolic connection (through calling, gifts, etc.) with Christ¹ on the part of Judaistic pseudo-apostles (xi. 5, xiii. 22, 23). Observe that the *teachers* here meant were not a party of the church, like the adherents of Christ designated in 1 Cor. i. 12. The very οὐτω καὶ ἡμεῖς, compared with ver. 8,—to say nothing of the fact that there is no hint of any such special reference,—precludes our explaining it of the continued *immediate* connection with Christ through *visions* and the like, of which the heads of the Christine party had probably boasted (de Wette, Dähne, Goldhorn, and others, following Schenkel). — πάλιν] not: *on the contrary*, or *on the other hand*, which it never means in the N. T. (see on Matt. iv. 7, and Fritzsche, *ad Matt.* p. 167), but *again, denuo*. It refers to ἐφ' ἑαυτοῦ, which is correlative to the previous ἐαυτῷ. He is confident *to himself*; let him then consider once more *for himself*. In this view there was no need of the shift to which Fritzsche has recourse, that πεποιθέναι and λογίζεσθαι “communem continent mente volvendi notionem.” The verbs might be quite heterogeneous in point of the notion conveyed, since πάλιν is logically defined by the relation of ἐαυτῷ and ἑαυτοῦ. — The *Recepta* ἀφ' ἑαυτοῦ, instead of which, however, ἐφ' ἑαυτοῦ is to be read,² would mean *proprio*

¹ Not with His *disciples*, and in particular with *Peter*, as Baur insinuates. See his *Paulus*, I. p. 306, ed. 2. It was in his view the original apostles as immediate disciples of the Lord (see also Holsten, *z. Evang. des Paul. u. Petr.* p. 24 ff.), from whose position the anti-Pauline party in Corinth had borrowed their watchword Χριστοῦ εἶναι. And in these his opponents Paul was at the same time combating the original apostles.

² The reading ἐφ' ἑαυτοῦ (Lachm. ed. min.), supported by B L N 21, is not meaningless (Ewald), but is to be taken: *with himself*, in quietness *for himself*—a classic usage since Homer (*Il.* vii. 195, xix. 255; see Faesi on these passages) of very frequent occurrence; see Kühner, II. p. 296. The translation *apud se* in the Vulg. and It. also rests on this reading, which might easily enough be supplanted by the better known ἀφ' ἑαυτοῦ, and hence deserves to be preferred. There lies in this ἐφ' ἑαυτοῦ (*secum solo reputet*) a reproof putting more delicately to shame than in ἀφ' ἑαυτοῦ.

motu, Luke xii. 57, xxi. 30, 2 Cor. iii. 5, *i.e.* without any need for one first to say it to him. The text gives no warrant for *ironical* interpretation (from his own high estimate, Rückert). — οὕτω καὶ ἡμεῖς] is a *litotes* from the apostle's point of view. Οὐ γὰρ βούλεται ἐκ προοιμίων σφοδρὸς γίνεσθαι ἀλλὰ κατὰ μικρὸν αὖξεται καὶ κορυφῶνται, Chrysostom.

Ver. 8. Proof of the οὕτω καὶ ἡμεῖς from his apostolic authority, which was yet greater than he had already represented it. — τὲ γάρ] *etenim*, as in Rom. i. 26, vii. 7. See on these passages, and Hermann, *ad Soph. Trach.* 1015; regarding the independent usage frequent in the later Attic, see Klotz, *ad Devar.* p. 750 f. — ἐάν] is not used *concessively* (Rückert; not even 1 Cor. iv. 15, xiii. 1 ff.), but puts a case as a conception of the speaker, in which the realization remains left to experience: *for, in case that I shall have boasted myself yet something more* (than has been already done by me in vv. 3–6) *of the authority, etc., I shall not be put to shame*, it will be apparent that I have not been practising empty boasting of which I should have to be ashamed. περισσότ. τι is accusative of object, like τί, vii. 11. See on ix. 2. The reference of the comparative to what was said in ver. 7 (Osiander, Hofmann, following older commentators) has against it the fact that Paul, in ver. 7, has not spoken of an ἐξουσία; and to take περὶ τ. ἐξουσ. ἡμ. as an element added only by way of supplement, would be all the more arbitrary, since, in fact, what follows is attached to it significantly. It is taken too generally by Grotius and others: “plus quam alii possent,” or as: “somewhat more amply” (Ewald; comp. Billroth and Olshausen). On τ. ἐξουσίας κ.τ.λ., comp. xiii. 10. — ἥς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν κ.τ.λ.] significant more precise definition of the previous ἡμῶν, with a double side-glance at the false apostles, whose power neither was from Christ nor redounded to edification (perfection of the Christian life), but rather to the destruction of the church. Paul conceives of the church as a temple of God, which the apostolic teachers are building (1 Cor. iii. 16; comp. on Rom. xiv. 19); and he is conscious that he will, in the event of his making a still greater boast of that, not be put to shame, but see himself justified by the result of his work. Observe the interchange of plural (ἐξουσ. ἡμ.) and singular. Olshausen, in an arbitrary and involved way, connects εἰς οἰκοδ. with κανχήσωμαι, holding that there is an

anticipation of the thought, so that, according to the meaning, it ought to have run : οὐκ αἰσχυνθήσομαι, ἐγένετο γὰρ εἰς κ.τ.λ. — οὐκ αἰσχυνθ.] *when?* in every case of the *future generally*. There is no indication in the text of a limitation to the *last day* (Ewald). Even on his arrival at Corinth he expected that he should experience no cause for shame.

Ver. 9 is taken by Chrysostom, Calvin, Schulz, Morus, Zachariae, Emmerling, Vater, Rückert, Olshausen, de Wette, Ewald, Maier, Hofmann, as the protasis of ver. 11, so that ver. 10 becomes a parenthesis. But by Erasmus, Luther, Castalio, Beza, Grotius, Bengel, and others, also Billroth and Schrader, it is attached to ver. 8, in which case, however, some (Beza, Bengel, comp. Billroth) supply before ἵνα a "*quod ego idcirco dico*," others (Grotius, comp. Erasmus): "*non addam plura ea de re*." The latter is pure invention; and from the supplement of Beza there would not at all logically result what is said in ver. 9. No; let ἵνα μὴ δόξω κ.τ.λ. be joined *immediately*, without assuming any intervening thought, to οὐκ αἰσχυνθήσομαι: *I shall not be put to shame* (now comes the *definition*, in a negative form, of the *divine aim* with reference to the charge in question), *in order that I may not appear*, etc., that the matter may not remain on the footing of the mere word, but it may be apparent in point of fact that I am something quite other than the man who wishes to frighten you by his letters. If in this way the passage proceeds simply and correctly without logical difficulty, the less simple connection of Chrysostom *et al.* (see above) is superfluous, and is, moreover, not to be accepted, *because* the new part of the passage would begin, in a very palpably abrupt way, with ἵνα without any connecting particle,¹ and because what Paul says in ver. 11 could not destroy the appearance indicated in ver. 9, to which belonged *matter of fact*. — ὡς ἂν ἐκφοβεῖν ὑμᾶς] The Vulgate rightly has: "tanquam terrere vos," and Beza: "ceu perterrefacere vos." The ὡς ἂν modestly takes away from the harsh and strong ἐκφοβεῖν the offensiveness, which in the feeling of the apostle it would have had, if taken by itself and in its full sense. It is not *modal* ("in any way," Hofmann), but *comparative*, corresponding quite to our modifying *as* [German *wie*]: that I may not appear

¹ Hence also at a very early time there crept in after ἵνα a δέ, which we still find in Syr. Vulg. Chrys. Theophyl. Pel. Ambrosiast. and several cursives.

to put you as in dread. In later Greek ὡς ἄν certainly has the meaning *tanquam, quasi*, ἄν having lost its specific reference. See Hermann, *de part. ἄν*, 4. 3, p. 184; Bornemann, *in d. Sächs. Stud.* 1846, p. 61; Buttmann, *neut. Gram.* p. 189 [E. T. 219]. To resolve it into ὡς ἄν ἐκφοβοῖμι ὑμᾶς (Olshausen) is arbitrary, as if it were *oratio directa*. The classical ὡς ἄν with optative and subjunctive (Klotz, *ad Devar.* p. 767), as in 1 Thess. ii. 7, is not to be brought into comparison here. — διὰ τῶν ἐπιστ.] namely, which I write to you (*article*); he had already written two. The *plural* does not justify the hypothesis of a third letter already written (Bleek). — The compound ἐκφοβεῖν (comp. ἔκφοβος, Mark ix. 6; Heb. xii. 21) is stronger than the simple form, Plato, *Gorg.* p. 483 C; *Ep.* 3, p. 318 B; Thuc. iii. 42. 4; Polyb. xiv. 10. 3; Wisd. xvii. 9, 19; 1 Macc. xiv. 17.

Ver. 10. *For his letters, it is said, are weighty and strong; his bodily presence, however, is powerless* (when present in body, he acts without power and energy), *and his speech despised*, his oral teaching, exhortation, etc., find no respect, are held of little account. Comp. ver. 1. For the apostle's own commentary on the second part of this assertion of his opponents, see 1 Cor. ii. 3, 4. Quite at variance with the context, some have found here also *bodily weakness* (Witsius in Wolf; recently, in particular, Holsten, *zum Ev. d. Paul. u. Petr.* p. 85), and a *weak utterance* (Er. Schmid). Besides, the tradition is very uncertain and late, which pronounces Paul to have been μικρὸν καὶ συνεσταλμένον τὸ τοῦ σώματος μέγεθος (Niceph. Call. ii. 37). Comp. on Acts xiv. 12. — The opposite of ἰσχυραί, *powerful*, is ἀσθενής. — On βαρεῖαι, comp. Wetstein. The *gravitas* is imposing and instils respect; hence the opposite ἐξουθενημ. — φησι] *it is said*, impersonal, as often with the Greeks. See Bernhardt, p. 419. The reading φασίν (Lachmann, following B, Vulg.) is a rash correction. Comp. Fritzsche, *ad Thesmoph.* p. 189; Buttmann, *neut. Gram.* p. 119 [E. T. 136].

Ver. 11. After ver. 10 a full stop is to be put (see on ver. 9), so that now, without any connecting particle, but with the more striking force, there follows what is suggested for the consideration of the person judging in such wise. — τοιοῦτοι καὶ παρόντες τῷ ἔργῳ] *sc. ἐσμέν*. Such a double part we do not play.

Ver. 12.¹ Reason assigned for this assurance (οἰοί ἐσμεν . . . τῷ ἔργῳ): for we are not like our boastful opponents, but, etc. If we were such people as they are, word and work might doubtless not harmonize in our case. — οὐ γὰρ τολμῶμεν κ.τ.λ.] *for we do not venture to number ourselves among, or compare ourselves with, certain people among those who commend themselves; but they,*² *measuring themselves by themselves, and comparing themselves with themselves, are not rational; we, on the other hand, will not make our boast beyond measure, but, etc.,* ver. 13. In οὐ τολμῶμεν is implied an *irony* which shows the want of humility in those people. Bengel aptly says: “sepem inter se et illos ponit.” — ἐγκρίναι] *annumerare*, to place in one category; *inserere*, as the Vulgate rightly has it (Hor. *Od.* i. 1. 35); construed with εἰς, μετά, ἐπί with genitive, and with the simple dative of the persons joined (Apoll. Rhod. i. 48. 227). See Wetstein and Kypke, II. p. 264. — συγκρίναι] *might* mean the same (Morus, Rosenmüller, Flatt, Reiche, and several, following the Peshito), but is defined by συγκρίνοντες in the contrasting clause as having the meaning *comparare* (Vulgate), which it very often has in later Greek, as also in Wisd. vii. 29, xv. 18, equivalent to παραβάλλειν in Polyb. i. 2. 1, xii. 12. 1.³ See, in general, Lobeck, *ad Phryg.* p. 278. Comp. Loesner, *Obs.* p. 273. Observe, moreover, the *paronomasia* of the two verbs, something like *inferre aut conferre*, the German *zurechnen oder gleichrechnen*; Ewald: *eingleichen oder vergleichen* [*reckon to or reckon like*]. — τισι] as in ver. 2, not: *even the least* of them (Hofmann). — τῶν ἐαυτ. συνιστ.] This is the class of men, to which the τινές belong. — ἀλλά] introduces the opposite in such a way that the procedure of the two parties is placed antithetically in juxtaposition: “We do not venture to reckon ourselves to or compare ourselves with them, but they proceed thus, we, on the other hand, thus.” We do not venture,

¹ This passage is most thoroughly discussed by Fritzsche, *Dissert.* II. p. 33 ff. (whom Billroth has entirely followed), and by Reiche, *Commentar. crit.* I. p. 375 ff. Theodoret remarks: ἀσαφῶς απαντὸ χάρημα τοῦτο γίγρραφειν, and for this he advances as a reason: ἐναργῶς ἐλὶγξαι τοὺς αἰτίους οὐ βουλόμενος.

² This emphasized *they* (αὐτοί, *they on their part*) is fully justified in contrast to the following *ἡμεῖς*; hence it is not, with Osiander, to be taken in the sense of *solī*, in its limitation to themselves.

³ The objects compared may be of *similar* or *dissimilar* nature. On this point the word does not determine anything.

etc., but between them and us there subsists the contrast, which does away with that ἐγκρίναι ἢ συγκρίναι κ.τ.λ., that *they*, etc., whereas *we*, etc. — αὐτοί down to οὐ συνιούσιν applies to the hostile τινές, and on this point *one* half of the expositors are agreed. But συνιούσιν, which is therefore not to be accented συνίουσιν (comp. on Rom. iii. 11), is not a *participle* (Chrysostom), so that it would be definition of quality to ἐαυτοῖς, which would quite unnecessarily make an anacoluthon, but it is the third person plural (Matt. xiii. 13) for the Attic συνιᾶσιν, which is read by Lachmann, following B ⁸* — so that ἐν ἐαυτοῖς ἐαυτοὺς μετροῦντες κ. συγκρ. ἐαυτ. ἐαυτοῖς is the point, in which the opponents show their irrationality (*inasmuch as they measure themselves by themselves . . . they are irrational*), and not the object of οὐ συνιούσιν (*they do not know that they measure themselves by themselves*), as Erasmus, Castalio, Beza, Estius, Grotius, Er. Schmid, Wolf, and several have held. To this last view, indeed, there is no grammatical objection (Valekenauer, *ad Herod.* III. 1, and on the distinction from the infinitive construction, Kühner, II. p. 357), but it would yield an inappropriate meaning; for the contrast ἡμεῖς δὲ κ.τ.λ. shows that Paul did not mean to bring into prominence the blindness of his opponents towards their foolish conduct, but the folly of this procedure itself, whereas *he* proceeds quite otherwise. When those people measure themselves by themselves, judge themselves by their own personality, and compare themselves with this instead of with persons working more and better,¹ they are in this presumption of theirs (comp. Chrysostom 1) *irrational, ineptiunt, οὐ συνιούσι*. This, however, is not to be defined more precisely by arbitrary additions, such as: they do not know *how ridiculous they make themselves* (Chrysostom 2, Theophylact), or *how arrogant they are* (Oecumenius), or *what they are talking about*

¹ Such an one thinks: what a great man I am, for how much I know and can do! how I even excel myself, etc. ! His own *ego* is thus *object and canon* of the measuring and judging. Calvin aptly illustrates this by the example of the ignorant and yet so conceited monks. The juxtaposition of αὐτοὶ ἐν ἐαυτοῖς ἐαυτοὺς palliates the conceit of the selfish nature. Comp. Plato, *Protag.* p. 347 E: αὐτοὶ δ' ἐαυτοῖς σύνεισι δι' ἐαυτῶν. It is well paraphrased by Reiche, p. 380: "sibi ipsis e vana sua de se opinione virtutum meritorumque modulum constituentibus atque se sibi solis comparantes, non potioribus meliusque meritis, quod si fecerint, illico quam sint nihil ipsi cognoscerent." Hofmann, again, deals in subtleties, referring ἐν ἐαυτοῖς not only to the first, but also to the second participle, and (see against this, below) connecting the concluding ἐαυτοῖς with the following verb.

(Augustine). Comp. rather Rom. iii. 11; Matt. xiii. 13, *al.* Hofmann prefers the reading of \aleph^* 93: *συνίσασιν* (comp. on this Attic form, Acts xxvi. 4, and see Buttmann, *Ausf. Sprachl.* p. 548 ff.), and attaches *ἐαυτοῖς* to it: *they are not conscious of this, that they only measure themselves and compare themselves, i.e. that only within their own selves they form their judgment respecting themselves, how far they are capable of apprehending, and to whom they are entitled to rank themselves equal.* But the reading *συνίσασιν* can only be regarded as a copyist's error, through which, instead of *συνιᾶσιν* (Lachmann), there crept in the word *συνίσασιν* well known from the Attic writers (e.g. Soph. *El.* 93; Xen. *Cyrop.* iii. 1. 9), and this in turn was at once amended by the corrector A. And in no case can *ἐαυτοῖς* be separated from *συγκρίνοντες*, since *συγκρίνειν* in itself is an *incomplete* notion, which necessarily requires a specification of that *with which* comparison is made. Hofmann's view is at once *uncritical* and *illogical*, apart from the fact that it very much disturbs the purposely chosen symmetry of the two participial definitions; hence it is also *formally* unsuitable. — The *second* half of the expositors (Chrysostom hesitates between the two views) *refer αὐτοὶ . . . συνιοῦσιν to Paul, and consider συνιοῦσιν (to be written συνίουσιν) as a participle, so that the measuring self by self, etc. appears to be the right kind of judgment.*¹ Comp. Horace, *Ep.* i. 7. 98: "Metiri se quemque suo modulo ac pede verum est." In this case either (a) οὐ συνιοῦσιν is considered as in contrast with ἐαυτοῖς: *with ourselves, not with wise people*, by which the conceited opponents would be ironically meant (Bos, Homberg, Schrader). Or (b) ἀλλὰ . . . ἐαυτοὺς ἐαυτοῖς is taken as parenthesis, and οὐ συνιοῦσι as one conception in apposition to *τισὶ τῶν ἐαυτ. συνιστ.* (Schulz). Or (c) οὐ συνιοῦσιν is taken as apposition to the preceding ἐαυτοῖς: "neque existimo ex me, homine, ut istis placet, insipido," Emmerling, whom Olshausen follows. All these views take the participles for the finite tenses (or rather as *anacoluthic*); but against them all the following *ἡμεῖς δέ* is decisive,

¹ According to Emmerling, *μίστρ. ἐαυτ. ἐν ἐαυτ.* applies to abstinence from promises which transcend their powers, and the *συγκριν. ἐαυτ. ἐαυτοῖς* to the "judicium ferre de se ad normam virium suarum, factorum et meritorum." According to Olshausen, *ἐν ἐαυτοῖς ἐαυτοῖς μιστροῦντες* is intended to mean: *we measure ourselves by what the Lord has imposed on us!*

which makes it logically necessary to refer αὐτοί to the *opponents*; for it cannot, as Emmerling and Olshausen think, form a logical contrast to the charge which is alleged to be implied in οὐ συνιοῦσιν, since ἡμεῖς δέ would require to be put in antithesis to the accusers, and not to the accusation (which, besides, would only be expressed quite cursorily and indirectly by οὐ συνιοῦσιν). Further, there may be urged against (a), that it would require οὐ τοῖς συνιοῦσιν with the article; against (b), that this interpretation is involved; against (c), not so much the want of the article—for οὐ συνιοῦσιν need not be in apposition, but might also be an accompanying definition of ἐαυτοῖς—as the fact that there is no hint in the context of any ironical adducing of such a charge, and hence it is not to be compared with xi. 1, 16, 19, xii. 11.

REMARK 1.—Against our explanation (which is found in substance also in Augustine, Chrysostom 1, Theodoret, Theophylact, Luther, Calvin, Hammond, Wetstein, Zachariae, and others, including Rückert, Reiche, Neander, Osiander, Kling, partly also in Hofmann), it has been objected (see especially Fritzsche and Billroth) that ἀλλὰ αὐτοὶ κ.τ.λ. cannot apply to the opponents, because manifestly different *modes of dealing*, and not different *persons*, would be opposed to each other, in which case Paul could not but have written: ἡμεῖς γὰρ οὐ . . . ἀλλὰ αὐτοὶ κ.τ.λ. But by this very contrast of *persons* first introduced by ἀλλὰ (ἀλλὰ αὐτοὶ . . . ἡμεῖς δέ) the opposite of the *mode of action* previously negated is exhibited in a truly concrete and vivid way, and by no means illogically, seeing that in fact by the previous ἐαυτοῦς τισί the contrast of persons introduced with ἀλλὰ was very naturally suggested. On the other hand, it would not have been logical, if Paul had written ἡμεῖς γὰρ οὐ τολμῶμεν . . . ἀλλὰ αὐτοὶ κ.τ.λ., since then doubtless the *persons*, but not *that which is asserted* of the persons, would stand in logical contrast with one another; for what is asserted would need to be substantially in both clauses *one and the same* thing, which would be denied of the ἡμεῖς, and affirmed of the αὐτοί. It has been objected to our explanation of οὐ συνιοῦσιν that it is against the context; but it is, in point of fact, to be observed, that on the one hand it gives a very delicate explanation concerning the ironical οὐ τολμῶμεν, and that on the other hand the following ἡμεῖς δέ κ.τ.λ. with logical accuracy opposes to the previous ἀλλὰ αὐτοὶ κ.τ.λ. the thought: we, however, abide by the measure which God has imparted to us, so that in κατὰ τὸ μέτρον τοῦ κανόνος, οὗ ἐμέρ. ἡμ. ὁ θεὸς μέτρον there lies the contrast to the irrational procedure of the opponents measuring themselves by

themselves. He who measures himself by himself, seeing that in fact he lacks an objective standard, falls with his boasting εἰς τὰ ἄμετρα, like those opponents; but not he, who knows himself determined by a limit set by God. Finally, the objection, that by our interpretation οὐ συνιοῦσιν gets a thought imported into it which its literal tenor does not actually present (Hofmann), is quite groundless, since οὐ, by a quite common usage, turns the συνιοῦσιν into its opposite, consequently οὐ συν. expresses the ἀσυνεσία, the irrationality and folly of those men in their procedure.

REMARK 2.—By leaving out οὐ συνιοῦσιν ἡμεῖς δέ, but retaining καυχώμεθα, ver. 13 (see the critical remarks), the meaning results: “*sed me ex meo modulo metiens mihi me conferens, non practer modum, sed ad modum ita mihi præfiniti spatii, ut ad vos quoque pervenirem, gloriabor*” (Fritzsche).¹ But if καυχώμεθα also is left out, as Fritzsche and Billroth approve, Paul in ver. 15 turns back to οὐκ εἰς τὰ ἄμετρα in ver. 13, and then adds the still necessary verb anacoluthically in the participle: “*sed me ipse mihi conferens, non practer modum . . . ver. 15, non practer modum inquam me efferens*” (Fritzsche). The suitableness of the meaning and of the antithetic character in the several parts, as well as the unexceptionable warrant of the anacoluthon, have been aptly shown by Fritzsche, pp. 41, 43 f. But the rejected words cannot thereby be deprived of their critical title to exist.

Ver. 13. Εἰς τὰ ἄμετρα] so that we with our καυχᾶσθαι go *beyond measure*, go into limitless extravagance. This is what is done by the man who measures himself by himself, because in that case no check external to himself is put on his imagination and self-exaltation. Such a man certainly has an *object* of the καυχᾶσθαι, and is not simply *aiming at the having one* (Hofmann), which would yield an absurd idea; but he has no bounds in the manner and degree of his καυχᾶσθαι; he is wanting in μετριότης. Regarding the use of εἰς with an adjective of degree and the article, see Viger. ed. Herm. p. 596; Matthiae, p. 1349. On the expression itself, comp. Homer, *Il.* ii. 212, where Thersites is called ἀμετροεπής. — καυχῶμεθα] The *future* asserts that this

¹ Comp. Ewald: “*but modestly and cautiously measuring ourselves by ourselves and our abilities, and comparing ourselves with ourselves and our labours already achieved and clear before the world and before God, we will not (like those intruders) boast without measure, but at most will boast according to the measure of the standard which God imparted to us as measure, and which accordingly among other things authorized and strengthened us, that we attained even unto you and founded you.*”

case will not occur. Comp. Rom. x. 14, *al.*; Dissem, *ad Dem. de Cor.* p. 369. — ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος, οὗ κ.τ.λ.] *sc. καυχησόμεθα*: but according to the measure of the boundary-line, which God (not our own choice) has assigned to us as measure, to reach even unto you, *i.e.* but our boasting will restrict and measure itself according to the limit which God has drawn for us, and by which He has measured off the sphere of our activity, in order that we should reach even to you with our working. By this Paul is manifestly aiming at the vaingloriousness of the false apostles, who decked themselves with extraneous feathers, inasmuch as they intruded into the provinces of others, into spheres which had not been assigned to them by God as the measure of their activity: as, indeed, in particular they had come also to Corinth, which lay within the boundary-line of *Paul's* apostolic action, and were now boasting as if the church-life in Corinth were chiefly *their* work. For, although they could not give themselves out to be the *founders* of the church (Baur, *Tüb. Zeitschr.* 1832, 4, p. 101), they could still put forward as *their* merit the rapid growth of the church and many points of detail, and thereby presume to put the apostle in the shade. Olshausen thinks that the false apostles had appropriated to themselves Corinth as *their* province, because they had already been at work there *before* Paul; but that the latter had still felt himself at liberty to preach in Corinth, because no *apostle* had been there before him. This is an hypothesis quite as superfluous as it is unhistorical, since neither in the Book of Acts is there found any trace of Christianity at Corinth before Paul's arrival, nor in the Epistles, in which, on the contrary, he states expressly that he was the *first* to preach there (1 Cor. iii. 6, 10), and that all other teachers had entered later into the work (1 Cor. iv. 15). — κατὰ τὸ μέτρον τοῦ κανόνος] Here τὸ μέτρον is *the measure defined for the καυχᾶσθαι*, as is clear from the previous οὐχὶ εἰς τὰ ἄμετρα καυχ., — and τοῦ κανόνος is the *genitivus subjecti*: *the measure given by the drawn measuring-line*. And the subsequent μέτρον¹ is an apposition to τοῦ κανόνος not at all unnatural (as

¹ For which Grotius ought not to have conjectured μέτρον. But the most mistaken view as regards μέτρον is that lighted on by Hofmann, who attaches it to ὁ εἰς: "*the God of measure*," by which, in his view, it is affirmed that "to everything God sets some sort of measure." As if this singular way of designating God

Hofmann declares it), but attracted by the relative clause according to a very frequent Greek usage (see Bernhardt, p. 302; Pflugk, *ad Eur. Hec.* 771; Stallbaum, *ad Plat. Phaed.* p. 66 E; *Rep.* p. 402 C; Buttmann, *neut. Gr.* p. 246 [E. T. 286]); consequently not again the measure of the *boasting*, but, as appears from the definition of the object aimed at ἐφικέσθαι ἄχρι κ. ὑμῶν, the *spatial measure*, namely, how far one is to reach (see what follows), or, dropping the figure: *the measure of extent of the destined working*. Paul, namely, conceives of the local extension assigned to his official working as a space marked out by God with a measuring-line, in which he takes his stand and is able to reach to all points of it without unduly stretching or straining himself, ver. 14. Hence: ἐφικέσθαι ἄχρι καὶ ὑμῶν, which is not simply exegetical (Hofmann), nor does it express the consequence (Rückert, de Wette), but is, in accordance with the notion of ἐμέρ., to be taken as infinitive of *definition* of οὗ ἐμέρ. ἡμ. ὁ θεὸς μέτρον. — κανὼν does not mean *sphere of vocation* (Flatt and many others), but *measuring-rod, measuring-line*. Here the latter. Comp. Gal. vi. 16; Aq. Job xxxviii. 5; Ps. xviii. 4. See in general, Duncan, *Lex.* ed. Rost. p. 587 f. On μερίζειν τινὶ τι, to *impart something to one, assign* as one's share, comp. Rom. xii. 3; 1 Cor. vii. 17; Heb. vii. 23; Polyb. xi. 28. 9, xxxi. 18. 3. The ἐφικνεῖσθαι is, in keeping with the figurative representation of the state of the matter (see especially ver. 14), not to *arrive at* (Hofmann), which is only expressed by ἐφθάσαμεν, but to *reach to, pertain*, as the Vulgate aptly renders it. The word is found nowhere else in the N. T., and is here *selected* for the sense indicated. Comp. Xen. *Cyr.* i. 1. 5, v. 5. 8; Plut. *Mor.* p. 190 E; Lucian, *Jur. conf.* 19, *al.*; also Ecclus. xliii. 27, 30. The Corinthians, because not to be found beyond the bounds of his κανὼν, were to the apostle ἐφικτοί, *reachable*.

Ver. 14. A parenthetical (see on ver. 15) confirmation of ἐφικέσθαι ἄχρι καὶ ὑμῶν: *for not, as though we were such as do not reach to you, do we overstretch ourselves, i.e., dropping the figure:*

(altogether different from such appellations as: the God of glory, of peace, of love, of hope, and the like) were even possible without the article before μέτρον! In Wisd. ix. 1, πατέρων required no article, according to the well-known anarthrous usage of πατήρ in the singular and plural; and in Ecclus. xxxiii. 1, πάντων without the article is quite according to rule.

for we do not usurp for ourselves any extension of our working at variance with its destined limit, as would be the case, if you lay beyond the measured-off province which is divinely assigned to us. Paul abides by his figure: for if he were not *destined* to extend his official working even to Corinth, and yet *wished* to do so, he would resemble a man who stretches himself beyond the boundary-line drawn for him, in order to reach to a point that lies beyond the limits which he is forbidden to overpass. — *ὥς μὴ ἐφικν. εἰς ὑμᾶς*] *ἐφικν.* is to be taken in no other sense than the previous *ἐφικέσθαι*. The *present*, however, denotes: as though we were persons, *in whose case the reaching to you does not occur*, i.e. whose position within their measured local district implies that you are not capable of being reached by them, because, forsooth, you lie beyond the limits of this district. Luther, Beza, and many others, overlooking this continuation of the figure, and taking *ἐφικνούμενοι*, in spite of the present (and in spite of the present *ὑπερεκτείνωμεν*), *historically*, have explained it: *ut si non pervenissemus*, from which error there has sprung the participle of the second aorist, supported by very weak evidence, and yet preferred by Billroth. Regarding *μή*, Winer, p. 442 [E. T. 595], very correctly remarks: “a mere conception; in point of fact, the state of the case is otherwise; compare, on the other hand, 1 Cor. ix. 26.” — *ἄχρι γὰρ καὶ ὑμῶν κ.τ.λ.*] This is now the *historical* position of the case, in confirmation of what was just *figuratively* expressed by *οὐ γὰρ . . . ἑαυτούς*. How fraught with shame must the sum of recollections, which this simple historical fact embraced, have been for the misled portion of the church! *ἐφθάσαμεν* is simply: *we have arrived at* (Rom. ix. 31; Phil. iii. 16; Matt. xii. 28; 1 Thess. ii. 16), not: *we have arrived before* (sooner than the opponents, Osiander, comp. Ewald). This important point Paul must have denoted by some such expression as *ἐφθάσ. ἐκείνους* (comp. 1 Thess. iv. 15). — *ἐν τῷ εὐαγγ. τ. Χ.*] The gospel of Christ is conceived as the official element in which the *ἐφθάσαμεν* took place: in the matter of the gospel, i.e. *in functione evangelica* (Bengel). Comp. Rom. i. 9; 2 Cor. viii. 18; Phil. iv. 3; 1 Thess. iii. 2.

Ver. 15. As *οὐκ εἰς τὰ ἄμετρα κανχ.* is evidently intended to resume the *οὐχὶ εἰς τὰ ἄμετρα κανχ.* in ver. 13, and as ver. 14 is merely a confirmatory statement occasioned by *ἐφικέσθαι ἄχρι κ.*

ὑμῶν, it is most natural and logically most suitable, with Lachmann, Osiander, Ewald, to place the whole of ver. 14 in a parenthesis (not the *second* half of the verse merely, as is done by Griesbach, Scholz, de Wette, Hofmann), so that *καυχόμενοι* depends on the *καυχησόμεθα* to be supplied in the second clause of ver. 13, not on οὐ γὰρ . . . ὑπερεκτείν. ἑαυτούς (de Wette, Hofmann). To attach it, with Rückert (comp. Tischendorf), to ἐφθάσαμεν is quite unsuitable, because the latter contains an *historical* remark,—only made, moreover, in passing,—and thus *heterogeneous* elements would be combined. — ἐν ἄλλοτρίοις κόποις] object of the negatived εἰς τὰ ἄμετρα καυχᾶσθαι. With his opponents it was the case that their unmeasured boasting referred to labours which were done by others, but were boasted of by them as *their work*. — ἐλπίδα δὲ ἔχοντες] *but having doubtless hope, when your faith increases, to become large among you according to our rule abundantly, i.e. but doubtless hoping, with the growth of your faith, to attain among you this, that starting from you we may be able still further abundantly to extend our working according to the measure of our destination.* This meaning Paul expresses figuratively, and that with faithful adherence to the figure used in vv. 13, 14. He, namely, who *can work far off*, is a man of *great stature*, who without overstretching himself reaches afar; hence *μεγαλυνθῆναι*.¹ Further: because Paul still thinks of working forth to distances indefinitely remote, he hopes to become

¹ *μεγαλ.* is by most taken as *celebrari*, which departs from the figure and hence is at variance with the context (Luke i. 46; Acts v. 13, x. 46, xix. 17; Phil. i. 20). So Flatt, Billroth, and Ewald: “to be exceedingly praised, instead of being bitterly blamed,” to which κατὰ τ. κανόνα ἡμῶν is not suitable. The whole figure demands the explanation *to become large* (Matt. xxiii. 5; Luke i. 58), and only thus does it stand in its right relation to, and bearing on, αὐξανόμε. τ. πιστ. ὑμ. Theodoret seems to have understood *μεγαλ.* rightly, since he explains it: *παιτιτέρω πορευθῆναι*. Comp. Luther: “proceed further,” which explains the figurative expression no doubt, but does not translate it. Osiander understands under it an actual glorifying of the office, —that its influence, greatness, and glory shall become advanced. Hofmann: that the continuation of the preaching in the far West will make him still greater, whereby he will have still more ground for boasting—a view made impossible by the fact that ἐν ὑμῶν must be joined with *μεγαλ. κ.τ.λ.* With all such interpretations the bold, concrete figure, which is set forth in *μεγαλυνθ.*, is—in opposition to the connection—abandoned according to a subjective standard of taste, as if it were too strong and harsh. Erasmus in his *Annot.* (not in the *Paraphr.*) aptly says: “Significat se sperare futurum ut in dies crescente fide Corinthiorum crescat et ipse et major majorque fiat.”

large εἰς περισσείαν (comp. Prov. xxi. 5). Still he knows that this wide working, on which he cherishes the hope of being able to enter, will be in keeping with the line drawn for him by God—*i.e.* the spatial limit divinely appointed for him—and thus will be no ὑπερεκτείνειν ἑαυτ.; hence κατὰ τὸν κανόνα ἡμῶν,¹ which Beza ought not to have taken for ἐν τῷ κανόνι ἡμ. (comp. ver. 13). Further: the possibility of this wider working will not set in, *if the faith of the Corinthians does not grow*, namely, intensively, by becoming always purer, firmer, and more living than now, because Paul will not sooner be able to leave Corinth and travel onward; hence αὐξανομ. τῆς πίστεως ὑμῶν,² so that thus—and what a wholesome impulse ought this to be to them—it is the Corinthians themselves, among whom he will see himself brought to the point of being able to extend his working further; hence ἐν ὑμῖν³ μεγαλυνθ.: among you to become large in order to further abundant working. — εἰς περισσείαν] for Paul knew that he was destined to preach the gospel among all nations (Rom. i. 14, 15, and see on Rom. xv. 23, 34; Acts xix. 21); hence beyond doubt he had already at that time the intention of proceeding by way of Rome to Spain. Thus in μεγαλυνθῆναι . . . εἰς περισσείαν the whole grand feeling of his apostolic destiny finds earnest and true expression. Rückert, on the contrary, sees a touch of irony, as if Paul would say: if the Corinthians would become a church as perfect as he wishes and expects, there will thence accrue a gain

¹ Rückert, at variance with the context, understands under κανόν here the apostle's rule of not working where others had already wrought. See against this, ver. 13.

² Bengel rightly remarks on the present participle: "Paulus Corinthios neque ante tempus omittere voluit, neque alios diutius differre." Olshausen erroneously thinks that Paul was waiting for the completion of faith among the Corinthians. The apostle rather means the proportionate increase of the faith of the readers, which hitherto had not attained such a degree of development as to make it possible for him to withdraw his working from them and extend the sphere of his activity further. This delicate reference of αὐξανομ. τ. πίστ. ὑμῶν, which appeals to the whole sense of honour in the readers, and according to which Paul makes his further working at a distance depend on their Christian progress, is missed by Hofmann, who explains αὐξανομ. κ. τ. λ. merely in the sense of coincidence in time (*while* faith grows). This is bound up with his incorrect joining of ἐν ὑμῖν with αὐξανομ. See the following note.

³ This ἐν ὑμῖν is not, with Luther, Castalio, Beza, Mosheim, Billroth, de Wette, Hofmann, to be joined to αὐξανομ. (whereby either ὑμῶν or ἐν ὑμῖν at any rate, even with the meaning imported into it by Hofmann: "within your own sphere," would seem very superfluous); nor yet is it to be taken as *per vos* (Erasmus, Grotius, Flatt), which only impairs the vividness and completeness of the figure, and in substance is already contained in αὐξανομ. τ. πίστ. ὑμ.

also for him; he, too, will then grow with them, and become capable not only of doing in the midst of them what is necessary, but also of doing yet something more, of growing, as it were, beyond the proper stature, etc. But both *κατὰ τὸν κανόνα ἡμῶν* and *εἰς περισσεῖαν* are at variance with the character of irony. If Paul had wished to express himself ironically, he would have written possibly *ἐν ὑμῖν μεγαλυνθῆναι ὀλίγον* or the like, which would have expressed something different from what he properly meant.

Ver. 16. Infinitive without a connecting *καί*, and all the less therefore dependent in its turn on *ἐλπίδα δὲ ἔχοντες*, but rather infinitive of the *aim*: we hope to become exceedingly *large* among you, *in order to preach the gospel unto the lands lying beyond you*,¹ *not within the boundary-line of another to boast of what is already done*. This negative part is a side-glance at the opponents who in Corinth, which lay within the range of the line drawn for Paul, and so *ἐν ἁλλοτρίῳ κανόνι*, had boasted in regard to the circumstances of the church there, which they had, in fact, found already shaped before they came, consequently *εἰς τὰ ἔτοιμα*. Comp. Calvin: "quum Paulus militasset, illi triumphum agebant." Beza and Billroth, also de Wette and Hofmann (who thinks all three infinitives dependent on *ἐλπ. ἔχ.*), take the infinitive as epexegetis of *μεγαλυνθ.* by adding an *id est*; but this is precluded by the correct connection of *ἐν ὑμῖν* with *μεγαλυνθ.* For, if Paul hopes to become large *among the Corinthians*, this cannot mean the same thing as to *preach away beyond Corinth* (*εἰς τὰ ὑπέρκεινα ὑμ. εὐαγγ.*). No; that *μεγαλυνθ.* denotes the *becoming capable* for further extended working, *the being put into a position* for it, and accordingly the aim of this is: *εἰς τὰ ὑπέρκεινα ὑμῶν εὐαγγ.* Ewald would make the infinitives *εὐαγγ.* and *κανχ.* dependent on *κατὰ τ. κανόνα ἡμ.*, so that they would explain in what more precisely this rule consists; but this is forbidden by the fact that *εἰς περισσ.* is not placed *before κατὰ τ. κ. ἡμ.*—The adverb *ὑπέρκεινα*, *ultra*, is bad Greek. See Thomas Magister, p. 336: *ἐπέκεινα ῥήτορες λέγουσι . . . ὑπέρκεινα δὲ μόνοι οἱ σύρφακες* (the rabble). Comp. Bos, *Ellips.*, ed. Schaef. pp. 288, 290.—*εἰς* before *ὑπέρεκ.* does stand for *ἐν* (Flatt and others), but comp. 1 Pet. i. 25; John viii. 26

¹ "Meridiem versus et occidentem; nam Athenis Corinthum venerat, Act. xviii. 1," Bengel.

1 Thess. ii. 9. — οὐκ ἐν ἄλλοτρ. κανόνι] οὐκ, not μή, is here used quite according to rule (in opposition to Rückert), since the οὐκ ἐν ἄλλ. καν. is correlative to the εἰς τὰ ὑπερέκεινα ὑμῶν as contrast (Hartung, *Partikell.* II. p. 125 f.). And this correlation demands that ἐν be understood not of the object of *καυχᾶσθαι* (Hofmann), but locally, to which also the very notion of *κανών* (ver. 13) points: *within the measuring-line drawn for another*, i.e. as to substance: in the field of activity divinely destined for another. — On εἰς with *καυχ.*, in reference to, comp. Arist. *Pol.* v. 10.

Ver. 17 f. The ἐν ἄλλ. καν. εἰς τὰ ἔτοιμα *καυχ.* was the way of the opponents, whose self-glorying was selfish ostentation. Therefore Paul now lays down the law of the *right καυχᾶσθαι*, and establishes it in a way (ver. 18), the application of which to the perversity of the opponents' boasting could not but be obvious. — δέ] leading over from the previous *καυχῆσασθαι* to the law of the *καυχᾶσθαι*. "But as regards self-glorying, the maxim applies: *Let him that glories glory* (not otherwise than) *in the Lord*," let him have God as the object of his *καυχᾶσθαι*, inasmuch as it is God, by whose grace and power he has and does everything. Paul himself gives a glorious example of the ἐν κυρίῳ *καυχᾶσθαι* in 1 Cor. xv. 10. Comp. 2 Cor. xii. 9, 10. — As ὁ *καυχ.* ἐν κυρ. *καυχ.* is an O. T. maxim well known to the reader (Jer. ix. 23 f.; comp. 1 Cor. i. 31), and the context contains nothing at all which would be at variance with the original reference of the ἐν κυρίῳ to God, viewed as *object* of the *καυχᾶσθαι*, in which this is grounded (see on Rom. ii. 17), it is not to be understood of Christ (Erasmus, Estius, Flatt, Rückert, and others), nor is ἐν to be taken in the sense of *communion* (Calvin, Bengel, Osiander). Observe, moreover, what a moral difference there is between this Christian *καυχᾶσθαι ἐν θεῷ* (comp. Rom. v. 11) and that of the Jewish particularism, Rom. ii. 17. — Ver. 18. *For not he who* acts in the opposite way, *not he who*, instead of glorying ἐν κυρίῳ, makes *himself* the object which he commends to others, *is approved*, is in the position of attested Christian character, *but he, whom the Lord commends*. The latter is—and that in contrast with the opponents extolling themselves—the *practical* commendation, which God bestows on those concerned by His whole gracious aid, by the success and blessing attending their

work, by their rescue from dangers, etc. In this *de facto* *θεῖα ψήφος* (Theodoret), which is made known before the eyes of the world, they have at the same time the right *de facto* *self*-commendation, vi. 3 ff., without being *αὐτεπαίνετοι* (*αὐτεπαινέτους γὰρ μισεῖ ὁ θεός*, Clem. 1 Cor. 30). — Observe, further, the emphatic *ἐκεῖνος* as well as the unrestricted *δόκιμος*, the notion of which is not to be referred merely to *human* recognition (Hofmann), as in Rom. xiv. 18, where *τοῖς ἀνθρώπ.* stands beside it; comp. rather 1 Cor. xi. 19; Rom. xvi. 10; Jas. i. 12.

CHAPTER XI.

VER. 1. ἀνείχεσθε] Elz.: ἡνείχεσθε, following min. Chrys. Theophyl. But the former is decisively attested by B D E G L M (Σ has ἀνάσχεσθε) and many min., also Chrys. ms. Damasc. Theoph. ms. K and several min., as also Theodoret, have ἀνέχεσθε, which appears to be a corruption of the original ἀνείχεσθε, easily arising from the ἀνέχεσθε that soon follows. — τῇ ἀφροσύνῃ] So Mill, Beng. Matth. Griesb. Scholz, Reiche, following K L and many min. Copt. Chrys. Theodoret, Damasc. Oec. Theophylact, ms. But there is far more support for the reading of Lachm. Rück. and Tisch.: τὴ ἀφροσύνης, following B D E Σ, min. (Elz. has τὴ τῆς ἀφρ., following F G, min. vss. Fathers). This τὴ ἀφροσύνης is to be held as the original, not, however, as if Griesbach's reading had arisen only from a copyist's error of itacism (τῇ for τὴ, as Rinck holds, *Lucubr. crit.* p. 167, and Rück.), but on account of the relatively preponderant attestation, and because the following ἀλλὰ καὶ ἀνέχεσθέ μου most naturally suggested to the copyists to regard μου as the object of ἀνείχεσθε, to which then the genitive ἀφροσύνης was no longer suitable. Τῇ ἀφροσύνῃ had to be made out of it (*in regard to folly*), and thereupon the superfluous τὴ easily disappeared through the following τῇ. The reading μικρὸν τῆς ἀφροσύνης μου (F G, It. Vulg.) is explained partly from imperfect critical restoration (of the genitive), partly as an indication of the right construction. — Ver. 3. οὕτω] is wanting in B D* F G Σ, It. Copt. Goth. Arm. Clem. Epiph. Lucif. Gaud.; deleted by Lachm. and Rück. An addition. — After ἀπλότητος B F G Σ, min. Syr. p. (with asterisk), Aeth. Copt. Goth. Boern. Pol. Aug. Beda have καὶ τῆς ἀγνότητος (so Lachm.); D E, Clar. Germ. Epiph. (once) change the order of the two parts; Epiph. (once) has ἀγνείας instead of ἀγνότητος. After ver. 2 (ἀγνήν) ἀγνότητος was written alongside as a gloss on ἀπλότητος, and was already at an early date incorporated in the text, partly behind, partly before ἀπλότ. — Ver. 4. ἀνείχεσθε] The form ἡνείχεσθε (Elz.) is condemned here also by decisive evidence. Comp. ver. 1. Lachm. reads ἀνέχεσθε, but only supported by B, where it has arisen from the apparent grammatical necessity of the present. Fritzsche also, on account of this necessity, declares for the present; but see the exegetical remarks. — Ver. 6. φανερωθέντες]

Lachm. Tisch. and Rück. read *φανερῶσαντες*, supported by B F G S* 17. *φανερωθέντες* was explained by the gloss *φανερῶσαντες ἑαυτούς*, as is actually the reading in M, 108** Arm., and thus the active participle came into the text, where it was the more easily retained, as it could be referred without difficulty to *τὴν γνῶσιν*. — Ver. 14. *θαυμαστὸν*] B D* F G S, 17, 39, 67** 74, Or. have *θαῦμα*. So Lachm. Tisch. and Rück. The former is a gloss. — Ver. 16. The order *καὶ γὰρ μικρ. τι καυχ.* (Elz. has *μικρ. τ. καὶ γὰρ καυχ.*) has decisive attestation. — Ver. 21. *ἡσθενήσαμεν*] Lachm. has the *perfect*, but follows only B S, 80. — Ver. 27. *ἐν* before *κόπῃ* is on decisive evidence, with Lachm. Tisch. and Rück., to be deleted as an addition. — Ver. 28. *ἐπισύστασίν μου*] B F G S*: *ἐπίστασίν μοι*; so Lachm. Rück. *Ἐπίστασις* is supported also by D E S** 39, *al.*, which have the reading *ἐπίστασίν μου*. Comp. also *instantia mea* in Vulg. Boern. Ambrosiast. Pel. The word *ἐπισύστασις* has crept in from Acts xxiv. 12, because *ἐπίστασις* was not understood, and *μου* is a hasty correction. — Ver. 32. *θέλων*] is wanting in important witnesses, deleted by Lachm. Rück. and Tisch. An exegetical addition.

CONTENTS.—*The apostle's self-glorying against his opponents.*

(1) Introduction, vv. 1–4. (2) Theme of the self-praise, ver. 5 f. (3) Vindication of the special boast that he had preached to his readers gratuitously (vv. 7–9), a practice which he will continue to observe on account of his opponents (vv. 10–15). Then, (4) after a repeated entreaty for patience towards the folly of his self-glorying, which entreaty he accompanies with bitter remarks (vv. 16–20), he compares himself with his enemies (*a*) in general, ver. 21; (*b*) specially as a Jew, ver. 22; (*c*) as a servant of Christ, ver. 23 ff., in which latter relation he vindicates his sufferings, toils, and dangers, as things of which he will glory (vv. 23–30). Lastly, (5) after a solemn assurance that he does not lie, he begins an account of his experiences of suffering (vv. 31–33), which, however, is not continued.

Ver. 1. *Would that ye would bear from me a little bit of folly!* The connection of thought is this: after the principle just expressed in x. 18, I am indeed acting foolishly when I boast of myself; but would that you became not angry on that account! *Irony*; the apostle's *περιαντολογία* was not, like that of his opponents, idle self-exaltation, but a vindication enjoined by the circumstances and accordant with his duty, in order to drive the refractory boasters at length quite out of the field.

Flatt and Baur would insert an *also* (from me also as from mine enemies), but quite arbitrarily. — ὄφελον] see on 1 Cor. iv. 8. — ἀνείχεσθε] Hellenistic form with the simple augment (Piers. *ad Moer.* p. 176) instead of the common ἡνείχ. in the older writers (Buttmann, *Ausführl. Sprachl.* II. p. 189 f.; Blomfield, *ad Aesch. Choeph.* 735). The *imperfect* is not: *have borne* (Erasmus, Calvin, and others), but: *ferretis, would bear*. Comp. εἴθε with imperfect: “ubi optamus eam rerum conditionem quam non esse sentimus,” Klotz, *ad Devar.* p. 516; Ellendt, *Lex. Soph.* I. p. 499; Buttmann, *neut. Gr.* p. 185 [E. T. 215]. — μου] does not belong to ἀφροσύνης (Hofmann), so that its position standing apart and prefixed would be emphatic,—which, however, does not at all suit the enclitic form,—but, as *genitivus subjecti*, to μικρόν τι ἀφροσ., so that μικρ. τι has two genitives with it. Comp. LXX. Job vi. 26: οὐδὲ γὰρ ὑμῶν φθέγμα ῥήματος ἀνέξομαι. See in general, Kühner, § 542. 3; Lobeck, *ad Aj.* 309; Stallbaum, *ad Plat. Rep.* p. 329 B. With the reading μικρόν τῇ ἀφροσύνῃ (see the critical remarks) it would have to be attached to ἀνείχ. (would that ye endured me a little as to folly), not to τῇ ἀφροσύνῃ, as Fritzsche, *Diss.* II. p. 53 f., contrary to the simple order of the words, prefers, and μικρόν would have to be taken either of time, or, with Reiche, of degree: *paulisper*, “non nimio fastidio.” — ἀλλὰ καὶ ἀνέχεσθέ μου] corrective: *yet this wish is not needed, ye really bear patiently with me*. The *imperative* interpretation of ἀνέχεσθε (Vulgate, Pelagius, Castalio, Beza, Calvin, Grotius, Estius, Bengel, Hofmann), according to which Paul would proceed from wish to entreaty, would be quite tame on account of the preceding wish, and in the corrective form unsuitable. — καί] *also*, i.e. *in reality*. See Hartung, *Partikell.* I. p. 132. — μου] ἀνέχεσθε governs either the *accusative*, as in the case of μικρόν τι before (and this is the *more common* construction in Greek authors), or, as here, the *genitive* (so usually in the N. T.), which is also found in Greek authors when the object is a *thing* (Hom. *Od.* xxii. 423, and later authors, such as Herodian, viii. 5. 9, i. 17. 10), but very seldom with *persons* (Plat. *Protag.* p. 323 A), without a *participle standing alongside*, as Xen. *Anab.* ii. 2. 1; Plat. *Pol.* ii. p. 367 D, or without a *simple participle*, as Plat. *Pol.* viii. p. 564 D, *Apol.* p. 31 B; Herod. v. 89, vii. 159.

Ver. 2. Ground of the ἀλλὰ καὶ ἀνέχεσθέ μου: My jealousy

for you is, in fact, a *divine* jealousy; how can you then refuse to me the ἀνέχεσθαι! Rückert refers γάρ to ὄφελον . . . ἀφροσύνης, but in this way ἀλλὰ καὶ ἀνέχεσθέ μου is overleaped all the more violently, seeing that it is a *correction* of what goes before. Calvin (comp. Chrysostom and Bengel): “*en cur desipiat, nam hominem zelotypia quasi transversum rapit.*” Against this may be urged the emphatic θεοῦ, in which lies the very point of the reason assigned. — ζηλῶ γάρ ὑμᾶς κ.τ.λ.] As Paul, in what follows, represents himself as a marriage-friend (comp. John iii. 29) who has betrothed the bride to the bridegroom, and is now anxious that she may not let herself be led astray by another, ζηλῶ is to be taken in the narrowest sense as equivalent to ζηλοτυπῶ: *I am jealous concerning you* (comp. Num. v. 14; Ecclus. ix. 1), for the marriage-friend very naturally takes the bridegroom's part. The more indefinite interpretation: *I am zealous concerning you* (Flatt and others), is therefore, according to the context, *too general*, and the explanation: *vehementer amovos* (Rosenmüller, comp. Fritzsche), is at variance with the context. — θεοῦ ζηλῶ] with a jealousy, *which God has*; which is no human passion, but an emotion belonging to God, which I therefore have in common with Him. Paul consequently conceives of God as likewise jealous concerning the Corinthian church (ὑμᾶς), that she might not, as the bride of Christ, suffer herself to be led astray. God appears in the O. T. as the spouse of His people, and therefore jealous regarding it (Isa. liv. 5, lxii. 5; Jer. iii. 1 ff.; Ezek. xvi. 8 ff., xxiii.; Hos. ii. 18, 19). Now, as the representative of God in the theocracy of the N. T. is *Christ*, with whom, therefore, the church appears connected, partly as spouse (see on Rom. vii. 4), partly as betrothed (with reference to the completion of the marriage at the Parousia), as here (comp. Eph. v. 25 ff.); the falling away from *Christ* must therefore be the object of *divine* jealousy, and so Paul knows *his* ζῆλος, the ζῆλος of the marriage-friend, as the ζῆλος of *God*. θεοῦ has been taken as *genitivus auctoris* (Wolf and others, comp. Flatt, de Wette), or as: *zeal for God* (Rom. x. 2, so Calvin, Grotius, Estius, Semler, Schulz), or as: *zeal pleasing to God* (Billroth, comp. Flatt), or as: *zeal extraordinarily great* (Emmerling, so also Fritzsche; comp. Bengel: “*zelo sancto et magno*”); but all these interpretations lie beyond the necessary definite reference to what follows,

in which a reason is given for the very predicate *θεοῦ*. — ἡρμοσάμην γὰρ κ.τ.λ.] *for I have betrothed you . . . but I fear*, etc., ver. 3, so that, with Lachmann, only a comma is to be put after ver. 2. ἀρμόζειν, *adaptare*, then specially in the sense of *betroth*; see Wetstein. The more Attic form is ἀρμόττειν. See Gregor. p. 154, Schaef.; Lobeck, *ad Phryn.* p. 241. That Paul has expressed himself contrary to the Greek usage (according to which ἀρμόζεσθαι τινα means: to betroth oneself to a woman, Herod. v. 32, 47, vi. 65), is only to be said, in so far as a classical writer would certainly have used the active (Herod. ix. 108; Pind. *Pyth.* ix. 207), although in late writers the middle also occurs in the *active* sense (see the passages from Philo in Loesner, p. 320, e.g. *de Abr.* p. 364 B: γάμος ὃν ἀρμόζεται ἡδονή), and here the following ἐνὶ ἀνδρί leaves no doubt of the reference: *I have joined* (i.e. according to the context, *betrothed*) *you to one husband*. Paul regards himself as a *marriage-friend* (προμνήστωρ ὑμῶν ἐγενόμην καὶ τοῦ γάμου μεσίτης, Theodoret), by whose intervention the betrothal of the Corinthians with Christ was brought to pass. Chrysostom aptly says on the figurative representation of the matter: μνηστείας γὰρ ἐστὶ καιρὸς ὁ παρὼν καιρὸς· ὁ δὲ τῶν πασάδων ἕτερος, ὅταν λέγωσιν· ἀνέστη ὁ νυμφίος . . . Ὁ μάλιστα τούτοις (to the readers) ἔφερεν ἀξίωμα, τοῦτο τίθησιν, ἑαυτὸν μὲν ἐν χώρα τῆς προμνηστρίας, ἐκείνους δὲ ἐν τάξει τῆς νύμφης στήσας. Pelagius, Elsner, Mosheim, Emmerling wrongly hold that he conceives himself as *father* of the Corinthians; their father (but *this* figure is here quite out of place) he has, in fact, only *come to be* through their conversion to Christ (1 Cor. iv. 17; 2 Cor. xii. 14; comp. Tit. i. 4); he *had not been so already* before. Regarding the *marriage-friend* of the Jews, יִשְׁמְעֵאל, παρὰνύμφιος, who not only wooed the bride for the bridegroom, but who was the constant medium between the two, and at the wedding itself was regulator of the feast, see Schöttgen, *Hor. ad Joh.* iii. 29. With the Rabbins, Moses is represented as such a marriage-friend. See Rab. Sal. *ad Exod.* xxxiv. 1, al. — ἐνὶ ἀνδρί] *to one husband*, to belong to no one further. — παρθένον ἀγνὴν κ.τ.λ.] *Aim*, with which he had betrothed the Corinthians to a single husband: *in order to present a pure virgin to Christ* (παραστ., comp. iv. 14), namely, at the Parousia, when Christ appears as bridegroom, to fetch home the bride, Matt. xxv. 1 ff.; Eph. v. 27; Rev. xix. 7-9.

The church in its entirety, as a moral person, is this virgin. On *ἀγνήν*, comp. Dem. 1371. 23; Plut. *Mor.* p. 268 E, 438 C; Plat. *Legg.* viii. p. 840 D. The whole emphasis is on *παρθένου ἀγνήν*. When this is attended to, there disappears the semblance of *εἰς ἀνὴρ* and *ὁ Χριστός* being different persons,—a semblance for which Rückert blames the apostle. Fritzsche regards *τῷ Χριστῷ* as apposition to *ἐνὶ ἀνδρί* (in which Rückert agrees with him), and encloses *παραστήσαι* between two commas; but this is an unnecessary and enfeebling breaking up of the passage. Beza and Bengel connect *ἐνὶ ἀνδρί* with *παραστ.*, and take *τῷ Χριστῷ* likewise exegetically. But the absolute *ἡρμοσάμην ὑμᾶς* would in fact mean: *I have betrothed myself to you!* In order that it may not mean this, it must necessarily be joined to *ἐνὶ ἀνδρί*.

Ver. 3. The point of comparison is the *leading astray* by the *devil*, which *took place* in the case of Eve (through the serpent), and was *to be feared* in that of the Corinthians (through the false apostles, Satan's servants, ver. 15). For Paul presupposes it as well known to his readers, that *Satan* had led astray Eve by means of the serpent. To him and to them the serpent was by no means either a *symbol* or a mystical figure of the *cosmical principle* (Martensen). Comp. Wisd. ii. 23 f.; 4 Macc. xviii. 8; 1 John iii. 8; Rev. xii. 9, 14 f., xx. 2; and see on John viii. 44, and Grimm on Wisd. *l.c.* For the monstrous inventions of the later Rabbins, see Eisenmenger, *Entdecktes Judenth.* I. p. 830 ff. — Paul's mention (comp. 1 Tim. ii. 15) of *Eve* (not *Adam*) is alike in keeping with the narrative (Gen. iii.) and with the *comparison*, since the church is represented as feminine (comp. Ignat. *Eph.* interpol. 17). In Rom. v. 12 and 1 Cor. xv. 22, the connection demanded the mention of *Adam*. — *ὁ ὄφεις*] the well-known serpent. — *ἐν τῇ πανουργ. αὐτοῦ*] instrumental. Comp. Eph. iv. 14; Aq. Gen. iii. 1: *ὁ ὄφεις ἦν πανουργος*, Ignat. *Phil.* 11 interpol.: *ὁ σκολιὸς ὄφεις κ.τ.λ.* — *φθαρῇ*] *become corrupted*, not *be corrupt* (Ewald). Paul expresses himself *with tender forbearance*; the corruption of the church by anti-Pauline doctrine (ver. 4) he sees as a *danger*. — *ἀπὸ τῆς ἀπλότη. κ.τ.λ.*] a pregnant phrase: lest your thoughts (comp. iii. 14, iv. 4, x. 5) *become corrupted* and led away *from the simplicity towards Christ* (*εἰς Χ.* is not equivalent to *ἐν Χ.*, as the Vulgate, Beza, Calvin, and others

have it). See Fritzsche, *Diss.* II. p. 63 f.; Buttmann, *neut. Gr.* p. 277 [E. T. 322]. The ἀπλότης ἢ εἰς X. is the quality of simple, honest fidelity in the παρθένος ἄγνή, who shares her heart with no other than with her betrothed.

Ver. 4. An ironical (and therefore not conflicting with Gal. i. 18) reason assigned for that anxiety. *For if, indeed, my opponents teach and work something so entirely new among you, one would not be able to blame you for being pleased with it.* — Regarding εἰ μὲν, *if indeed*, see Hartung, *Partikell.* II. p. 414 f.; Klotz, *ad Devar.* p. 522. — ὁ ἐρχόμενος] does not refer to ὁ ὄφεις, ver. 3 (Kniewel). It might doubtless mean *the first comers*, as Emmerling and Billroth hold (Bernhardy, p. 318), comp. Gal. v. 10; but, since Paul manifestly has in view the conduct of the whole fraternity of opposing teachers (see immediately, ver. 5), it is rather this *totum genus* that is denoted by ὁ ἐρχόμενος, and that concretely, and in such a fashion that their emergence is vividly illustrated by reference to one definitely thought of, of whom, however, the point is left undetermined who he is: *is qui venit*. Comp. Fritzsche, *Diss.* II. p. 65; Kühner, *ad Xen. Anab.* v. 8. 22. The word exhibits the persons meant in the light of *outsiders*, who *come* to Corinth and there pursue their courses in opposition to the apostle. They are *intruders* (comp. iii. 1), and by the present tenses their coming and practices are denoted as still *presently* prevailing, just as this corrupting intercourse had been already going on for a considerable time. Ewald thinks here, too, of a special individual among the counter-apostles. — ἄλλον Ἰησοῦν κηρύσσει] *i.e.* so preaches of Jesus, that the Jesus now preached appears not to be the same as was previously preached,¹ consequently as if a second Jesus. Hence, to explain it more precisely, there is added: ὃν οὐκ ἐκηρύξαμεν: who was *not* the subject-matter of our preaching, of whom we have known *nothing* and preached *nothing*, therefore not the crucified Saviour (1 Cor. ii. 2) through whom men are justified without the law, etc. ἄλλος negatives simply the identity, ἕτερος at the same time the similarity of nature: an *other Jesus* . . . a *different spirit*. Comp. Acts iv. 12; Gal. i. 6, 7; 1 Cor. xii. 9, xv. 40. — ἡ πνεῦμα ἕτερον κ.τ.λ.]

¹ If Paul had written ἄλλον Χριστόν, the reading of F G, Arm. Vulg., the meaning of it would be: he preaches that not Jesus, but another is the Christ. How unsuitable this is, is self-evident.

ἢ, or, in order to describe this reformatory working from another side, *another kind of Spirit*, etc. As the false apostles might have boasted that only through *them* had the right Jesus been preached to the Corinthians,¹ they might also have added that only through *their* preaching had the readers received the true Holy Spirit, whom they had *not* before received, namely, when Paul had taught them (ὁ οὐκ ἐλάβετε). Moreover, it is decidedly clear from ἡ πνεῦμα ἕτερον κ.τ.λ. that it cannot have been (this in opposition to Beyschlag) a more exact *historical* information and communication regarding Jesus, by means of which the persons concerned attempted to supplant Paul among the Corinthians. It was by means of Judaistic false doctrines; comp. ver. 13 ff. See also Klöpper, p. 79 f. — ὁ οὐκ ἐδέξασθε] for the *Pauline* gospel was *accepted* by the readers at their conversion: the gospel brought by the false apostles was of *another kind* (ἕτερον), which was *not* before *accepted* by them. Rückert arbitrarily says that ἐδέξασθε is equivalent to ἐλάβετε, and that the former is used only to avoid the repetition of the latter. How fine and accurate, on the other hand, is Bengel's remark: "Verba diversa, rei apta; non concurrat voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio." Comp. on the distinction between the two words, Theile, *ad Jacob.* p. 68. — καλῶς ἀνείχεσθε] καλῶς, like *præclare* in the ironical sense of *with full right*. See on Mark vii. 9; Fritzsche, *ad Marc.* p. 271 ff.; *Diss.* II. p. 72 f.; and regarding the ironical use of the *adjective* καλός, Stallb. *ad Rom.* p. 595 C, 607 E. According to Hofmann, καλῶς is an expression of an *earnest* approval, which, however, is *cancelled* of itself by the impossibility of the case which is put. But in the protasis the case, in fact, is just simply *put*, not put as *impossible* (comp. Gal. i. 8, 9); hence in the apodosis an ἀνάθεμα on the seducers, or a severe censure of those who did not withstand them, would have had its place in the mind of the apostle rather than a καλῶς ἀνείχεσθε *earnestly* meant. The imperfect ἀνείχεσθε does not, indeed, in strict logic suit κηρύσσει and λαμβάνετε in the protasis, and we should expect ἀνέχεσθε, as is actually the reading of B. But it is not on that account to be explained as

¹ Against the interpretation that it was a spiritual, visionary Christ whom the Christine party had given out for the true one (Schenkel, de Wette, and others), see Beyschlag, 1865, p. 239 f.

if εἰ ἐκήρυσσεν κ.τ.λ. stood in the protasis (if the comer was preaching . . . ye would, etc.), as Chrysostom, Luther, Castalio, Cornelius a Lapide, and many others, including Baur, *l.c.* p. 102, explained it, which is wrong in grammar; nor is—along with an otherwise correct view of the protasis—καλῶς ἀνείχεσθε to be taken in the *historical* sense, as has been attempted by some, as interrogatively (*have you with right tolerated it?*), such as Heumann, by others, such as Semler,¹ in the form of an indignant exclamation (*you have truly well tolerated it!*), both of which meanings are logically impossible on account of the difference of tenses in the protasis and apodosis. No; we have here the *transition from one construction to the other*. When Paul wrote the protasis, he meant to put ἀνείχεσθε in the apodosis; but when he came to the apodosis, the conception of the utter *non-reality* of what was posited in the protasis as the preaching of *another Jesus*, etc., induced him to modify the expression of the apodosis in such a way, that now there is implied in it a *negatived reality*,² as if in the protasis there had stood εἰ ἐκήρυσσεν κ.τ.λ. For there *is not another Jesus*; comp. Gal. ii. 6. Several instances of this variation in the mode of expression are found in classical writers. See Kühner, II. p. 549; Klotz, *ad Devar.* p. 489. Comp. on Luke xvii. 6. The reason for the absence of ἄν in the apodosis is, that the contents of the apodosis is represented as sure and certain. See Krüger, § 65, 5; Stallb. *ad Plat. Sympos.* p. 190 C; Kühner, *ad Xen. Anab.* vii. 6. 21; Bremi, *ad Lys. Exc.* IV. p. 438 ff.

Ver. 5. *You might well tolerate it*, Paul had just said; but every reader who knew the apostle could not but at once of

¹ He is followed recently by Hilgenfeld in his *Zeitschr.* 1865, p. 261.

² Here, too, the delicate and acute glance of Bengel saw the correct view: "Ponit conditionem, ex parte rei impossibilem; ideo dicit in imperfecto *toleraretis*; sed pro conatu pseudapostolorum non modo possibilem, sed plane presentem; ideo dicit in praesenti *praedicat*. Conf. plane Gal. i. 6 f." Comp. also 1 Cor. iii. 11. Rückert refines and imports a development of thought, which is arbitrarily assumed, and rests on the presupposition that there is no irony in the passage. With the same presupposition Hofmann assumes the intermingling of two thoughts, one referring to the present, the other to the past,—which would amount to a confusion of ideas without motive. This also in opposition to Klöpper, p. 84, who thinks that Paul does not wish to charge the readers with the ἀνείχεσθαι for the *immediate present*, but had been distinctly aware that they *had* tolerated, etc. In that case we should have here a singular *forbearance* and a singular *form* of its *expression*, the former as undeserved as the latter is unlogical. There was as little need for the alleged forbearance toward the readers as in ver. 19 f.

himself feel that he did not *mean* it so, that the meaning at his heart was rather: then you would be very far wrong in tolerating such novelties; that he thus in the way of *ironical censure* makes it palpable to his readers that their complaisance towards the false apostles was the ground of his anxiety expressed in ver. 3. Hence he now by γάρ¹ at once *gives a reason* for the censure of that complaisance so disparaging to his own position as an apostle, which is conveyed in the ironical καλῶς ἀνείχεσθε. This γάρ does not refer therefore to ver. 1, but to what immediately precedes, in so far, namely, as it was not meant approvingly (Hofmann), but in exactly the opposite sense. Hofmann groundlessly and dogmatically replies that the reason assigned for an ironical praise must necessarily be itself ironical.² — λογίζομαι] *censeo*, I am of opinion. Rom. ii. 3, iii. 28, viii. 18, *al.* — μηδέν ὑστερηκέμαι] *in no respect have I remained behind*. Comp. on Matt. xix. 20. Rückert without reason adds: "*i.e. in my action.*" The μηδέν, *in no respect* a stronger negation than the simple μή (Kühner, *ad Xen. Mem.* iv. 4. 10), excludes any restriction to some mere partial aspect of his official character. The *perfect* exhibits the state of the case as *at present continuing to subsist* (Bernhardy, p. 378): *to stand behind*. In xii. 11 the conception is different. — τῶν ὑπερλίαν ἀποστόλων] The genitive with a verb of comparison. Comp. Plat. *Pol.* 7, p. 539 E. See Matthiae, p. 836. Comp. Kypke, II. p. 265. ὑπερλίαν, *overmuch, supra quam valde*, is not preserved elsewhere in old Greek, but is found again, nevertheless, in Eustath. *Od.* i. p. 27, 35: ἐστι γάρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγωδίαν χρᾶσθαι καλῶς, καθ' ὃ σημαίνοντες λέγομέν τινα ὑπερλίαν σόφον. Similarly we have ὑπεράγαν (2 Macc. viii. 35, x. 34; Strabo, iii. p. 147), ὑπέρευ (Kypke, *Obs.* II. p. 267), ὑπεράνω, etc., as well as generally Paul's frequent application of compounds with ὑπέρ (Fritzsche, *ad Rom.* I. p. 351). *But whom does he mean by τῶν ὑπερλίαν ἀποστόλων?* According

¹ δι, adopted by Lachm. on the testimony of B only, and approved by Rückert, appears after εἰ μὲν in ver. 4 as an alteration, because no reference was seen for the γάρ. With δι there would result the quite simple course of thought: "*If indeed . . . I mean, however,*" etc., not as Rückert would have it, that Paul passes from the justification of the intended self-praise given in vv. 2-4 to the self-praise itself.

² Without conceding this arbitrary assertion, observe, moreover, that ver. 5 also has a sufficiently ironic tinge. Comp. iv. 8, 9. See also Klöpper.

to Chrysostom, Theodoret, Grotius, Bengel, and most of the older commentators, also Emmerling, Flatt, Schrader, Baur, Hilgenfeld, Holsten, Holtzmann (*Judenth. und Christenth.* p. 764), the actual *summos apostolos*, namely, *Peter, James, and John* (comp. Gal. ii. 9). But Paul is not contending against these, but against the *false* apostles (ver. 13); hence the expression: "*the over-great apostles*," which is manifestly selected not *μετ' ἐγκωμίων* (Chrysostom), but with a certain bitterness, would be very unsuitable here (comp. on the other hand, 1 Cor. xv. 9, ix. 5) if the old apostles should be simply incidentally mentioned, because they were possibly placed high above Paul by his opponents.¹ Rightly, therefore, Richard Simon, Alethius, Heumann, Semler, Michaelis, Schulz, Stolz, Rosenmüller, Fritzsche, Billroth, Rückert, Olshausen, de Wette, Ewald, Osiander, Neander, Hofmann, Weiss, Beyschlag, and others have followed Beza's suggestion (comp. Erasmus in the *Annot.*), and understood the *Judaistic anti-Pauline teachers* to be the *pseudo-apostles* (vv. 13, 22), whose inflated arrogance in exalting themselves over Paul is caricatured. Nevertheless they are not to be considered as the heads of the *Christ-party* (comp. on x. 7).

REMARK.—The reference of our passage to Peter, James, and John was supported among the earlier Protestants from polemical considerations, for the comparison in itself and the plural expression were urged against the primacy of Peter. See Calovius, *Bibl. ill.* p. 505. In defence of this primacy, it was maintained by the older Catholic writers that the equality referred to preaching and gifts, not to power and jurisdiction. See Cornelius a Lapide.

Ver. 6. A more precise explanation of this *μηδὲν ὑστερηκεῖναι τῶν ὑπερλ. ἀποστόλων*, starting from a concession, so that δέ introduces something apparently opposed. *Although, however, I am untrained in speech, yet I am not so in knowledge, but in everything we have become manifest among all in reference to you.* The view of Hofmann, that that concession bears on the preference of the opponents for *Apollos*, finds no confirmation in the discussion that follows. Comp. on the contrary, x. 10. — *Φανερωθέντες* does not apply to the *γνώσις* (Bengel, Zachariae, and others), for how inappropriate ver. 7 would then be! But Paul proceeds from the

¹ The immediately following *εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ* would also be quite unsuitable, since every other apostle, at least as much as Paul, was *ἰδιώτης τῷ λόγῳ*.

γνώσις, which he has attributed to himself in opposition to the reproach of want of training in discourse, to his *having become manifest in every respect*, so that τῇ γνώσει and ἐν παντί are related to one another as species and genus.¹ It is arbitrary to supply a definite reference for φανερωθ. (Rosenmüller: "tanquam verum apostolum et doctorem ;" Rückert: "as apostle and honest man"); *in every respect*, says Paul, we have become manifest as to how we are constituted ; and *what kind* of manifestation that was—its *qualitative* aspect—he leaves entirely to the judgment of his readers. Rückert (following Flatt) regards εἰ δὲ καὶ . . . γνώσει as a parenthesis, and places ἀλλ' ἐν παντί κ.τ.λ. in connection with ver. 5, so that Paul, instead of keeping to the infinitive construction, would pass over into the participial ; but after what has been said above, this is a quite superfluous expedient, according to which, moreover, εἰ δὲ καὶ . . . γνώσει would only stand as a strangely isolated, as it were forlorn thought, out of all connection. Olshausen, too (comp. Beza), breaks up the passage by taking the second ἀλλά as *corrective*: "Yet ye know in fact my whole conduct, why should I still describe it to you?" And yet ἀλλ' ἐν παντί stands in so natural relation and connection with the previous οὐ τῇ γνώσει, that it more readily occurs to us to take ἀλλά as: *but on the contrary*, than, with de Wette, to take it as co-ordinate with the first ἀλλά (introducing a second apodosis), as in 1 Cor. vi. 11. — [ιδιώτης τῷ λόγῳ] Paul therefore did not reckon a scholastically-trained eloquence (and he is thinking here specially of the Hellenic type, of which in fact Corinth was a principal seat) as among the requisites for his office.² Comp. 1 Cor. i. 17, ii. 1 ff. But his opponents (comp. x. 10) disparaged him for the want of it. Regarding ιδιώτης, see on Acts iv. 13 ; 1 Cor. xiv. 16. —

¹ Billroth follows the reading φανερώσαντες: "If I, however, am unskilled in an artistic discourse of human wisdom, I am not so in the true, deep knowledge of Christianity; yea rather, I have made it (the knowledge) in every point known to you in all things." Ewald, following the same reading: "but people, who in everything (in every position) have spoken clearly regarding all kinds of matters (ἐν πᾶσιν) towards you."

² How Paul, with the great eloquence to which all his Epistles and speeches in the Book of Acts bear testimony, could yet with truth call himself ιδιώτης τῷ λόγῳ, Augustine, *de doct. Christ.* iv. 7, has rightly discerned: "Sicut apostolum praecepta eloquentiae secutum fuisse non dicimus: ita quod ejus sapientiam secuta sit eloquentia, non negamus." Comp. also how Xenophon (*de venat.* 14, 3) designates and describes himself as *idiotes*, in contradistinction to the *sophists*.

τῇ γνώσει] “quae prima dos apostoli,” Bengel; Matt. xii. 11; Eph. iii. 34; Gal. i. 12, 15. — ἐν παντί] not: *at every time* (Emmerling, Flatt), nor *ubique* (Erasmus), but, as it always means with Paul: *in every point, in every respect*, iv. 8, vi. 4, vii. 16, viii. 7, ix. 8; see Bengel. Particularly frequent in this Epistle. — After φανερωθέντες, ἐσμέν is to be supplied from what goes before. The *aorist* contains the conception: have not remained hidden, but have *become manifest*. The *perfect* is different in v. 11. The device of Hofmann, that after φανερωθ. we should supply an ἐφανερώθημεν to be connected with ἐν πᾶσιν εἰς ὑμᾶς, yields a thought weak in meaning (“after that we . . . had been made manifest we have . . . been made manifest in presence of you”) and is utterly groundless. How altogether different it is at viii. 24! The transition to the plural form inclusive of others (by which Paul means himself and his fellow-teachers) cannot surprise any one, since often in his case the purely personal consciousness and that of fellowship in a common office present themselves side by side. Comp. i. 23 f., v. 11; 1 Thess. iii. 4 f.; Philem. 7 f., *al.* — ἐν πᾶσιν] being separated from ἐν παντί cannot (as in Phil. iv. 2) be taken as *neuter* (in all things, Billroth, Neander; in all possible points, Hofmann: ἐν πᾶσιν οἷς ποιοῦμεν κ. λέγομεν, Theophylact), but only as *masculine*: *among all* we have been made manifest in reference to you, that is, among all (i.e. *coram omnibus*) there has been clearly displayed, and has remained unknown to none, the relation in which we stand to you; every one has become aware what we are to you. Comp. Erasmus (“quales simus erga vos”).

Ver. 7. That Paul meant by his ἐν παντί φανερωθ. an *advantageous* manifestation, was obvious of itself; comp. v. 11. Hence, in order now to make good a distinctive peculiar point of his φανέρωσις, he continues with a question of bitter pain, such as the sense of being maliciously misunderstood brought to his lips: *Or have I committed sin—abasing myself in order that ye might be exalted—that I gratuitously preached to you the gospel of God?* No doubt the opponents had turned this noble sacrifice on his part, by way of reproach, into un-apostolic meanness. — ἐμὰ τὸν ταπεινῶν] namely, by my renouncing, in order to teach gratuitously, my apostolic ἐξουσία, 1 Cor. ix., and contenting myself with very scanty and mean support (comp. Acts xviii. 3, xx. 34). Chry-

sostom and others exaggerate it. ἐν στενοχωρίᾳ διήγαγον, for καὶ ὑστερηθεῖς, ver. 8, is only a temporary increased degree of the ταπείνωσις. — ἵνα ὑμεῖς ὑψωθῇτε] viz. from the lowness of the dark and lost pre-Christian condition through conversion, instruction, and pastoral care to the height of the Christian salvation. It is much too vague to take it of *prosperity in general* (Schulz, Rosenmüller, Flatt); and when Zachariae explains it: "in order to prefer you to other churches," or when others think of the *riches* not lessened by the gratuitous preaching (Mosheim, Heumann, Morus, Emmerling), they quite fail to see the apostle's delicate way of significantly varying the relations. Comp. viii. 9. Chrysostom already saw the right meaning: μᾶλλον ὠκοδομοῦντο καὶ οὐκ ἐσκανδαλίζοντο. — ὅτι] *that*, belongs to ἁμαρτ. ἐποίησα (to which ἐμαυτ. ταπεινῶν is an accompanying modal definition), inserted for the sake of disclosing the contrast of the case as it stood to the question. "Ὅτι may also be taken as an exegesis of ἐμαυτ. ταπειν. κ.τ.λ., so that already with the latter the committing of sin would be described as regards its contents; comp. Acts xxi. 13; Mark xi. 5 (so Luther, Beza, and many others, also Osiander). But our view interweaves more skilfully into one the question with its contradictory contents. — δωρεάν] has the emphasis. — τοῦ θεοῦ] Genitivus auctoris. Note the juxtaposition: δωρεὰν τὸ τοῦ θεοῦ εὐαγγ.: *gratuitously the gospel of God* ("pretiosissimum," Bengel).

Ver. 8. Further information as to the previous δωρεὰν κ.τ.λ. — ἐσύλησα] *I have stripped, plundered, a hyperbolic, impassioned expression*, as is at once shown by λαβὼν ὀψώνιον after it. The ungrateful ones are to be made aware, in a way to put them thoroughly to shame, of the forbearance shown to them. — The ἄλλαι ἐκκλησίαι meant were beyond doubt *Macedonian*. Comp. ver. 9. — λαβὼν κ.τ.λ.] contemporaneous with ἐσύλησα, and indicating the manner in which it was done. — ὀψώνιον] *pay* (see on Rom. vi. 23), i.e. payment for my official labour. — πρὸς τὴν ὑμῶν διακονίαν] Aim of the ἄλλας ἐκκλ. ἐσύλησα λαβὼν ὀψ., so that the emphatic ὑμῶν corresponds to the emphatic ἄλλας. Paul had therefore destined the pay taken from *other* churches to the purpose of rendering (gratuitously) his official service to the *Corinthians*, to whom he travelled from Macedonia (Acts xvii. 13 f., xviii. 1) in order to preach to them the gospel. — καὶ παρῶν κ.τ.λ.]

and during my presence with you I have, even when want had set in with me, burdened no one. He thus brought with him to Corinth the money received from other churches, and subsisted on it (earning more, withal, by working with his hands); and when, during his residence there, this provision was gradually exhausted, so that even want set in (*καὶ ὑστερηθεὶς*), he nevertheless importuned no one, but (ver. 9) continued to help himself on by Macedonian pecuniary aid (in addition to the earnings of his handicraft). Comp. on Phil. iv. 15. Rückert thinks that Paul only sought to relieve his want by the manual labour entered on with Aquila, when the money brought with him from Corinth had been exhausted and new contributions had not yet arrived. But, according to Acts xviii. 3, his working at a handicraft—*of which, moreover, he makes no mention in this passage*—is to be conceived as continuing from the beginning of his residence at Corinth; how conceivable, nevertheless, is it that, occupied as he was so greatly with other matters, he could not earn his *whole* livelihood, but still stood in need of *supplies*! On *πρὸς ὑμᾶς*, which is not to be taken “after my coming to you” (Hofmann), comp. 1 Cor. xvi. 6; Matt. xiii. 56. — *κατενάρκησα*] Hesychius: *ἐβάρυννα*, *I have lain as a burden on no one*. It is to be derived from *νάρκη*, *paralysis, debility, torpidity*; thence *ναρκάω*, *torpeo*, *Il.* viii. 328; *Plat. Men.* p. 80 A B C; *LXX. Gen.* xxxii. 32; *Job* xxxiii. 19; hence *καταναρκᾶν τινος*: *to press down heavily and stiffly on any one* (on the genitive, see Matthiae, p. 860). Except in Hippocrates, p. 816 C, 1194 H, in the passive (*to be stiffened*), the word does not occur elsewhere in Greek; and by Jerome, *Aglas.* 10, it is declared to be a Cilician expression equivalent to *non gravavi vos*. Vulgate: “nulli onerosus fui.” Another explanation, quoted in addition to the above by Theophylact (comp. Oecumenius): “*I have not become indolent in my office*” (so Beza, who takes *κατὰ . . . οὐδενός*, *cum cujusquam incommodo*), would be at variance with the context. See ver. 9. Comp. also xii. 13, 14. Besides, this sense would not be demonstrable for *καταναρκ.* but for *ἀποναρκ.* (Plutarch, *Educ.* p. 8 F).

Ver. 9. *τὸ γὰρ ὑστέρημα* down to *Μακεδονίας* is not, with Griesbach, Lachmann, and others, to be made parenthetical,¹ since

¹ So also Ewald, who takes ver. 8 and ver. 9 still as a continuation of the question in ver. 7.

καὶ ἐν παντὶ κ.τ.λ. is structurally and logically (as consequence) connected with it: *for what was wanting to me the brethren (known to you) supplied, after they had come from Macedonia, and, etc.* — προσανεπλήρωσαν] *addendo suppleverunt* (comp. ix. 12). But we are not, with Grotius (who in ver. 8 and here thinks of the means for supporting the poor) and Bengel, to seek the reference of πρὸς in the addition to the *earnings of his labour*, for of this the whole context contains nothing; but the brethren added the support brought by them to the apostle's still very small provision, and so supplemented his ὑστέρημα. This aid is later than that mentioned in Phil. iv. 15 (see *in loc.*). the names of the brethren (were they Silas and Timothy? Acts xviii. 5) are unknown to us. — καὶ ἐν παντὶ κ.τ.λ.] *and in every point* (comp. ver. 6) *I have kept and will keep myself non-burdensome to you*; I have occasioned you no burden in mine own person, and will occasion you none in the future ("tantum abest, ut poeniteat," Bengel). — ἀβαρής only here in the N. T., but see Arist. *de coel.* 4; Chrysipp. in Plut. *Mor.* p. 1053 E; Luc. *D. M.* x. 5.

Ver. 10. Not in form an oath, but a very solemn assurance of the καὶ τηρήσω: *there is truth of Christ in me, that, etc.* That is to say: *By the indwelling truth of Christ in me I assure you that, etc.* The apostle is certain that as generally Christ lives in him (Gal. ii. 20), Christ's mind is in him (see on 1 Cor. ii. 16), Christ's heart beats in him (Phil. i. 8), Christ speaks in him (xiii. 3), all, namely, through the Spirit of Christ, which dwells in him (Rom. viii. 9 ff.); so, in particular, also *truth of Christ* is in him, and therefore all untruthfulness, lying, hypocrisy, etc., must be as foreign to him as to Christ Himself, who bears sway in him. The ὅτι is the simple *that*, dependent on the idea of *assurance*, which lies at the bottom of the clause ἔστιν ἀλήθ. X. ἐν ἐμοί, and has its specific expression in this clause. Comp. ζῶ ἐγώ, ὅτι, Rom. xiv. 11. See Fritzsche, *ad Rom.* II. p. 242 f. Rückert's view is more far-fetched: that ὅτι κ.τ.λ. is the subject, of which Paul asserts that it is ἀλήθεια Χριστοῦ in him, *i.e.* what he says is a proposition, which just as certainly contains truth, as if Christ Himself said it. Olshausen attenuates the sense at variance with its literal tenor into: "as true as I am a Christian." The thought is really the same in substance as that in Rom. ix. 1: ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, but the form of the con-

ception is different. — ἡ καύχῃσις αὕτη οὐ φραγ. εἰς ἐμέ] *this self-boasting will not be stopped in reference to me.* The *gloriatio* spoken of, namely as to preaching gratuitously, is *personified*; its mouth is not, as to what concerns the apostle, to be stopped, so that it must keep silence. Hofmann, not appreciating this personification, takes offence at the fact that the καύχῃσις is supposed to have a *mouth*, while Rückert resorts to an odd artificial interpretation of φραγ. εἰς ἐμέ (*will not be cooped up in me*). Just because the *καυχᾶσθαι* is an action of the *mouth*, the *personified καύχῃσις* has a *mouth*, which can be *stopped*. Comp. Theodoret. — φραγήσεται] Comp. Rom. iii. 19; Heb. xi. 33; LXX. Ps. cvii. 42; Job v. 16; 2 Macc. xiv. 36; Wetstein, *ad Rom. l.c.*; Jacobs, *ad Anthol.* XII. p. 297. It cannot surprise us that τὸ στόμα is not expressly subjoined, since this is obvious of itself, seeing that the καύχῃσις is conceived as *speaking*. There is nothing in the context to justify the derivation of the expression from the damming up of running water, as Chrysostom and Theophylact, also Luther (see his gloss), and again Hofmann take it. There is just as little ground for de Wette's suggestion, that φραγήσεται is meant of *hedging in a way* (Hos. ii. 6). — εἰς ἐμέ] For, if Paul should so conduct himself that he could no longer boast of preaching gratuitously, the mouth of this καύχῃσις would, *in reference to him*, be stopped. In this εἰς ἐμέ, *as concerns me*, there is implied a tacit comparison with *others*, who conducted themselves differently, and in regard to whom, therefore, the mouth of καύχῃσις αὕτη would be stopped. — ἐν τοῖς κλίμασι τῆς Ἀχ.] is more weighty, and at the same time more tenderly forbearing, than the direct ἐν ὑμῖν, which would be *πληκτικώτερον* (Chrysostom).

Ver. 11. *Negative specification of the reason* for his continuing to preach gratuitously in Achaia. — How easily, since he had accepted something from the poorer Macedonians, might his conduct appear or be represented to the Corinthians as the result of a cold, disdainful, distrustful disposition towards them! Love willingly accepts from the beloved one what is due to it. — ὁ θεὸς οἶδεν] namely, that the reason is not want of love to you. — Observe the lively *interrogative* form (Dissen, *ad Dem. de cor.* pp. 186, 347).

Ver. 12.¹ *Positive specification of the reason*, after brief repetition of the matter which calls for it (ὃ δὲ ποιῶ, καὶ ποιήσω). —

¹ See regarding ver. 12, Düsterdieck in the *Stud. u. Krit.* 1865, p. 517 ff.

Since Paul, in accordance with ver. 10, wishes to specify the aim inducing *the future continuance* of his conduct, καὶ ποιήσω must be *apodosis* (comp. Erasmus, *Annot.*, Beza, Bengel, Lachmann, Tischendorf), and must not be attached to the protasis, so as to make it necessary to supply before ἵνα a διὰ τοῦτο ποιῶ (Erasmus, *Paraphr.*, Luther, Castalio, Emmerling), or τοῦτο ποιῶ κ. ποιήσω (Rückert, but undecidedly), or simply γίνεται (Osiander, Ewald). — ἵνα ἐκκόψω κ.τ.λ.] *in order that I may cut off the opportunity of those, who wish* (exoptant, Beza) *opportunity*, namely, to degrade and to slander me. Τὴν ἀφορμὴν, having the article, denotes the definite occasion, arising from the subject in question, for bringing the apostle into evil repute. Had he caused himself to be remunerated by the Corinthians, his enemies, who in general were looking out for opportunity (ἀφορμ. without the article), would have taken thence *the opportunity* of slandering him as selfish and greedy; this was *their ἀφορμή*, which he wished to cut off (ἀναρπεῖν, Chrysostom) by his gratuitous working. Others understand by τὴν ἀφορμὴν the occasion of *exalting and magnifying themselves above him* (Calvin, Grotius, Flatt). But according to this, we should have to assume that the false apostles had taken *no pay*, on which point, after the precedent of Chrysostom, Theophylact, Calvin, Grotius, Billroth, and others, Rückert especially insists. This assumption, however, which Neander also supports (comp. against it, Beza), has against it *à priori* the fact that Paul lays so earnest stress on his gratuitous preaching—which would not be appropriate to his apologetico-polemic train of argument, if on this point he had stood on the same footing with his opponents. Further, xi. 20 and 1 Cor. ix. 12 are expressly opposed to it; and the objection of Rückert, that the apostle's testimony to the baseness of his opponents loses much of its force owing to his passionate temperament, is an exaggerated opinion, to which we can concede only this much, that his testimony regarding his opponents is strongly expressed (comp. ver. 20), but not that it contains anything untrue. If they had worked against him from honest prejudice, it would have been at once indiscreet and un-Christian in him to work against them. Rückert's *further* objection, that the adversaries, if they had taken payment where Paul took none, would have coupled folly with selfishness, is unfounded, seeing that in fact, even with that

recommendation in which Paul had the advantage of them by his unpaid teaching, very many other ways were left to them of exalting themselves and of lowering his repute, and hence they might be all the more prudent and cunning. Comp. on ver. 6. — ἵνα ἐν ᾧ καυχῶνται κ.τ.λ.] may be parallel to the previous clause of purpose (Düsterdieck). Yet it is more in keeping with the logical relation—that here something positive, and previously only something negative, is asserted as intended—and thereby with the climactic course of the passage, to assume that ἵνα ἐν ᾧ καυχ. κ.τ.λ. is the *aim* of ἐκκόψω τὴν ἀφορμὴν τ. θ. ἀφ., and thus the *final* aim of the δ δὲ ποιῶ, καὶ ποιήσω in regard to the opponents: *in order that they, in the point of which they boast, may be found even as we.* This is what I purpose to bring about among them. If, namely, the enemies did not find in Paul the opportunity of disparaging him as selfish, now there was to be given to them withal the necessity (according to his purpose) of showing themselves to be just such as Paul¹ in that, in which they boasted, *i.e.* according to the context, in the point of *unselfishness*. Hitherto, forsooth, the credit of unselfishness, which they assigned to themselves, was idle ostentation, see ver. 20. De Wette makes objection, on the other hand, that they could not have boasted of unselfishness, if they had shown themselves selfish. But this was the very point of his enemies' *untruthfulness* (ver. 13, comp. v. 12), that they vaingloriously displayed the *semblance* of unselfishness, while in fact they knew how to enrich themselves by the Christians. Theodoret aptly says: ἔδειξε δὲ αὐτοὺς λόγῳ κομπάζοντας, λάθρα δὲ χρηματιζομένους. Düsterdieck, too, can find no ground in the context for saying either that the opponents had reproached the apostle with selfishness, or had given themselves out for unselfish. But the former is not implied in our explanation (they only sought the *occasion* for that charge), while the latter is sufficiently implied in ver. 20. The expositors who consider the opponents as labouring *gratuitously* understand ἐν ᾧ καυχῶνται of this unpaid working, of

¹ Beza well gives the substantial meaning: "Isti quidem omnem mei calumniandi occasionem captant, expectantes dum poeniteat me juri meo renuntiantem in praedicando evangelio ex manuum mearum labore victitare. At ego nunquam patiar hanc laudem (qua ipsos refello) mihi in Achaiae ecclesiis praeripi. Imo in hoc instituto pergam, ut et ipsos ad exemplum meum imitandum provocem, nedum ut quam captant occasionem inveniant."

which they had boasted, so that Paul in this view would say : *in order that they, in this point of which they boast, may be found not better than we.* See Oecumenius, Erasmus, Calvin, comp. Billroth and Rückert ; Billroth and others (comp. Düsterdieck above) taking withal the second *ἵνα* as parallel to the first, which Rückert also admits. But against the hypothesis that the opponents had taught gratuitously, see above. And the *not better than we* arbitrarily changes the positive expression *καθὼς ἡμεῖς* into the negative. Lastly, this explanation stands in no logical connection with what follows. See on ver. 13. Following Augustine, *de serm. Dom. in monte*, ii. 16, Cajetan and Estius regard *ἵνα . . . ἡμεῖς* as an exposition of *ἀφορμὴν* : *occasion, in order to be found as we*, and *ἐν ᾧ καυχ.* as parenthetical : *in quo, sc. in eo quod est inveniri sicut et nos, gloriantur.* Comp. also Bengel. But the opponents did not, in fact, boast of being *like* Paul, but of being *more* than he was (ver. 5), and wished to hold him or to have him held as not at all a true apostle, ver. 4. This also in opposition to Hofmann, who, attaching the second *ἵνα* to *ἀφορμὴν*, and referring¹ *ἐν ᾧ καυχῶνται* to the *apostleship* of which the opponents boasted, finds Paul's meaning to be this : *maintaining in its integrity the gratuitous character of his working, he takes away from those, who would fain find ways and means of making their pretended apostleship appear equal to his genuine one, the possibility of effecting their purpose.* But in the connection of the text, *ἐν ᾧ καυχῶνται* on the one side and *καθὼς καὶ ἡμεῖς* on the other can only denote one and the same quality, namely, the *unselfishness*, of which the opponents untruly boasted, while Paul had it in truth and verified it. Olshausen has been led farthest astray by taking the second *ἵνα* as the wish of the opponents ; he imagines that they had been annoyed at Paul's

¹ De Wette and Düsterdieck also refer *ἐν ᾧ καυχῶνται* to the *apostolic working and dignity*. According to the latter, the meaning would be : *in order that they, as regards unselfishness, may let themselves be found just such as I, the apostle vilified by them, and may in this way show what is the worth of their boastful claim to apostolic dignity.* Even this clear interpretation does not remove the difficulty that, as the *καύχνησις* of Paul concerned the *gratuitous nature of his labouring* (ver. 10, comp. 1 Cor. ix. 15), so also the *καυχᾶσθαι* ascribed in the immediate context to the opponents, and pointing back by *καθὼς καὶ ἡμεῖς* to the apostle's conduct (which was the subject-matter of his boasting), requires no other *object*, nay, when we strictly adhere to the immediate connection, *admits* of no other.

occupying a position of strictness which put them so much to shame, and hence they had wished to bring him away from it, in order that he might have no advantage, but that he should be found even as they. And the ἐν ᾧ καυχ. is to be taken, as if they had put forward the authority to take money as an object of glorying, as an apostolic prerogative (1 Cor. ix. 7 ff.); so that the whole passage has therefore the *ironical* meaning: "*Much as they are opposed to me, they still wish an opportunity of letting me take a share of their credit, that I may allow myself to be supported as an apostle by the churches; but with this they wish only to hide their shame and rob me of my true credit: in this they shall not succeed!*" But that the opponents had put forward the warrant to take money as an apostolic prerogative, is not to be inferred from 1 Cor. ix. 7 ff., where Paul, in fact, speaks only of the *right* of the teacher to take pay. Further, there is no ground in the context for the assumed reference of ἐν ᾧ καυχ.; and lastly, in keeping with the alleged ironical meaning, Paul must have written: εὐρεθᾶμεν καθὼς καὶ αὐτοί, which Olshausen doubtless felt himself, when he wrote: "in order that he might have no advantage, but that *he* should be found *such as they*." — On ἐκκόπτειν, in the *ethical* sense of *bringing to nought*, comp. LXX. Job xix. 10; 4 Macc. iii. 2 ff.; Plat. *Charm.* p. 155 C; Polyb. xx. 6. 2. The opposite: παρέχειν ἀφορμὴν (Bähr, *ad Pyrrh.* p. 237). — On the double ἵνα, the second introducing the aim of the first clause of aim, comp. Eph. v. 27; John i. 7. Hofmann, without reason, desires ὅπως in place of the second ἵνα.

Ver. 13. Justification of the aforesaid ἵνα ἐν ᾧ καυχῶνται, εὐρεθ. καθὼς κ. ἡμεῖς. "Not without ground do I intend that they shall, in that of which they boast, be found to be as we; for the part, which these men play, is lying and deceit." — Those who take καθὼς κ. ἡμεῖς in ver. 12: *not better than we*, must forcibly procure a connection by arbitrarily supplying something; as e.g. Rückert: that in the heart of the apostle *not better than we* had the meaning: *but rather worse*, and that this is now illustrated. Hofmann, in consequence of his view of ἵνα ἐν ᾧ καυχ. κ.τ.λ. ver. 12, interpolates the thought: "*for the rest*" they have understood how to demean themselves as Christ's messengers. — οἱ γὰρ τοιοῦτοι κ.τ.λ.] *for people of that kind are*

false apostles, etc., so that ψευδαπόστολοι is the predicate.¹ So also de Wette and Ewald. Usually, after the Vulgate (also Flatt, Billroth, Rückert, Hofmann), ψευδαπόστολοι is made the subject: "for such false apostles are," etc. But it should, in fact, be rather put: "for the false apostles of that kind (in distinction from other false apostles; comp. xii. 3; Soph. O. R. 674; Polyb. viii. 2, 5, xvi. 11, 2) are," etc.,—which would be quite appropriate. Besides, the ψευδαπόστολοι, disclosing entirely at length the character of the enemies, would lose its emphasis. On the contemptuous sense of τοιοῦτος, comp. Ellendt, *Lcx. Soph.* II. p. 843. — ἐργάται δόλιοι] comp. Phil. iii. 2. They were workers, in so far certainly as they by teaching and other activity were at work in the church; but they were deceitful workers (dealt in δολίαις βουλαῖς, Eur. Med. 413, δολίοις ἐπέεσσιν, Hom. ix. 282, and δολίαις τέχναισι, Pind. Nem. iv. 93), since they wished only to appear to further the true Christian salvation of the church, while at bottom they pursued their own selfish and passionate aims (ver. 20). For the opposite of an ἐργάτης δόλιος, see 2 Tim. ii. 15. — μετασχηματιζ. εἰς ἀποστ. X.] transforming themselves into apostles of Christ. Their essential form is not that of apostles of Christ, for they are servants of Satan; in order to appear as the former, they thus assume another form than they really have, present themselves otherwise than they really are. In working against Paul in doctrine and act, they hypocritically assumed the mask of apostle, though they were the opposite of a true apostle (Gal. i. 1; Rom. xv. 18 ff.; 2 Cor. xii. 12).

Vv. 14, 15. And that is quite natural! — καὶ οὐ θαῦμα] neque res admiranda est. Comp. Plat. Pol. vi. p. 498 D; Epin. p. 988 D; Pind. Nem. x. 95, Pyth. i. 50; Eur. Hipp. 439; Soph. Oed. R. 1132, Phil. 408; Pflugk, ad Eur. Hec. 976. — What follows is an argumentum a majori ad minus. — αὐτός] ipse Satanas, their lord and master. Comp. afterwards οἱ διάκονοι αὐτοῦ. See Hermann, ad Viger. p. 733. — εἰς ἄγγελον φωτός] into an angel of light. As the nature of God (1 John i. 5; Rev.

¹ Bengel says aptly: "Haec jam pars praedicati, antitheton, ver. 5. Nunc tandem scapham scapham dicit." On the idea of ψευδαπόστολοι, Erasmus rightly remarks: "Apostolus enim ejus agit negotium a quo missus est, isti suis commodis serviunt." Without doubt the people maintained for themselves their claim with equal, nay, with better right than Paul, to the name of apostle, which they probably conceded to Paul only in the wider sense (Acts xiv. 4, 14; 1 Cor. xv. 7).

xxi. 23, 24) and His dwelling-place (1 Tim. vi. 16; 1 John i. 7) is light, a glory of light, a δόξα beaming with light, which corresponds to the most perfect holy purity, so also His servants, *the good angels*, are *natures of light* with bodies of light (1 Cor. xv. 40); hence, where they appear, light beams forth from them (Matt. xxviii. 3, *al.*; Acts xii. 7, *al.*; see Hahn, *Theol. d. N. T.* I. p. 274 f.; Weiss, *bibl. Theol.* p. 460). Regarding Satan, on the other hand, comp. Eph. vi. 12; Acts xxvi. 18; Col. i. 13. He is ὁ κληρονόμος τοῦ σκότους, Ev. Nic. 20. — There is no trace in the narratives concerned to justify the assumption¹ that ver. 15 points to the *fall of man* (Bengel, Semler, Hengstenberg, *Christol.* I. p. 11), or even to the *temptation of Christ*, Matt. iv. 8, in which the devil appeared as the angel to whom God had entrusted the rule of Palestine (Michaelis); but, at any rate, it is the apostle's thought, and is also presupposed as known to the readers, that devilish temptations in angelic form assail man. In the O. T. this idea is not found; it recurs later, however, in the Rabbins, who, with an eccentric application of the thought, maintained that the *angel* who wrestled with Jacob (Gen. xxxii. 34; Hos. xii. 4, 5) was the *devil*. See Eisenmenger, *entdeckt. Judenth.* I. p. 845. For conceptions regarding the demons analogous to our passage from Porphyry and Jamblichus, see Grotius and Elsner, *Obs.* p. 160.

Ver. 15. It is *not a great matter, therefore*, not strange and extraordinary, *if*, etc. Comp. 1 Cor. ix. 11; Plato, *Hipp. maj.* p. 287 A, *Menex.* p. 235 D; Herod. vii. 38. — καί] *if*, as he does himself, *his servants also* transform themselves, namely, as servants of righteousness, *i.e.* as people who are appointed for, and active in, furthering the righteousness by faith. Comp. on iii. 9. The δικαιοσύνη, the opposite of ἀνομία, but in a specifically Christian and especially Pauline sense (comp. on vi. 14) as the condition of the kingdom of God, is naturally that which Satan and his servants seek to counteract. When the latter, however, demean themselves as ἀπόστολοι Χριστοῦ, the δικαιοσύνη, which they pretend to serve, must have the *semblance* of the righteousness

¹ The *present* would not be against it. See Bengel: "Solet se transformare; fecit jam in paradiso." According to Ewald, we are to think of a narrative, which was known then but is not preserved in our present O. T., to which Paul alludes, or of a narrative similar to that in Matt. iv. 1-11.

of *faith*, although it is not so in reality. This view is therefore not "out of the way" (Klöpper, p. 90), but contextual; and the *δικαιοσύνη* cannot be the righteousness of the *law*, the preaching of which is not the mark of the *ἀπόστολοι Χριστοῦ*. As to *ὡς* (*transform themselves and become as*), comp. on Rom. ix. 29. — *ἂν τὸ τέλος κ.τ.λ.*] of *whom*—the servants of Satan—the *end*, *final fate*, will be in accordance with their works. Comp. Phil. iii. 19; Rom. vi. 21; 1 Pet. iv. 17. "Quacunque specie se nunc efferant, detrahitur tandem schema," Bengel.

Ver. 16. *I repeat it: let no one hold me for irrational; but if not, receive me at least as one irrational* (do not reject me), *in order that I too* (like my opponents) *may boast a little*. Thus Paul, after having ended the outpouring of his heart begun in ver. 7 regarding his gratuitous labours, and after the warning characterization of his opponents thereby occasioned (vv. 13–15), now turns back to what he had said in ver. 1, in order to begin a new self-comparison with his enemies, which he, however, merely *introduces*—and that once more with irony, at first calm, then growing bitter—down to ver. 21, and only *really begins* with *ἐν ᾧ δ' ἂν τις πολυᾷ κ.τ.λ.* at ver. 21. — *That, which* is by *πάλιν λέγω* designated as already said once (ver. 1), is *μή τίς με δόξη ἄφρ. εἶναι* and *εἰ δὲ μή γε . . . καυχῆσθαι*, both together, not the latter alone (Hofmann). The former, namely, lay *implicite* in the ironical character of ver. 1, and the latter *explicite* in the words of that verse. — *εἰ δὲ μή γε*] *sed nisi quidem*. Regarding the legitimacy of the *γε* in Greek (Plato, *Pol.* iv. p. 425 E), see Bremi, *ad Aesch. de fals. leg.* 47; Klotz, *ad Devar.* p. 527; Dindorf, *ad Dem.* I. p. v. f. praef. After *negative* clauses *εἰ δὲ μή* follows even in classical writers (Thuc. i. 28. 1, 131. 1; Xen. *Anab.* iv. 3. 6, vii. 1. 8), although we should expect *εἰ δέ*. But *εἰ δὲ μή* presupposes in the author the conception of a positive form of what is negatively expressed. Here something like this: I wish that no one should hold me as foolish; if, however, you do not grant what I wish, etc. See in general, Heindorf, *ad Plat. Parm.* p. 208; Buttmann, *ad Plat. Crit.* p. 106; Hartung, *Partik.* II. p. 213; and in reference to the N. T., Fritzsche, *ad Matth.* p. 254 f. — *καὶ* *ὡς ἄφρονα δέξασθέ με*. Comp. Mark vi. 56; Acts v. 15. See Wüstemann, *ad Theocr.* xxiii. 35; Jacobs, *ad Anthol.* XI. p. 316;

Winer, p. 543 [E. T. 729]. — ὡς ἄφρονα] *in the quality of one irrational*, as people give an indulgent hearing to such a one. — μικρόν τι] accusative as in ver. 1: *aliquantulum*, may deal in a little bit of boasting.

Ver. 17. More precise information as to the *καὶν ὡς ἄφρονα*. — δ λαλῶ] namely, in the boastful speech now introduced and regarded thereby as already begun. — κατὰ κύριον] *according to the Lord* (comp. Rom. xv. 5, viii. 27), *i.e. so that I am determined in this case by the guiding impulse of Christ*. A speaking according to Christ cannot be boasting; Matt. xi. 29; Luke xvii. 10. Now as Paul knew that the κατὰ κύριον λαλεῖν was brought about by the πνεῦμα working in him (comp. 1 Cor. vii. 10, xxv. 40), οὐ λαλῶ κατὰ κύριον certainly denies the *theopneustic* character of the utterance in the stricter sense, without, however, the apostle laying aside the consciousness of the Spirit's guidance, under which he, for his purpose, allows the human emotion temporarily to speak. It is similar when he expresses *his own opinion*, while yet he is conscious withal of having the Spirit (1 Cor. vii. 12, 25, 40). Regarding the *express remark*, that he does not speak κατὰ κύριον κ.τ.λ., Bengel aptly says: "quin etiam hunc locum et propriam huic loco exceptionem sic perscripsit *ex regula decori divini*, a Domino instructus." — ἀλλ' ὡς ἐν ἀφροσύνῃ] *but as one speaks in the state of irrationality*. — ἐν ταύτ. τ. ὑποστ. τ. κ.] belongs to οὐ λαλῶ κατὰ κύριον, ἀλλ' ὡς ἐν ἀφροσ. taken together: *not according to the Lord, but as a fool do I speak it, with this confidence of boasting*. ὑπόστασις is here interpreted as differently as in ix. 4. According to Chrysostom, Rückert, Ewald, Hofmann, and many others: in this *subject-matter of boasting* (comp. Luther, Billroth, and de Wette: "since it has once come to boasting"). But what little meaning this would have! and how scant justice is thus done to the ταύτῃ prefixed so emphatically (with *this* so great confidence)! The boasting is indeed not yet actually begun (as de Wette objects), but the apostle is already occupied with it in thought; comp. previously λαλῶ. According to Hofmann, ἐν ταύτ. τ. ὑπ. τ. κ. is to be attached to the following protasis ἐπεὶ πολλοὶ κ.τ.λ. But apart from the uncalled-for inversion thus assumed, as well as from the fact that the ὑπόστασις τ. κ. is held to be specially the *apostleship*, the τῆς καυχίσεως would be a quite superfluous addition; on the other hand, with the reference

to the general λαλῶ as modal definition of ὑπόστασις it is quite appropriate.

Ver. 18. That which carries him away to such foolishness, ver. 16: ἵνα καὶ γὰρ μικρ. τι καυχῆσ. — *Seeing that many boast according to their flesh, so will I boast too*, namely, κατὰ τ. σάρκα. — Since κατὰ τὴν σάρκα is opposed to the κατὰ κύριον in ver. 17, and is parallel to the ὡς ἐν ἀφροσύνῃ, it cannot express the *objective* norm (comp. v. 16), or the *object* of the boasting (comp. Phil. iii. 3 ff.; Gal. vi. 13), as Chrysostom and most expositors, including Emmerling, Flatt, and Osiander, explain it: *on account of external advantages*,¹ but it must denote the *subjective manner* of the καυχᾶσθαι, namely: *so that the καυχᾶσθαι is not guided by the Holy Spirit, but proceeds according to the standard of their natural condition as material, psychically determined, and striving against the Divine Spirit*, whence they are urged on to conceit, pride, ambition, etc.² Comp. Rückert: "according to the impulse of self-seeking personality;" also de Wette, Ewald, Neander. Billroth, in accordance with his philosophy, takes it: "as individual, according to what one is as a single human being." κατὰ ἀνθρώπου in 1 Cor. ix. 8 is not parallel. See on that passage. — Rückert denies that Paul after καὶ γὰρ καυχῆσομαι has again supplied in thought κατὰ τ. σάρκα, and thinks that he has prudently put it only in the protasis and *not* said it of *his own* glorying. But it necessarily follows, as well from the previous

¹ To this category belongs also the interpretation of Baur, who, however, refers σὰρξ quite specially to Judaism as what is inherited, and therefore understands a boasting, the *object of which is only inherited accidental advantages*. The διάκονοι Χριστοῦ, ver. 23, and the apostle's subsequent glorying in *suffering*, ought to have dissuaded Baur from adopting such a view.

² Osiander is quite wrong in objecting to this interpretation that the *article* is against it, since Paul, when he means σὰρξ in this sense, *never* puts the article after κατὰ. Paul, in fact, has the article only in this *single* passage, and elsewhere writes *always* κατὰ σάρκα (i.e. *conformably to flesh*) whether he uses σὰρξ in the subjective or objective sense; hence, so far as the article is concerned, there is no means at all of comparison. Besides, τὴν here is very doubtful critically, because it is wanting in D* F G N* min. Chrys. Dam., and is at variance with the Pauline usage. Osiander's further objection, that κατὰ τὴν σάρκα, as understood by us, is in the apostle's mouth unworthy of him for the apodosis, is likewise incorrect, for he is speaking *ironically*; he wishes, in fact, to deal in boasting like a *fool*! As to the distinction between κατὰ σάρκα and κατὰ τὴν σάρκα, we may add that the one means: "*after the manner of natural humanity*," the other, "*after the manner of their natural humanity*." Comp. on Phil. i. 24, 22. In substance they are equivalent; the latter only individualizes more concretely.

οὐ λαλῶ κατὰ κύριον, in which the κατὰ τ. σάρκα is already expressed *implicite*, as also from the following τῶν ἀφρόνων, among whom Paul is included as κατὰ τὴν σάρκα καυχώμενος. It is otherwise in John viii. 15.

Ver. 19. Not the motive inducing, but an ironical *ground encouraging*, the just said κἀγὼ καυχῆσομαι: *For willingly you are patient with the irrational* (to whom I with my καυχᾶσθαι belong), *since ye are rational people!* The more rational person is on that account the more tolerant toward fools. Hence not: *although you are rational* (Ewald and the older commentators).

Ver. 20. *Argumentum a majori* for what is said in ver. 19, bitterly sarcastic against the complaisance of the Corinthians towards the imperious (καταδουλοῖ), covetous (κατεσθίει), slyly capturing (λαμβάνει), arrogant (ἐπαίρεται), and audaciously violent (εἰς πρόσωπον δέρει) conduct of the false apostles. — καταδουλοῖ] *enslaves*. Comp. on Gal. ii. 4; Dem. 249. 2, and the passages in Wetstein. Paul has used the *active*, not the *middle*, as he leaves quite out of view the authority, whose lordship was aimed at; beyond doubt, however (see the following points), the pseudo-apostles wished to make *themselves* lords of the church, partly in religious, *i.e.* Judaistic effort (comp. i. 24), partly also in a material respect (see what follows). — κατεσθίει] *swallows up*, devours, *sc.* ὑμᾶς, a figurative way of denoting not the *depriving them of independence* in a Christian point of view (Hofmann), which the reader could the less guess, since it was already said in καταδουλ., but the course of *greedily gathering to themselves all their property*. Comp. Ps. liii. 5; Matt. xxiii. 13; Luke xv. 30; Add. to Esth. i. 11; Hom. Od. iii. 315: μή τοι κατὰ πάντα φάγωσι κτήματα, Dem. 992. 25; Aesch. c. Tim. 96. So also the Latin *devorare* (Quintil. viii. 6). Comp. also Jacobs, *ad Anthol.* X. pp. 217, 230. Rückert, who will not concede the avarice of the opponents (see on ver. 12), explains it *of rending the church into parties*. Quite against the meaning of the word; for in Gal. v. 15 ἀλλήλους stands alongside. And would it not be wonderful, if in *such* a company of worthlessness avarice were wanting? — λαμβάνει] *sc.* ὑμᾶς, *captures you*. Comp. xii. 16. The figure is taken from *hunting*, and denotes the getting of somebody into one's power (Dem. 115. 10, 239. 17) in a secret way, by machinations, etc. (hence different

from *καταδουλοῖ*). Comp. Reiske, *Ind. Dem.*, ed. Schaef. p. 322: "devincire sibi mentes hominum deditas et veluti captas aut fascino quodam obstrictas." This meaning is held by Wolf, Emmerling, Flatt, Billroth, Rückert, de Wette, Osiander, and others. The *usual* older interpretation: if any one *takes your goods* from you (so also Ewald), is to be set aside, because *ὑμᾶς* would necessarily have to be supplied, and because already the far stronger *κατεσθίει* has preceded. The same is the case with Hofmann's interpretation: if any one *seizes hold on you* ("treats you as a thing"), which after the two previous points would be nothing distinctive. — *ἐπαίρεται*] *exalts himself* (proudly). See the passages in Wetstein. As in this clause *ὑμᾶς* cannot be again supplied, and thus the supplying of it is interrupted, *ὑμᾶς* is again *added* in the *following* clause. — *εἰς πρόσωπ.* *δέρει*] represents an extraordinary, very disgraceful and insolent maltreatment. Comp. 1 Kings xxii. 24; Matt. v. 39; Luke xxii. 64; Acts xxiii. 2; Philostr. *vit. Apoll.* vii. 23. On the impetuous fivefold repetition of *εἰ*, comp. 1 Tim. v. 10.

Ver. 21. *In a disgraceful way* (for me) *I say, that we have been weak!* Ironical comparison of himself with the false apostles, who, according to ver. 20, had shown such energetic bravery in Corinth. For such things *we*, I confess it to my shame, were *too weak!* — *κατὰ ἀτιμίαν*] is the generally current paraphrase of the adverb (*ἀτίμως*), to be explained from the notion of measure (Bernhardy, p. 241). See Matthiae, p. 1359 f. — *ὥς ὅτι*] *as that* (see in general, Bast, *ad Gregor. Cor.* p. 52), introduces the *contents* of the shameful confession, not, however, in an absolutely objective way, but as a fact *conceived of* (*ὥς*). Comp. 2 Thess. ii. 2; Xen. *Hist.* iii. 2. 14; and the passages from Joseph. *c. Ap.* i. 11, and Dionys. Hal. 9 (*ἐπιγνοὺς, ὥς ὅτι ἐσχάτοις εἰσὶν οἱ κατακλεισθέντες*) in Kypke, II. p. 268; also Isocr. *Busir.* arg. p. 362, Lang.: *κατηγόρουν αὐτοῦ, ὥς ὅτι καινὰ δαιμόνια εἰσφέρει*, and the *causal* *ὥς ὅτι*, v. 19. The confession acquires by *ὥς ὅτι* something of *hesitancy*, which strengthens the touch of irony. — *ἡμεῖς*] is with great emphasis opposed to the men of power mentioned in ver. 20. — *ἡσθενήσαμεν*] namely, when we were there; hence the *aorist*. On the *subject-matter*, comp. 1 Cor. ii. 2. — There agree, on the whole, with our view of the passage Bengel, Zachariae, Storr, Flatt,

Schrader, de Wette, Neander, Osiander, and others. The main point in it is, that *κατ' ἀτιμίαν* denotes something shameful *for the apostle*, and λέγω has a *prospective* reference. Rückert also gives λέγω a prospective reference, but he diverges in regard to *κατ' ἀτιμίαν*, and supplies μέν: "*in the point, indeed, to bring disgrace upon you, I must acknowledge that I have been weak.*" But in that case how unintelligibly would Paul have expressed himself! For, apart from the arbitrary supplying of μέν, the definite *ἀτιμίαν* would be quite unsuitable. Paul, to be understood, must have written *κατὰ τὴν ἀτιμίαν ὑμῶν* (as regards your disgrace), or at least, with reference to ver. 20, *κατὰ τὴν ἀτιμίαν* (as regards the disgrace under consideration). Ewald and Hofmann take *κατὰ ἀτιμ.* rightly, but give λέγω a retrospective reference. In their view of ὥς ὅτι they diverge from one another, Ewald explaining it: *as if I from paternal weakness could not have chastised you myself*; Hofmann, on the other hand, taking ὥς ὅτι as specifying the *reason* for saying such a thing (comp. v. 19). Against Ewald it may be urged that ὥς ὅτι does not mean *as if*, and that the five points previously mentioned are not brought under the general notion of *chastisement*; and against both expositors, it may be urged that if *κατὰ ἀτιμίαν* were in reference to *what precedes* to mean a dishonour *of the apostle himself*, ἡμῶν must of necessity (in Phil. iv. 11, *κατά* is different) have been appended in order to be understood, because the previous points were a *shame of the readers*; consequently the fine point would have lain just in an emphatically added ἡμῶν (such as *κατὰ τὴν ἡμῶν ἀτιμίαν*). In our interpretation, on the other hand, *κατὰ ἀτιμίαν* receives its definite reference through ὥς ὅτι ἡμεῖς (*that we*), and a ἡμῶν with *ἀτιμίαν* would have been quite superfluous. Most of the older commentators, too, though with many variations in detail, refer *κατὰ ἀτιμ. λέγω* to *what precedes*, but explain *κατὰ ἀτιμ.* of the shame of the readers. So Chrysostom,¹ Theophylact, Theodoret, Pelagius, Erasmus, Beza, Calvin, Hunnius, and others: *to your shame I say this* (ver. 20), *as if* [rather: *as because*] *we had been weak*, and could not have done the same thing, although we could do it but would not. Similarly also Billroth (followed by Olshausen): "*In a disgraceful way, I*

¹ Chrysostom observes that ὥς ὅτι κ. τ. λ. is given obscurely, in order to conceal the unpleasantness of the meaning by the obscurity.

maintain, you put up with that injustice from the alleged reason that we are weak" (rather: had been). But since *κατὰ ἀτιμ.* is not more precisely defined by a *ὑμῶν*, we have no right to give to it another definition than it has already received from Paul by the emphatic *ἡμεῖς ἡσθενήσ.* Against the retrospective reference of *λέγω*, see above. Finally, in that view the passage would lose its ironical character, which however still continues, as is shown at once by the following *ἐν ἀφροσύνῃ λέγω*. — *ἐν ᾧ δ' ἂν τις τολμᾷ κ.τ.λ.*] Contrast with the ironical *ἡσθενήσαμεν*: wherein, however, any one is bold—I say it irrationally—I too am bold; in whatever respect (*quocunque nomine*) any one possesses boldness, I too have boldness. In *ἐν ᾧ* lies the *real ground*, in which the *τολμᾶν* has its causal basis. As to *τολμᾷ*, comp. on x. 2. *ἂν* contains the conception: *should the case occur*. See Fritzsche, *Conject.* p. 35. — *ἐν ἀφροσύνῃ λέγω*] Irony; for *μή τίς με δόξῃ ἄφρονα εἶναι*, ver. 16. But Paul knew that the *τολμῶ* *καὶ γὰρ* would appear to the enemies to be a foolish assertion.

Ver. 22. Now comes the specializing *elucidation* of that *ἐν ᾧ δ' ἂν τις τολμᾷ, τολμῶ καὶ γὰρ*, presented so as directly to confront his enemies. Comp. Phil. iii. 5. Observe, however, that the opponents in *Corinth* must have still left circumcision out of the dispute. — The three names of honour, in which they boasted from their Judaistic point of view, are arranged in a *climax*, so that *Ἑβραῖοι*, which is not here in contrast to the Jews of the Diaspora, points to the hallowed *nationality*, *Ἰσραηλῖται* to the *theocracy* (Rom. ix. 4 f.), and *σπέρμα Ἀβραάμ* to the *Messianic privilege* (Rom. xi. 1, ix. 7, *al.*), without, however, these references excluding one another. The *interrogative* interpretation of the three points corresponds to the animation of the passage far more than the *affirmative* (Erasmus, Luther, Castalio, Estius, Flatt, and others).

Ver. 23. In the case of these three Jewish predicates the aim was reached and the emotion appeased by the brief and pointed *καὶ γὰρ*. Now, however, he comes to the main point, to the *relation towards Christ*; here *καὶ γὰρ* cannot again suffice, but a *ὑπὲρ ἐγώ* must come in (comp. Theodoret), and the holy self-confidence of this *ὑπὲρ ἐγώ* gushes forth like a stream (comp. vi. 4 ff.) over his opponents, to tear down their fancies of apostolic dignity. — *παραφρονῶν λαλῶ*] also ironical, but stronger than *ἐν ἀφροσ. λέγω*:

in madness (Herod. iii. 24; Dem. 1183. 1; Soph. *Phil.* 804) *I speak!* For Paul, in the consciousness of his own humility as of the hateful arrogance of his foes, conceives to himself a: *παράφρονει!* as the judgment which will be pronounced by the opponents upon his *ὑπὲρ ἐγώ*; they will call it a *παράφρον ἔπος* (Eur. *Hipp.* 232)! — *ὑπὲρ ἐγώ*] He thus concedes to his opponents the predicate *διάκονοι Χριστοῦ* only *apparently* (as he in fact could not *really* do so according to vv. 13–15); for in *ὑπὲρ ἐγώ* there lies the *cancelling* of the apparent concession, because, if he had granted them to be actually Christ's servants, it would have been absurd to say: *I am more!* Such, however, is the thought: "servants of Christ are they? Well, if they are *such*, *still more* am I!" The meaning of *ὑπὲρ ἐγώ* is not, as *most* (even Osiander and Hofmann) assume: "I am a servant of Christ in a higher degree than they" (1 Cor. xv. 10), but: *I am more than servant of Christ*; for, as in *καὶ ἐγώ* there lay the meaning: *I am the same* (not in reference to the *degree*, but to the *fact*), so must there be in *ὑπὲρ ἐγώ* the meaning: *I am something more*. Thus, too, the meaning, in accordance with the strong *παράφρονων λαλῶ*, appears far more forcible and more telling against the opponents.¹ *ὑπέρ* is used *adverbially* (Winer, p. 394 [E. T. 526]); but other undoubted Greek examples of this use of *ὑπέρ* are not found, as that in Soph. *Ant.* 514 (ὁ δ' ἀντιστὰς ὑπέρ) is of doubtful explanation. — *ἐν κόποις περισσοτέρως κ.τ.λ.*] Paul now exchanging sarcasm for deep earnest, under the impulse of a noble *μεγαληγορία* (Xen. *Apol.* i. 2) and "argumentis quae vere testentur pectus apostolicum" (Erasmus), begins his justification of the *ὑπὲρ ἐγώ*, so that *ἐν* is to be taken *instrumentally*: *through more exertions*, etc. The *comparative* is to be explained from the comparison with the *κόποι* of the opponents. The *adverb*, however, as often also in classic writers, is attached *adjectivally* (*sc. οὔσι*) to the substantive. So also de Wette.² Comp. Luke xxiv. 1; 1 Cor. xii. 31; Phil. i. 26; Gal. i. 13; see Ast, *ad Plat. Polit.* p. 371 f.; Bernhardt, p. 338. Billroth, Osiander, Hofmann, and the older commentators incor-

¹ So that the absolute *ὑπέρ* is not to be explained *ὑπὲρ αὐτοῖς*, but *ὑπὲρ διακόνους* x. Our view is already implied in the *plus* (not *magis*) *ego* of the Vulgate. Luther also has it, recently Ewald; and Lachm. writes *ὑπεριγώ* as one word. Comp. also Klöpper, p. 97.

² In the Vulgate this view has found distinct expression at least in the first clause: "in laboribus plurimis."

rectly hold that εἰμί is to be supplied: "I am so in a yet much more extraordinary way in labours." Apart from the erroneous explanation of ὑπὲρ ἐγώ, which is herein assumed, the subsequent πολλάκις is against it, for this with εἰμί supplied would be absurd. Hofmann would make a new series begin with ἐν θανάτ. πολλάκις; but this is just a mere makeshift, which is at variance with the symmetrical onward flow of the passage with ἐν. Beza, Flatt, and many others supply ἦν or γέγονα; but this is forbidden by ver. 26, where (after the parenthesis of vv. 24, 25) the passage is continued *without* ἐν, so that it would be impossible to supply ἦν or γέγονα further. — ἐν πληγ. ὑπερβαλλ.] *by strokes endured beyond measure.* — ἐν φυλακ. περισσοτ.] *by more imprisonments.* Clement, *ad Cor.* i. 5: ὁ Παῦλος ὑπομονῆς βραβεῖον ἀπέσχευ ἐπτάκις δεσμὰ φορέσας, in which reckoning, however, the later imprisonments (in Jerusalem, Caesarea, Rome) are included. — ἐν θανάτοις πολλάκις] *πολλάκις γὰρ εἰς κινδύνους παρεδόθην θάνατον ἔχοντας*, Chrysostom. Comp. 1 Cor. xv. 31; 2 Cor. iv. 11; Rom. viii. 36; and Philo, *Flacc.* p. 990 A: προαποθνήσκω πολλοὺς θανάτους ὑπομένων ἀνθ' ἑνὸς τοῦ τελευταίου, Lucian, *Tyr.* 22; *Asin.* 23. See on this use of θάνατος in the plural, Stallbaum, *ad Plat. Crit.* p. 46 C; Seidler, *ad Eur. El.* 479.

Vv. 24, 25. Parenthesis, in which definite proofs are brought forward for the ἐν θανάτοις πολλάκις. — ἐπὶ 'Ιουδαίων] refers merely to πεντάκις . . . ἔλαβον; for it is obvious of itself that the subsequent τρὶς ἑρράβδισθην was a *Gentile* maltreatment. Paul seems to have had in his mind the order: *from Jews . . . from Gentiles*, which, however, he then abandoned. — τεσσαράκοντα παρὰ μίαν] *sc. πληγὰς*. Comp. on Luke xii. 47, and Ast, *ad Legg.* p. 433. παρὰ in the sense of subtraction; see Herod. i. 120; Plut. *Caes.* 30; Wyttenb. *ad Plat.* VI. pp. 461, 1059; Winer, p. 377 [E. T. 503]. Deut. xxv. 3 ordains that *no one* shall be beaten *more than forty times*. In order, therefore, not to exceed the law by possible miscounting, only *nine and thirty* strokes were commonly given under the later administration of Jewish law.¹ See Joseph. *Antt.* iv. 8. 21, 23,

¹ This reason for omitting the last stroke is given by Maimonides (see Coccej. *ad Maccoth* iii. 10). Another Rabbinical view is that thirteen strokes were given with the three-thonged leathern scourge, so that the strokes amounted in all to thirty-nine. See in general, Lund, p. 540 f. According to *Maccoth* iii. 12, the

and the Rabbinical passages (especially from the treatise *Muccoth* in Surenhusius, IV. p. 269 ff.); in Wetstein, Schoettgen, *Hor.* p. 714 ff.; and generally, Saalschütz, *M. R.* p. 469. Paul rightly adduces his five scourgings (not mentioned in Acts) as proof of his ἐν θανάτοις πολλάκις, for this punishment was so cruel that not unfrequently the recipients died under it; hence there is no occasion for taking into account bodily weakness in the case of Paul. See Lund, *Jüd. Heiligth.* ed. Wolf, p. 539 f. — τρις ἑρραβδίσθην] One such scourging with rods by the Romans is reported in Acts xvi. 22; the two others are unknown to us. — ἀπαξ ἐλιθάσθ.] See Acts xiv. 19; Clem. 1 Cor. v. — τρις ἐνανάγ.] There is nothing of this in Acts, for the last shipwreck, Acts xxvii., was much later. How many voyages of the apostle may have remained quite unknown to us! and how strongly does all this list of sufferings show the incompleteness of the Book of Acts! — νυχθήμερον ἐν τῷ βυθῷ πεποίηκα] Lyra, Estius, Calovius, and others explain this of a *miracle*, as if Paul, actually sunk in the deep, had spent twenty-four hours without injury; but this view is at variance with the context. It is most naturally regarded as the sequel of one of these shipwrecks, namely, that he had, with the help of some floating wreck, tossed about on the sea for a day and a night, often overwhelmed by the waves, before he was rescued. On βυθός, *the depth of the sea*, comp. LXX. Ex. xv. 5; Ps. lxvii. 14, cvii. 24, *al.*; Bergl. *ad Alciph.* i. 5, p. 10; and Wetstein *in loc.* — ποιεῖν of time: *to spend*, as in Acts xv. 33; Jas. iv. 13; Jacobs, *ad Anthol.* IX. p. 449. The *perfect* is used because Paul, after he has simply *related* the previous points, looks back on this last *from the present time* (comp. Kühner, § 439, 1a); there lies in this change of tenses a climactic vividness of representation.

Ver. 26 f. After the parenthesis of vv. 24, 25, the series begun in ver. 23 is now continued, dropping, however, the instrumental ἐν, which is not to be supplied, and running on merely with the instrumental *dative*—*through frequent journeys, through dangers from rivers*, etc. The expression ὁδοιπορ. πολλάκις is not to be taken as saying too little, for Paul was not constantly engaged

breast, the right and the left shoulder, received each thirteen of the thirty-nine strokes. But it cannot be proved from the Rabbins that it was *on this account* that the fortieth was not added, as Bengel, Wetstein, and others assume.

in journeys (comp. his somewhat lengthy sojourns at Ephesus and at Corinth); wherefore he had the less occasion here to put another expression in place of the *πολλάκις* which belonged, as it were, to the symmetry of the context (vv. 23, 27). Hofmann wrongly joins *πολλάκις* with *κινδύνοις*, and takes *πολλάκ. κινδύνοις* as in apposition to *ὁδοιπορίαις*: "*journeys, which were often dangers.*" As if Paul were under the necessity of expressing (if he wished to express at all) the quite simple thought: *ὁδοιπορίαις πολλάκις ἐπικινδύνοις* (journeys which were often dangerous), in a way so singularly enigmatical as that which Hofmann imputes to him. Besides, if the following elements are meant to specify the dangers of *travel*, the two points *ἐκ γένους* and *ἐξ ἐθνῶν* at least *are* not at all specific *perils* incident to *travel*. And how much, in consequence of this erroneous connection of *ὁδοιπορ. πολλάκ. κινδυν.*, does Hofmann mar the further flow of the passage, which he subdivides as *ποταμῶν κινδύνοις, ληστῶν κινδύνοις, ἐκ γένους κινδύνοις κ.τ.λ.* down to *ἐν θαλάσῃ κινδύνοις*, but thereafter punctuates: *ἐν ψευδαδέλφοις κόπῳ κ. μόχθῳ ἐν ἀγρυπνίαις, πολλάκις ἐν λιμῷ κ. δίψει, ἐν νηστείαις, πολλάκις ἐν ψυχ. κ. γυμν.*¹ In this way is lost the whole beautiful and swelling symmetry of this outburst, and particularly the essential feature of the weighty anaphora, in which the emphatic word (and that is in ver. 26 *κινδύνοις*) is placed *first* (comp. *e.g.* Hom. *Il.* x. 228 ff., i. 436 ff., ii. 382 ff., v. 740 f.; Arrian, *Diss.* i. 25; Quinctil. ix. 3. Comp. also ver. 20, vii. 2; Phil. iii. 2, iv. 8, *al.*). — *κινδ. ποταμῶν κ.τ.λ.*] The *genitive* denotes the dangers *arising from* rivers (in crossing, swimming through them, in inundations, and the like) and from robbers. Comp. Heliod. ii. 4. 65: *κινδύνοι θαλασσῶν*, Plat. *Pol.* i. p. 332 E; *Euthyd.* p. 279; Ecclus. xliii. 24. — The *κινδύνοις* each time prefixed has a strong oratorical emphasis. Auct. ad Herenn. iv. 28. There lies in it a certain tone of triumph. — *ἐκ γένους*] *on the part of race, i.e. on the part of the Jews*, Acts vii. 19; Gal. i. 14. The opposite: *ἐξ ἐθνῶν*. — *ἐν πόλει*, *in city*, as in Damascus, Jerusalem, Ephesus, and others; the opposite is *ἐν ἐρημίᾳ, in desert*. On the form of expression, comp. *ἐν οἴκῳ, ἐν ἀγρῷ, ἐν*

¹ So that *πολλάκ. ἐν λιμῷ κ. δίψει* would belong to *ἀγρυπνίαις*, and *πολλάκ. ἐν ψύχει κ. γυμνότητι* to *νηστείαις*, each as a circumstance of aggravation; while both *ἐν ἀγρυπνίαις* and *ἐν νηστείαις* belong to *κόπῳ κ. μόχθῳ*.

μεγάρῳ, and the like. Xen. *de rep. Lac.* viii. 3 : ἐν πόλει καὶ ἐν στρατιῇ καὶ ἐν οἴκῳ. — ἐν ψευδαδέλφοις] *among false brethren*, i.e. among Judaistic *pseudo-Christians*, Gal. ii. 4, οἱ ὑπεκρίνοντο τὴν ἀδελφότητα, Chrysostom. Why should not these, with their hostile and often vehement opposition to the Pauline Christianity (comp. Phil. iii. 2), have actually prepared dangers for him? Rückert, without reason, finds this inconceivable, and believes that Paul here means an occasion on which *non-Christians*, under cover of the Christian name, had sought to entice the apostle into some danger (? *κινδύνους*). — Ver. 27. κόπῳ κ. μόχθῳ] *by trouble and toil*; comp. 1 Thess. ii. 9; 2 Thess. iii. 8.¹ Then with ἐν ἀγρυπν. there again appears the instrumental ἐν. On ἐν λιμῷ κ.τ.λ., comp. Deut. xxviii. 48. — ἐν νηστείαις πολλάκις] *by frequent fastings*. Here precisely, where ἐν λιμῷ κ. δίψει, and so *involuntary* fasting, precedes, the reference of νηστ. to *voluntary* fasting is perfectly clear (in opposition to Rückert, de Wette, Ewald). Comp. on vi. 5. Estius aptly observes: “*jejunia ad purificandam mentem et edomandam carnem sponte assumta.*” Comp. Theodoret and Pelagius.

Ver. 28. *Apart from that which occurs beside* (beside what had been mentioned hitherto), *for me the daily attention is the care for all the churches.*² He will not adduce more particulars than he has brought forward down to γυμνότητι, but will simply mention further a general fact, that he has daily to bear anxiety for all the churches. On χωρίς with the genitive: *apart from*, see Stallbaum, *ad Plat. Apol. S.* p. 35 C. The emphasis is on πασῶν. Theodoret: πάσης γὰρ τῆς οἰκουμένης ἐν ἐμῷ περιφέρω τὴν μέριμναν. Nevertheless, this πασῶν is not, with Bellarmine and other Roman Catholic writers, as well as Ewald *et al.*, to be limited merely to Pauline churches, nor is it to be pressed in its full generality, but rather to be taken as a *popular* expression for his *unmeasured* task. He has to care for *all*. Chrysostom, Theophy-

¹ From these passages, combined with Acts xx. 31, we may at the same time explain the ἀγρυπνίαι, which Hofm. interprets of night-watchings *in anxiety about the pseudo-Christians*. This results from his error in thinking that all the points in ver. 27 are to be referred to ἐν ψευδαδέλφ.

² Accordingly the comma after ἡμέραν is to be deleted. If μέριμνα κ.τ.λ. be (as is the usual view) taken as a clause by itself, the ἵστί to be supplied is not a copula, but: *exists*. But according to the right reading and interpretation, ἡ ἵστις μοι, as an independent point, would thus be too general.

lact, and others attach *χωρ. τ. παρ.* to what precedes, and separate it from what follows by a full stop; but this only makes the latter unnecessarily abrupt. Luther, Castalio, Bengel, and many others, including Flatt, Billroth (but uncertainly), and Olshausen, consider *ἡ ἐπίστασις κ.τ.λ.* (or, according to their reading: *ἡ ἐπισύστασις κ.τ.λ.*) as an abnormal apposition to *τῶν παρεκτός*: not to mention what still occurs besides, namely, etc. This is unnecessarily harsh, and *χωρὶς τῶν παρεκτός* would withal only be an empty formula. — *τὰ παρεκτός* is: *quae praeterca eveniunt*,¹ not, as Beza and Bengel, following the Vulgate, hold: “*quae extrinsecus eum adoriebantur*” (Beza), so that *either* what follows is held to be in apposition (Bengel: previously he has described the *proprius labores*, now he names the *alienos secum communicatos*), or *τῶν παρεκτός* is referred to what precedes, and what follows now expresses the *inward* cares and toils (Beza, comp. Erasmus). Linguistic usage is against this, for *παρεκτός* never means *extrinsecus*, but always *beside*, in the sense of *exception*. See Matt. v. 32; Acts xxvi. 29; Aq. Deut. i. 36; *Test. XII. Patr.* p. 631; *Geopon.* xiii. 15. 7; *Etym. M.* p. 652, 18. This also in opposition to Ewald: “without the *unusual* things,” with which what is *daily* is then put in contrast (comp. Calvin). Hofmann, following the reading *ἡ ἐπισύστασίς μου*, would, instead of *τῶν παρεκτός*, write *τῶν παρ’ ἐκτός*, which is, in his view, *masculine*, and denotes those *coming on to the apostle from without* (the Christian body), whose *attacks* on his doctrine he must continually withstand. With this burden he associates the care of all the many *churches*, which lie continually on his soul. These two points are introduced by *χωρὶς*, which is the adverbial *besides*. This new interpretation (even apart from the reading *ἐπισύστασις*, which is to be rejected on critical grounds) cannot be accepted, (1) because *οἱ παρ’ ἐκτός*, for which Paul would have written *οἱ ἔξω* (1 Cor. v. 12; Col. iv. 5; 1 Thess. iv. 12) or *οἱ ἔξωθεν* (1 Tim. iii. 7), is an expression without demonstrable precedent, since even Greek writers, while doubtless using *οἱ ἐκτός*, *extranei* (Polyb. ii. 47. 10, v. 37. 6; comp. Ecclus. Praef. I.), do not use *οἱ παρ’ ἐκτός*; (2) because the two parts of the verse,

¹ The Armenian version gives instead of *παρεκτός*: *ἄλλων θλίψεων*. A correct interpretation. Chrysostom exaggerates: *πλείονα τὰ παραλειφθέντα τῶν ἀπαρίρη-
θέντων*.

notwithstanding their quite different contents, stand abruptly (without *καί*, or *μὲν* . . . *δέ*, or other link of connection) side by side, so that we have not even *ἡ δὲ μέριμνά μου* (overagainst the *ἐπισύστασις μου*) instead of the bare *ἡ μέριμνα*; and (3) because the adverbial *χωρίς* in the sense assumed is foreign to the N. T., and even in the classical passages in question (see from Thucydides, Krüger on i. 61. 3) it does not mean *praeterea* generally, but more strictly *scorsim, separatim, specially and taken by itself*.¹ See Ellendt, *Lex. Soph.* II. p. 974. But the two very general categories, which it is to introduce, would not suit this sense. — *ἡ ἐπίστασις*] may mean *either*: the daily *halting* (comp. Xen. *Anab.* ii. 4. 26; Polyb. xiv. 8. 10; Soph. *Ant.* 225: *πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις*, *multas moras deliberationibus effectas*), or: the daily *attention*.² See Lobeck, *ad Phryn.* p. 527; Schweigh. *Lex. Polyb.* p. 265. This signification is most accordant with the context on account of the following *ἡ μέριμνα κ.τ.λ.* Rückert, without any sanction of linguistic usage, makes it: the *throng* towards me, the concourse resorting to me on official business.³ So also Osiander and most older and more recent expositors explain the *Recepta ἐπισύστασις μου* or *ἐπισύστ. μοι*. But likewise at variance with usage, since *ἐπισύστασις* is always (even in Num. xxvi. 9) used in the *hostile* sense: *hostilis concursio, tumultus*, as it has also been taken here by Chrysostom, Theodoret, Theophylact, Beza,⁴ Bengel, and others. See Acts xxiv. 12, and the passages in Wetstein and Loesner, p. 230.—The *μοί*, which, in

¹ So, too, in the passage, Thuc. ii. 31. 2, adduced in Passow's *Lexicon* by Rost and by Hofmann, where *χωρίς* further introduces a *separate* army contingent, which is *counted by itself*.

² Gregory of Nazianzus has *ἐπιστασία*, which is to be regarded as a good gloss. See Lobeck, *l.c.*; Kühner, *ad Xen. Mem.* i. 5. 2, var.

³ *ἐπίστασις* does not *once* mean the *pressing on* (active), the *crowding*. In 2 Macc. vi. 3 (in opposition to Grimm in *loc.*), *ἡ ἐπίστασις τῆς κακίας* is the *setting in*, the *coming on*, i.e. the *beginning* of misfortune (Polyb. i. 12. 6, ii. 40. 5, *al.*). In Dion. Halicarn. vi. 31, the reading is to be changed into *ἐπίθειν*. In Polyb. i. 26. 12, it means the *position*. Nevertheless, Buttm. *neut. Gr.* p. 156 [E. T. 180], agrees with Rückert.

⁴ Chrys.: *οἱ θόρυβοι, αἱ παραχαί, αἱ πολιορκίαι τῶν δέμων καὶ τῶν πόλεων ἔφοδοι*. Beza renders the whole verse: "Absque iis, quae extrinsecus eveniunt, urget agmen illud in me quotidie consurgens, i.e. sollicitudo de omnibus ecclesiis." Comp. Ewald: "the daily onset of a thousand troubles and difficulties on him." Bengel: "obturbatio illorum, qui doctrinae vitaeque perversitate Paulo molestiam exhibebant, v. gr. Gal. vi. 17."

the interpretation of ἐπιστ. as *concourse*, would have to be taken as appropriating dative (Bernhardy, p. 89), is, according to our view of ἐπίστ., to be conceived as dependent on the ἐστι to be supplied.

Ver. 29. Two characteristic traits for illustrating the μέριμνα πασῶν τῶν ἐκκλησιῶν. Chrysostom aptly says: ἐπήγαγε καὶ τὴν ἐπίτασιν τῆς φροντίδος, and that for the *individual members* (Acts xx. 31).—As ἀσθενεῖ with σκανδαλίζεται, so also ἀσθενῶ with πυροῦμαι forms a climax—and in a way highly appropriate to the subject! For in point of fact he could not in the second clause say: καὶ οὐ σκανδαλίζομαι.—The *meaning* of the verse is to express the most cordial and most lively sympathy (comp. 1 Cor. xii. 26) of his care amidst the dangers, to which the Christian character and life of the brethren are exposed: “Who is weak as regards his faith, conscience, or his Christian morality, and I am not weak, do not feel myself, by means of the sympathy of my care, transplanted into the same position? Who is offended, led astray to unbelief and sin, and I do not burn, do not feel myself seized by burning pain of soul?” Semler and Billroth, also de Wette (comp. Luther’s gloss), mix up what is foreign to the passage, when they make ἀσθενῶ apply to the *condescension* of the apostle, who would give no offence to the weak, 1 Cor. ix. 22. And Emmerling (followed by Olshausen) quite erroneously takes it: “quem afflictum dicas, si me non dicas? quem calamitatem oppetere, si me non iis premi, quin uri memores?” In that case it must have run καὶ οὐκ ἐγὼ ἀσθενῶ; besides, σκανδαλίζεσθαι never means *calamitatibus affici*, but constantly denotes religious or moral offence; and lastly, σκανδαλίζεται and πυροῦμαι would yield a quite inappropriate climax (Paul must have repeated σκανδαλίζομαι).—ἀσθενεῖ] comp. Rom. iv. 19, xiv. 1, 2, 21; 1 Cor. viii. 9, 11; 1 Thess. v. 14; Acts xx. 35. The correspondence of σκανδαλίζεται in the climax forbids us to understand it of *suffering* (Chrysostom, Beza, Platt).—πυροῦμαι] What emotion is denoted by verbs of burning, is decided on each occasion by the context (comp. 1 Cor. vii. 9; see in general on Luke xxiv. 32), which here presents a climax to ἀσθενῶ, therefore suggests far more naturally the idea of violent pain (comp. Chrys.: καθ’ ἑκαστον ὠδυνᾷτο μέλος) than that of anger (Luther: “it galled him hard;” comp. Bengel, Rückert). Augustine says

aply: "quanto major caritas, tanto majores *plagae de peccatis alienis*." Comp. on the expression, the Latin *ardere doloribus*, *faces doloris*, and the like (Kühner, *ad Cic. Tusc. ii. 25. 61*); also 3 Macc. iv. 2, and Abresch, *ad Aesch. Sept. 519*.— Lastly, we have to note *the change in the form of the antitheses*, which emerges with the increasing vividness of feeling in the two halves of the verse: οὐκ ἀσθενῶ and οὐκ ἐγὼ πυροῦμαι. In the former case the negation attaches itself to the verb, in the latter to the person. Who is weak without *weakness* likewise occurring in me? who is offended without its being *I*, who is burning? Of the *offence* which *another* takes, *I* on my part have the *pain*.

Ver. 30. Result of the previous passage—from ver. 23 onward¹ in proof of that ὑπὲρ ἐγὼ in ver. 23—put, however, *asyndetically* (without οὐν), as is often the case with the result after a lengthened chain of thoughts (Dissen, *ad Pind. Exc. II. de asynd. p. 278*); an asyndeton *summing up* (Nügelbach on the *Iliad*, p. 284, ed. 3). *If I must boast* (as is the given case in confronting my enemies), *I will boast in that which concerns my weakness* (my sufferings, conflicts, and endurances, which exhibit my *weakness*), and thus practise quite another *καυχᾶσθαι*² than that of my opponents, who boast in their power and strength. In this τὰ τ. ἀσθ. μ. καυχ. there lies a holy oxymoron. To refer it to the ἀσθενεῖν in ver. 29 either *alone* (Rückert) or *inclusively* (de Wette), is inadmissible, partly because that ἀσθενεῖν was a partaking in the weakness of *others*, partly because the future is to be referred to what is meant only *to follow*. And it does *actually* follow; hence we must not, with Wieseler (*on Gal. p. 596*), generalize the future into the expression of a *maxim*, whereby a reference to the past is facilitated. So also in the main Hofmann.—καυχᾶσθαι, with *accusative*, as ix. 2.

Ver. 31. He is now about to illustrate (see vv. 32, 33) the just announced τὰ τῆς ἀσθενείας μου καυχῆσομαι by an historical enumeration of his sufferings from the beginning, but he first

¹ Everything in this outburst, from ver. 23 onward, presented him, in fact, as the servant of Christ attested by *much suffering*. Thus, if he must *make boast*, he wishes to boast in nothing else than his *weakness*. And this καυχᾶσθαι is then, after an assurance of his truthfulness (ver. 31), actually begun by him (ver. 32) in concrete historical form.

² Chrys. exclaims: Οὐτως ἀποστολικὸς χαρακτήρ, διὰ τούτων ὑφίσταται εὐαγγέλιον.

prefaces this detailed illustration ("rem quasi difficile dicturus," Pelagius) *by the assurance, in God's name, that he narrates nothing false.* The objections taken against referring this assurance to *what follows* (see Estius and Rückert)—that the incident adduced in ver. 32 stands, as regards importance, out of all proportion to so solemn an assurance, and the like—lose their weight, when we reflect that Paul has afterwards again *broken off* (see xii. 1) the narrative begun in vv. 32, 33, and therefore, when writing his assurance, referred it not merely to this single incident, but also to all which he had it in his mind still to subjoin (which, however, was left undone owing to the interruption). *Others* refer the oath to *what precedes*, and that *either* to everything said from ver. 23 onward (Estius, Calovius, Flatt, Olshausen), or to ver. 30 alone (Morus, Rückert, Hofmann; Billroth gives a choice between the two). But in the former case logically we could not but have expected ver. 31 after ver. 29, and in the latter case the assurance would appear as quite irrelevant, since Paul at once begins *actually to give the details* of his τὰ τῆς ἀσθεν. μου καυχίσσονται (ver. 31 f.). — ὁ θεὸς κ. πατὴρ τ. κυρ. ἡμ. 'I. X.] Union of the general and of the specifically Christian idea of God. Ἡμῶν γὰρ θεὸς τοῦ δὲ κυρίου πατὴρ, Theodoret. Comp. on 1 Cor. xv. 24 and Eph. i. 3. — ὁ ὢν εὐλογητὸς κ.τ.λ.] appended by the apostle's pious feeling, in order to strengthen the sacredness of the assurance. "Absit ut abutar ejus testimonio, cui omnis laus et honor debetur in omnem aeternitatem," Calovius.

Vv 32, 33. Paul now actually begins his καυχᾶσθαι τὰ τῆς ἀσθενείας αὐτοῦ, and that by relating the peril and flight which took place at the very commencement of his work. Unfortunately, however (for how historically important for us would have been a further continuation of this tale of suffering!), yet upon the emergence of a proper feeling that the continuation of this glorying in suffering would not be in keeping with his apostolic position, he renounces the project, breaks off again at once after this first incident (xii. 1), and passes on to something far higher and more peculiar—to the revelations made to him. The expositors, overlooking this *breaking off* (noted also by Hilgenfeld), have suggested many arbitrary explanations as to why Paul narrates *this* incident in particular (he had, in fact, been in much

worse perils !),¹ and that with so solemn asseveration and at such length. Billroth, *e.g.* (comp. Flatt), says that he wished to direct attention to the *first* danger pre-eminently by way of evidence that everything said from ver. 23 onward was true (ver. 31). In that case he would doubtless have written something like ἡδὴ γὰρ ἐν Δαμασκῷ, or in such other way as to be so *understood*. Olshausen contents himself with the remark that Paul has only made a supplementary mention of the event as the first persecution; and Rückert even conjectures that it was by pure *accident* that Paul noted by way of supplement and treated in detail this story occurring to his recollection! Osiander thinks that he singled it out thus on account of its connection (?) in subject-matter and time with the following revelation, and, as it were, by way of further consecration of his official career. Comp. also Wieseler *on Gal.* p. 595, who likewise considers the narrative as simply a suitable historical introduction to the revelation that follows. But we do not see the purpose served by this detailed introduction,—which, withal, as such, would have no independent object whatever,—nor yet, again, the purpose served by the interruption in xii. 1. According to Hofmann, the mention of this means of rescue, of which he had made use, and which many a one *with merely natural courage* would on the score of honour not have consented to employ, is intended to imply a confession of his *weakness*. The idea of weakness, however, is not at all here the opposite of the natural courage of honour, but rather that of the passive undergoing of all the *παθήματα* of Christ, the long chain of which, in Paul's case, had its first link historically in that flight from Damascus. Calvin correctly names this flight the "tirocinium Pauli." — ἐν Δαμασκῷ] stands as an anacoluthon. When Paul wrote it, having already in view a further specification of place for an incident to follow, he had purposed to write, instead of the unsuitable τὴν Δαμασκηνῶν πόλιν, something else (such as τὰς πύλας), but then left out of account the ἐν Δαμασκῷ already written. It is a strange fancy to which Hofmann has recourse, that τ. Δαμασκ. πόλιν is meant to be a narrower conception than ἐν Δαμασκῷ. — ἐθνάρχης] *prefect* (Josephus, *Antt.*

¹ Arbitrary explanations are already given by Chrysostom (comp. Bengel, Ewald, and others): because the incident was *older and less known*; and by Pelagius: because in Damascus the Jews had stirred up *etiam principes gentium* against Paul.

xiv. 7. 2 ; 1 Macc. xiv. 47, xv. 1 ; Strabo, xvii. p. 798 ; Lucian, *Macrob.* 17), an appellation of Oriental provincial governors. See in general, Joh. Gottlob Heyne, *de ethnarcha Aretae*, Witeb. 1755, p. 3 ff. The incident itself described is identical with that narrated in Acts ix. 24 f. No doubt in Acts the watching of the gates is ascribed to the *Jews*, and here, to the *ethnarch* ; but the reconciliation of the two narratives is itself very naturally effected through the assumption that the ethnarch caused the gates to be watched by *the Jews themselves* at their suggestion (comp. Heyne, *l.c.* p. 39). “Jewish gold had perhaps also some effect with the Emir,” Michaelis. — τὴν Δαμασκ. πόλιν] namely, by occupying the gates so that Paul might not get out. Regarding the temporary dominion over Damascus held at that time by Aretas, the Arabian king, and father-in-law of Herod Antipas, see on Acts, Introd. § 4, and observe that Paul would have had no reason for adding Ἀρέτα τοῦ βασιλέως, if at the very time of the flight the Roman city had not been exceptionally (and temporarily) subject to Aretas—a state of foreign rule for the time being, which was to be brought under the notice of the reader. Hofmann thinks that the *chief of the Arabian inhabitants* in the Roman city was meant ; but with the less ground, since Paul was a *Jew* and had come from *Jerusalem*, and consequently would not have belonged at all to the *jurisdiction* of such a tribal chief (if there had been one). He went to Arabia (Gal. i. 17) only *in consequence* of this incident. — διὰ θυρίδος] *by means of a little door* (Plato, *Pol.* ii. p. 359 D ; Lucian, *Asin.* 45). It was doubtless an opening high up in the city wall, closed, perhaps, with a lid or lattice. — ἐν σαργάνῃ] *in a wickerwork*, i.e. *basket* (Lucian, *Lexiph.* 6). Comp. Acts ix. 25 : ἐν σπυρίδι. — On the description itself Theodoret rightly remarks : τὸ τοῦ κινδύνου μέγεθος τῷ τρόπῳ τῆς φυγῆς παρεδήλωσε.

CHAPTER XII.

VER. 1. *καυχᾶσθαι* δὴ] So also Tisch., following K M and most min. Arm. and the Greek Fathers. But B D** E F G I, and many min., also Syr. utr. Arr. Vulg. It. Ambrosiast. have the reading *καυχᾶσθαι* δεῖ, which Griesb. has recommended, and Scholz, Lachm. Rück. have adopted. D* s* 114, Copt. Slav. codd. Lat. Theophyl. have *καυχᾶσθαι* δεῖ, which Fritzsche, *Diss.* II. p. 122 f., prefers. The testimonies for *καυχᾶσθαι* δεῖ preponderate so decidedly that we are not entitled to derive δεῖ from xi. 30. On the other hand, the apparent want of connection in *καυχ.* δεῖ οὐ συμφ. was sufficient occasion, partly for changing δεῖ into δεῖ, or by means of itacism into δὴ (the latter Reiche defends and Ewald follows, also Hofm.), partly for prefixing an εἰ to the *καυχ.* from xi. 30 (s** 39, Lect. 17, Vulg. Pel.). — οὐ συμφέρει μοι, ἐλεῦσομαι γάρ] Lachm. and Rück. read οὐ συμφέρον μὲν, ἐλεῦσομεν δέ (Lachm.: δεῖ καί, after B), supported by B F G s, and in part by some min. vss. and Fathers. But μὲν . . . δεῖ betrays itself as a correction by way of gloss of the difficult γάρ, in which μοί was supplanted by μὲν, and γάρ by δεῖ. The question whether συμφέρον is original instead of συμφέρει, is decided by the circumstance that, according to the codd., the reading συμφέρον is connected with the reading μὲν . . . δεῖ, and hence falls with it. — Ver. 3. ἐκτός] B D* E* s, Method. in Epiph. have *χωρίς*. So Lachm. Tisch. and Rück. Rightly; ἐκτός is from ver. 2. The subsequent οὐκ οἶδα is deleted by Lachm., but only on the authority of B, Method. — Ver. 6. τῇ] is doubtless wanting in B D*** E** F G s* 37, 67** Arm. Boern. Tol. Harl.** codd. Lat. Or., and is deleted by Lachm. and Rück. But how easily it was left out, being regarded as utterly superfluous, and even as confusing! — Ver. 7. Before the first *ἵνα* Lachm. has διό, following A B F G s 17, Boern. An insertion for the sake of connection, occasioned by the not recognising the inverted order of the words, so that καὶ τῇ ὑπερβ. τῶν ἀποκαλ. was attached in some way to what goes before (with some such meaning as this: in order that no one may get a higher opinion of me . . . even through the abundance of the revelations). — The second *ἵνα* μὴ ὑπεραίρωμαι is wanting in A D E F G s* 17, and several vss. and Fathers (bracketed by Lachm.); but the emphasis of the repe-

tition being overlooked, the words have been passed over as having been used already. — Ver. 9. δύναμὶς μου] μου is wanting in A* B D* F G \aleph *, and several vss. and Fathers. Deleted by Bengel, Lachm. Tisch. Considering, however, the no small weight of the testimonies for μου (A** D*** E K L \aleph ** and almost all min. vss. Or. Chrys. Theodoret), and seeing that the syllable μου might easily be passed over after the syllable μιν, the *Recepta* is to be preserved, its sense also being necessary according to the whole context. — τελειοῦται] A B D* F G \aleph * have τελεῖται. So Lachm. Tisch. and Rück. Rightly; the former is an interpretation. — Ver. 11. After ἄφρων Elz. has καυχώμενος, against decisive evidence. An exegetical addition. — Ver. 12. ἐν σημείοις] ἐν is wanting in A B D* \aleph 17, 39, 71, *al.* Vulg. ms. Clar. Germ. Tol. and Fathers; while F G, Boern. Syr. Chrys. Ambrosiast. have καί. ἐν is mechanically repeated from what precedes, and with Lachm. Tisch. and Rück. is to be deleted. — Ver. 13. ἡττήθητε] B D* \aleph * 17 have ἡσώθητε (so Lachm.), which is nothing but a copyist's error, and in D and \aleph is rightly corrected; F G have ἐλαττώθητε, which is a gloss. — Ver. 14. After τρίτον Griesb. Scholz, Lachm. Rück. Tisch. read τοῦτο, following doubtless a preponderance of authorities, among which, however, D E 93, Copt. Syr. ? put it *before* τρίτον. An addition from xiii. 1. — ὑμῶν] is wanting after καταναρκ. in A B \aleph 17, 71, *al.* Aeth. Damasc., while D* F G have ὑμᾶς. Both have been supplied, and are rightly deleted by Lachm. Tisch. — Ver. 15. εἰ καί] καί is wanting in A B F G \aleph * Copt. Sahid. Deleted by Lachm. An addition from misunderstanding; see the exegetical remarks. — Ver. 19. πάλιν] Lachm. Tisch. and Rück. read πάλαι on preponderating evidence. Rightly; the πάλαι not understood was erroneously glossed. — In what follows κατέναντι is to be adopted instead of κατενώπιον, with Lachm. and Rück., on preponderating evidence. Comp. ii. 17. — Ver. 20. Instead of ἔρεις, Lachm. and Rück. read ἔρις, but against preponderating evidence. The latter might easily originate through itacism. Instead of ζῆλοι, Lachm. Tisch. and Rück. read ζῆλος, following A B D* F G, Goth. Syr. Arm. Dam. Rightly; the plural crept in from the surrounding forms. — Ver. 21. ἐλθόντα με] Lachm. Rück. and Tisch. read ἐλθόντος μου, following A B F G \aleph * 39, 93. Rightly; the *Recepta* is a grammatical emendation, which brought with it the omission of the subsequent με. — ταπεινώσῃ] Lachm. and Tisch. read ταπεινώσει, following B D E F G L, min. Oec. The subjunctive is a mechanical alteration in accordance with the preceding and usual form.

CONTENTS.—Breaking off from what precedes, Paul passes over to the revelations which he has had, narrates one of them, and

says: Of this he would boast, not of himself, except only of his weaknesses; for he will perpetrate no folly by self-glorying, but abstains from it, in order not to awaken too high an opinion of himself (vv. 1-6). And in order that he might not plume himself over those revelations, there was given to him a painful affliction, on account of which after a thrice-repeated invocation he had been referred by Christ to His grace; hence he preferred to glory in his weaknesses, in order that he might experience the power of Christ, for which reason he had pleasure in his weaknesses (vv. 7-10). — He had become a fool, compelled thereto by them; for he ought to have been commended by them, since in no respect did he stand behind the fancied apostles, but, on the contrary, had wrought amongst them the proofs of his apostolic dignity (vv. 11, 12). This leads him, amidst bitter irony, again to his gratuitous working, which he will continue also on his third arrival (vv. 13-15). But not only had he not by himself and immediately taken advantage of them, but not even through others mediately (vv. 16-18). Now begins the conclusion of the whole section: Not before them, but before God, does he vindicate himself, yet for their edification. For he fears that he may find them not in the frame of mind which he wishes, and that he may be found by them in a fashion not wished for (vv. 19-21).

Ver. 1.¹ Scarcely has Paul, in xi. 32 f., begun his *καυχᾶσθαι τὰ τῆς ἀσθενείας* with the incident in Damascus, when he breaks off again with the thought which, in the instantaneous, true tact of his consciousness (comp. on xi. 32 f.), as it were bars his way: *καυχᾶσθαι δεῖ, οὐ συμφέρει μοι* (see the critical remarks): *to boast of myself is necessary, not beneficial for me*. Let it be observed that *οὐ συμφ.* is the antithesis of *δεῖ* (*neccesse, non utile est*), and that a comma only must therefore stand after *δεῖ*; further, that *μοι* belongs not merely to *συμφ.*, but also to *δεῖ* (Tob. v. 14; Kühner, *ad Xen. Mem.* iii. 3. 10, *Anab.* iii. 4. 35; Mätzner, *ad Antiph.* p. 257);²

¹ See on ver. 1 ff., Beyschlag in the *Stud. u. Krit.* 1864, p. 206 ff.; Hilgenfeld in his *Zeitschr.* 1864, p. 173 ff.; and again, Beyschlag in the *Stud. u. Krit.* 1865, p. 217 ff.; also Holsten, *zum Evang. des Paul. u. d. Petr.* 1868, p. 21 ff.

² Reiche (*Comment. crit.* I. p. 404) objects that Paul must have written "solenniter et perspicue:" *καυχᾶσθαι ἐμὲ δεῖ, οὐ δὲ συμφέρει μοι*. But if *μοι* were not to be referred jointly to *δεῖ*, seeing that *δεῖ* with the dative and infinitive certainly is found in classical writers *seldom* (see also Ellendt, *Lex. Soph.* I. p. 399 f.), and *never* in the N. T., an *ἐμὲ* would not be necessary; but *καυχ.* *δεῖ* may be taken

lastly, that *συμφ.* means the *moral* benefit as opposed to the ethical disadvantage of the self-exaltation (comp. ver. 7, and see Theophyl.): “saluberrimum animo ἢ τῆς οὐσίσεως συστολή,” Grotius. Comp. Ignat. *Trall.* 4: πολλὰ φρονῶ ἐν θεῷ, ἀλλ’ ἐμᾶντὸν μετρῶ, ἵνα μὴ ἐν καυχῇσιν ἀπόλωμαι. The *δεῖ* arose out of the existing circumstances of the Corinthians, by which Paul had seen himself necessitated to the *καυχᾶσθαι*; but the *οὐ συμφέρει* prevails with him to pass on to something *else* and far *higher*, as that in which there lay *no self-glory* (ver. 5). With the reading *δὴ* (see the critical remarks) the *δὴ* would only make the notion of *καυχᾶσθαι* more significantly¹ prominent, like the German *eben* or *ja* [*certainly*, or *indeed*] (see Krüger, § 69, 19. 2; Klotz, *ad Devar.* p. 392; Bäumlein, *Partikell.* p. 98), but could not, as Hofmann (with an inappropriate appeal to Hartung) assumes, denote glorying “*simply and absolutely*,” in contrast with a *καυχᾶσθαι τὰ τῆς ἀσθενείας*. This Paul would have known how to express by something like *ἀπλῶς δὴ καυχᾶσθαι*. — *ἐλεύσομαι*] not: I *would* (to which Hofmann practically comes), but: I *will* (now) come to speak. See Wolf, *Curae*; Dissen, *ad Pind. Ol.* ix. 83, p. 119. — *γάρ*] He might also have said *οὖν*, but his conception is, that by his passing over to something else the *οὐ συμφέρει μοι* is illustrated and confirmed. See Klotz, *ad Devar.* p. 235; Bäumlein, *Partik.* p. 86. — *εἰς ὀπτασίας καὶ ἀποκαλ. κυρίου*] *i.e.* to facts, in which Christ imparted to me visions and revelations.² The *genitivus subjecti κυρίου* is the characteristic definition, which *both* words need (not simply the

absolutely: *boasting is necessary* (under the circumstances given), *not advantageous is it to me*. The non-use of *ὃι* or *ἀλλά* is in keeping with the very common asyndetic juxtaposition of contrasted statements, 1 Cor. vii. 6; Rom. ii. 29; 2 Cor. v. 3, *et al.* Reiche himself, defending the *Recepta*, lays the whole emphasis on *μοι*: my boasting takes place not for *my own* advantage, but for yours (in order to correct your judgment regarding me, etc.). He explains it, therefore, as if Paul had written: *οὐκ ἐμοὶ* or *οὐκ ἐμᾶντῳ συμφέρει*. Theodoret had already taken it erroneously, quite like Reiche.

¹ “*Δέ* est particula determinativa, id verbum, quod sequitur, graviter efferens,” Kühner, *ad Xen. Mem.* iii. 7. 2. Comp. also Hartung, *Partik.* I. p. 283. Erasm.: “gloriarī sane non expedit mihi.” It might accordingly be taken also with a touch of irony, like *scilicet*: *boast indeed I must*. See Stallbaum, *ad Plat. Symp.* p. 173 E; Hartung, *l.c.* Holsten also, *l.c.* p. 28, takes it in the ironical sense.

² As is well known, from this passage arose the apocryphal *Ἀποκάλυψις Παύλου*, and (or ?) the *Ἀναβατικὸν Παύλου*. See Lücke, *Einl. in d. Offenb. Joh.* I. p. 244 ff. ed. 2. Theophylact finds the proof that this treatise is not genuine in *ἄβητα*, ver. 4.

second, to which Hofmann limits it). Theophylact remarks that in ἀποκαλ. there is added to ὅπτασ. something *more*, ἡ μὲν γὰρ μόνον βλέπειν διδωσιν, αὕτη δὲ καὶ τι βαθύτερον τοῦ ὁρωμένου ἀπογυμνοῖ. This distinction, however, keeps the two ideas apart contrary to their nature, as if the apocalyptic element were not given with the ὅπτασίᾳ. Ὅπτασία ("species visibilis objecta vigilantī aut somniantī," Grotius) is rather a special form of receiving the ἀποκάλυψις (comp. Lücke, *Einkl. in d. Offenb. Joh.* I. p. 27, ed. 2), which latter may take place by means of such a miraculous vision (Dan. ix. 23, x. 1, 16); see also Luke i. 22; Acts xxvi. 19. This is the meaning of ὅπτασίᾳ here, and ἀποκαλ. is a wider idea, inasmuch as revelations occur also otherwise than in the way of visions beheld, although here ensuing in that way; comp. ver. 7, where ἀποκαλ. stands alone.—That Paul by what follows wishes to prove, with a polemic object against the Christine party, that *external* acquaintance with Christ was superfluous (so Baur; see also Oecumenius), is not to be assumed, just because otherwise the mention of his having had a vision of Christ would be necessary for its bearing on the sequel. Nor can we from this passage infer it as the distinctive feature of the Christines, that they had claimed to stand by visions and revelations in a mystical connection with Christ (Schenkel, Dähne, de Wette, Goldhorn; comp. also Ewald, Beyschlag), since Paul is contending against specifically *Judaistic* opponents, against whom he pursues his general purpose of elucidating his apostolic dignity, which enemies obscured in Corinth,¹ from the special distinctions which *he*, and not his opponents, had to show (comp. Rübiger, p. 210; Klöpffer, p. 99 ff.).

Ver. 2. He now quotes *instar omnium* a single event of such a nature, specially memorable to him and probably unique in his experience, vv. 2–4. — οἶδα ἄνθρωπον κ.τ.λ.] *I know a man . . . who was snatched away.* Paul speaks of himself as of a third person, because he wishes to adduce something in which no part

¹ According to Hilgenfeld, Paul means now to impart yet something *greater* than the vision of Christ (?) at his call. Not something greater, but something quite of another kind. Holsten, too, finds in the ὅπτασίᾳ something, which exalts Paul above the original apostles, since to the latter such things had not been imparted after the resurrection of Christ. That, indeed, we do not at all know. We are acquainted with analogous disclosures also by Peter. And how scanty are our sources regarding the history of the Twelve!

of the glory at all falls on the Ego proper. And how suitable in reality was the nature of such an event to the modest mode of representation, excluding all self-glory! In that ecstasy the Ego had indeed really ceased to be the *subject of its own activity*, and had become quite the *object of the activity of others*, so that Paul in his usual condition came before himself as other than he had been in the ecstasy, and his *I*, considered from the standpoint of that ecstasy, appeared as a *he*. — ἐν Χριστῷ] a man to be found in Christ (as the element of life), 1 Cor. i. 30, a *Christian*; not: “quod in Christo dico, i.e. quod sine ambitione dictum velim,” Beza, connecting it with οἶδα (comp. Emmerling). — πρὸ ἐτῶν δεκατεσσάρων] belongs to ἀρπαγέντα, from which it is separated by the parenthesis. We may add that this note of time is already decisive against those, who *either* find in this incident the conversion of the apostle (or at least something connected therewith), as Damasus, Thomas, Lyra, L. Capellus, Grotius, Oeder, Keil, *Opusc.* p. 318 ff.; Matthaei, *Religionsgl.* I. p. 610 ff., and others, including Bretschneider and Reiche, and quite recently Stölting, *Beitr. z. Exeg. d. Paul. Br.* 1869, p. 173 —or identify it with the appearance in the temple, Acts xxii. 17 ff., as Calvin (but uncertainly), Spanheim, Lightfoot, J. Capellus, Rinck, Schrader, and others; comp. also Schott, *Erört.* p. 100 ff.; Wurm in the *Tüb. Zeitschr.* 1833, 1, p. 41 ff.; Wieseler, p. 165, and on *Gal.* p. 591 ff.; Osiander. The conversion was *upwards of twenty* years earlier than this Epistle (see on Acts, *Introd.* § 4). See, besides, Estius and Fritzsche, *Diss.* I. p. 58 ff.; Anger, *rat. temp.* p. 164 ff. In fact, even if the definition of the time of this event could be reconciled with that of the *appearance in the temple*, Acts xxii. 17 ff., still the narrative of this passage (see especially ver. 4: ἤκουσεν ἄρρητα κ.τ.λ.) is at any rate so essentially different from that in Acts xxii., that the identity is not to be assumed.¹ The connection which Wieseler assumes with the Damascene history does not exist in reality (comp. on xi. 32 f.), but with xii. 1 there begins something *new*. The event here mentioned, which falls in point of time to

¹ According to Wieseler, the ἄρρητα ῥήματα were the *preparatory basis* for the delegation of the apostle in Acts xxii. 18, 21. But there is no hint of this in either text. And the revelation laying the basis for his vocation among the Gentiles had been received by Paul much earlier than the appearance in the temple, *Gal.* i. 15.

the stay at Antioch or to the end of the stay at Tarsus (Acts xi. 25), is to us *quite unknown otherwise*. The *reason*, however, why Paul added the *definition of time* is, according to Chrysostom, Pelagius, Theodoret, and others, given thus: "videmus Paulum ipsum per annos quatuordecim tacuisse, nec verbum fuisse facturum, nisi importunitas malignorum coëgisset," Calvin. But how purely arbitrary! And whence is it known that he had been so long silent regarding the ecstasy? No; the specification of time flowed without special design just as naturally from the pre-eminently remarkable character which the event had for Paul, as from the mode of the representation, according to which he speaks of himself as of a third person, in whose case the notice of an already long past suggested itself spontaneously; for "*longo tempore alius a se ipso quisque factus videtur*" (Bengel). — εἴτε ἐν σώματι] *sc. ἡρπάγη* from what follows. Regarding εἴτε . . . εἴτε, *whether . . . or*, see Hartung, *Partikell.* II. p. 202 f., also Dissen, *ad Dem. de Cor.* p. 224. He puts the two cases as *quite equal* as respects possibility, not the first as more probable; hence with the second εἴτε no καί is added; see Dissen. In that ecstasy his lower consciousness had so utterly fallen into abeyance, that he could not afterwards tell (according to Athan. *c. Ar.* Serm. 4: *dared* not tell) whether this had taken place by means of a temporary withdrawal of his spirit out of the body, or whether his whole person, the body included (ἐν σώματι), had been snatched away. By this alternative he expresses simply the utter *incomprehensibleness* for him of the manner of the occurrence. It is to him as if either the one or the other had taken place, but he knows neither the former nor the latter; hence he is not to be made responsible for the possibility or eventual mode of the one or other. "Ignoratio *modi* non tollit certam *rei* scientiam," Bengel. Following Augustine, *Genes. ad lit.* xii. 5, Thomas and Estius explained ἐν σώματι: *anima in corpore manente*, so that Paul would say that he does not know whether it took place in a vision (ἐν σώματι) or by an actual snatching away of the spirit (ἐκτὸς τοῦ σ.). But if he had been uncertain, and had wished to represent himself as uncertain, whether the matter were only a seeing and perceiving by means of the spiritual senses or a *real snatching away*, it would not have had at all the great importance which it is held to have in the context, and

he would only have exposed to his rivals a weak point, seeing that inward visions of the supernatural, although in the form of divinely presented apparitions, had not the *quite extraordinary character* which Paul manifestly wishes to ascribe to the event described. This also in opposition to Beyschlag, 1864, p. 207, who explains the alternative εἴτε ἐν σώματι only as the bestowal of a marvellous "range" and "reach" of the inward senses—in spite of the ἀρπαγέντα. Moreover, we must not ascribe to the apostle the Rabbinical opinion (in Schoettgen, *Hor.* p. 697) that he who is caught into paradise puts off his body and is clothed with an ethereal body; because otherwise he could not have put the case εἴτε ἐν σώματι.¹ So much, however, is clear, that for such a divine purpose he held as possible a temporary miraculous withdrawal of the spirit from the body without death.² The *mode*³ in which this conceived possibility was to take place must be left undetermined, and is not to be brought under the point of view of the separability of the bare πνεῦμα (without the ψυχή) from the body (Osiander); for spirit and soul form inseparably the *Ego* even in the trichotomistic expression of 1 Thess. v. 23, as likewise Heb. iv. 12 (see Lünemann *in loc.*). Comp. also Calovius against Cameron. Hence also it is not to be said with Lactantius: "abit *animus*, manet *anima*." — The anarthrous ἐν σώματι means *bodily*, and that his own body was meant by it, and τοῦ σώματος with the article is not anything different, was obvious of itself to the reader; σῶμα did not *need* the article, Stallbaum, *ad Plat. Phaed.* p. 83 C. — ἀρπαγέντα] the stated word used of sudden, involuntary raptures. See Acts viii. 39; Rev. xii. 5; 1 Thess. iv. 17. The form of the 2d *aorist* belongs to the deteriorated Greek. See Thomas Mag. p. 424; Buttmann, I. p. 381. — τὸν τοιοῦτον] summing up again (Kühner, II. p. 330): *such an one*, with whom it was so. Comp. 1 Cor. v. 5. — ἕως

¹ Just as little is the case put to be made conceivable as a *momentary transfiguration* of the body (Osiander). The bodily transfiguration is simply an *eschatological* event (1 Cor. xv. 51 ff.; 1 Thess. iv. 17), and a transformation of such a nature, that *after it* the return to the previous condition is quite inconceivable.

² Comp. the passage already quoted in Wetstein from Philo, *de Somn.* I. p. 626, where Moses ἀσώματος γενόμενος is said to have fasted forty days.

³ The remark of Delitzsch in this connection: "because what is experienced *compresses itself, after the fashion of eternity, into a moment*" (*Psychol.* p. 357), is to me obscure and too strange to make it conceivable by me.

τρίτου οὐρ.] thus, through the first and second heaven into the third.¹ As the conception of several heavens pervades the whole of the O. and N. T. (see especially, Eph. iv. 10 ; Heb. iv. 14) ; as the Rabbins almost unanimously (Rabbi Juda assumed only two) reckon *seven* heavens (see the many passages in Wetstein, Schoettgen, *Hor.* p. 718 ff. ; comp. also Eisenmenger, *Entdeckt. Judenth.* I. p. 460 ; Hahn, *Theol. d. N. T.* I. p. 247) ; and as Paul here names a definite number, without the doctrine of only three heavens occurring elsewhere ; as he also in ver. 4 specifies yet a higher locality situated beyond the third heaven : it is quite arbitrary to deny that he had the conception of seven heavens, as was done by Origen, *contra Celsum*, vi. p. 289 : ἐπτὰ δὲ οὐρανούς, ἢ ὅλως περιωρισμένον ἀριθμὸν αὐτῶν, αἱ φερόμεναι ἐν ταῖς ἐκκλησίαις οὐκ ἀπαγγέλλουσι γραφαί. The rationalistic explanations of more recent expositors, such as that of Billroth (following Schoettgen) : that he only meant by this figurative (?) expression to express the nearness in which his spirit found itself to God, have as little exegetical warrant as the explanation of Calvin, Calovius, and others, that the holy number *three* stands κατ' ἐξοχὴν *pro summo et perfectissimo*, so that τρίτου denotes "the highest and most perfect sphere of the higher world" (Osiander) ;² or as the assertion of others (Estius, Clericus, Bengel, and others), that it is a *doctrine of Scripture* that there are only three heavens (the heaven of clouds, the heaven of stars, and the empyrean ; according to Damascenus, Thomas, Cornelius a Lapide, and others, "coelum sidereum, crystallinum, empyreum ;" according to Grotius : "regio nubifera, reg. astrifera, reg. angelifera"), or the fiction of Grotius and Emmerling, that the *Jews* at that time had assumed only these three heavens. It is true that, according to the Rabbins, the *third* heaven was still no very exalted region.³ But we do not know at all *what* conception of the difference of the seven heavens Paul followed (see below), and are therefore not at

¹ In Lucian, *Philopatr.* 12, Christ (Γαλιλαῖος) is mocked at as εἰς τρίτον οὐρανὸν ἀπερβαθήσας καὶ τὰ κάλλιστα ἱκευμαθικός.

² The old Lutherans, in the interests of the doctrine of ubiquity, maintained that the third heaven and paradise denote "*statum potius alterius saeculi quam locum*," Hunnius.

³ The Rabbinical division was different, e.g. (1) *velum* ; (2) *expansum* ; (3) *nubes* ; (4) *habitaculum* ; (5) *habitatio* ; (6) *sedes fixa* ; (7) *Araboth* or ταμεῖον. Others divide in other ways. See Wetstein.

all justified in conjecturing, with Rückert, in opposition to the number seven, that Paul was not following the usual hypothesis, but another, according to which the third heaven was at least one of the higher;¹ but see on ver. 4, where a still *further* ascent from the third heaven into paradise is mentioned. Even de Wette finds the usual view most probable, that by the third heaven is meant the *highest*; "in such things belonging to pious fancy nothing was established until the Rabbinical tradition became fixed." But the third heaven must have been to the readers a well-known and already established conception; hence we are the less entitled to depart from the historically attested number seven, and to adopt the number three (nowhere attested among the Jews) which became current in the church only on the basis of this passage (Suicer, *Thes.* II. p. 251), while still in the *Test. XII. Patr.* (belonging to the second century) p. 546 f., the number seven holds its ground, and the seven heavens are exactly described, as also the *Ascensio Jesaiae* (belonging to the third century) has still this conception of Jewish gnosis (see Lücke, *Einl. in d. Offenb. Joh.* I. p. 287 f., ed. 2). How Paul conceived to himself the several heavens as *differing*, we cannot determine, especially as in those Apocryphal books and among the Rabbins the statements on the point are very divergent. Erroneously, because the conception of several heavens is an historical one, Hofmann (comp. also his *Schriftbeweis*, II. 1, p. 535) has regarded ἕως τρίτου οὐρανοῦ as belonging to the *vision*, not to the *conception* (in connection with which he lays stress on the absence of the article), and spiritualizes the definite concrete utterance to this effect, that Paul in the vision, which made visible to him in a spiritual manner the invisible, "*saw himself caught away beyond the lower domains of the supermundane and up into a higher region.*" This is to depart from the clear literal meaning and to lose oneself in generalities. It is quite unwarranted to adduce the absence of the article with τρίτου, since with ordinal numbers the article is not at all required, Matt. xx. 3; Mark xv. 25; Acts ii. 15,

¹ Rückert appeals to the fact that R. Juda assumed only *two* heavens. But this isolated departure from the usual Rabbinical type of doctrine cannot have any application here, where a *third* heaven is named. Passages would rather have to be shown, in which the number of heavens was assumed to be under seven and above two. In the absence of such passages, Rückert's conjecture is groundless.

xxiii. 23; John i. 40; Thuc. ii. 70. 5; Xen. *Anab.* iii. 6. 1; Lucian, *Alex.* 18; 1 Sam. iv. 7; Susann. 15; see Kühner, *ad Xen. Anab.* vii. 7. 35; Nägelsbach on the *Iliad*, p. 292, ed. 3.

Vv. 3, 4. *And I know such a man . . . that he, namely, was caught away*, etc. The expression is here the well-known attraction *οἰδά σε τίς ἐστίν*. Most expositors consider the *matter itself* as not different from what is mentioned in ver. 2, so that *τρίτος οὐρανός* and *ὁ παράδεισος* would be one and the same. But it is decisive against this view, that *ὁ τρίτος οὐρανός* cannot without arbitrariness be taken otherwise than of a region of heaven comparatively low (see on ver. 2). Besides, the whole circumstantial repetition, only with a change in designating the place, would not be solemn language, but battology. This also in opposition to Hofmann, who imports the modification: "The one time emphasis is laid only on the *surroundings*, into which he found himself transported away from the *earth*; the other time on the contrast of the *fellowship of God*, into which he was transported away from the church of God here below." Clemens Alexandrinus, Irenaeus, Origen, Athanasius, and several Fathers and schoolmen (see Estius and Bengel on the passage), also Erasmus¹ and Bengel,² have rightly distinguished paradise from the third heaven. Comp. also Hahn, *Theol. d. N. T.* I. p. 246; Osiander, Hilgenfeld, and others. Still we are not, with Bengel (comp. de Wette), to regard (see on ver. 2) paradise as *interius quiddam in coelo tertio, quam ipsum coelum tertium* (comp. Cornelius a Lapide); but Paul relates first how he was caught up into the third heaven, and then adds, as a further point in the experience, that he was transported further, higher up into paradise, so that the *ἔως τρίτου οὐρανοῦ* was a break, as it were, a resting-point of the *raptus*. Thus, too, the repetition of the same words, as well as the repetition of the parenthesis, obtains its solemn character; for the incident is reported *step by step*, i.e. in two stages. — *The paradise* is here not the *lower*, i.e. the place in *Sheol*, in which the spirits of the departed righteous are until the resurrection

¹ "Raptus est in tertium usque coelum, hinc rursum in paradysum," Erasmus in his *Paraphr.* Comp. Clemens Alex.: *ἔως τρίτου οὐρανοῦ, καὶ κατέβηεν εἰς παράδεισον* (*Strom.* v. p. 427).

² Who as to the repetition of the same words judges very rightly: "Non solum suaviter suspendunt acuumque lectorem, et gloriatiōni consideratae pondus addunt, sed etiam plane duplex rei momentum exprimunt."

(see on Luke xvi. 23, xxiii. 43), nor as Hofmann, *Schriftbew.* II. 1, p. 489, substitutes in place of this historical conception the abstraction: "the present communion of the blessed dead with God, as it is on this side of the end of things;" but the *upper*, the paradise of God (Rev. ii. 7; Enoch xxv. 1) in heaven, where God's dwelling is. This distinction is one given historically, and necessary for the understanding of the passage, and is rightly maintained also by Osiander, Hahn, and others. Comp. the Rabbinical passages in Eisenmenger, *entdeckt. Judenth.* I. 296 ff., and generally, Thilo, *ad Ev. Nic.* 25, p. 748 ff.; Gfrörer, *Jahrh. d. Heils*, II. p. 42 ff. The idea, however, that Christ has carried the believing souls out of Hades with Him to heaven (Delitzsch, *Psychol.* p. 414) goes beyond Scripture, and is not presupposed even in this passage. — ἄρρητα ῥήματα] an oxymoron:¹ *dicta nefanda dictu, speakings, which may not be spoken* (Dem. 1369. 25, 1370. 14; Soph. *O. R.* 465; Eur. *Hel.* 1370; and Pflugk *in loc.*), *i.e.* which may not be made the subject of communication to others. The revelations which Paul received were so sublime and holy, that the further communication of them would have been at variance with their character; what was disclosed to him was to be for him alone, for his special enlightenment, strengthening, comforting, with a view to the fulfilment of his great task; to others it was to remain a mystery, in order to preclude fanatical or other misuse; comp. Calvin. That ἄρρητα here does not mean *quae dici nequeunt* (Plato, *Soph.* p. 238 C), as Beza, Estius, Calovius, Wolf, and many others, including Billroth and Olshausen, hold (Rückert is not decided), is shown by the solemn epexegetical ἀ οὐκ ἐξὸν ἀνθρώπῳ λαλήσαι, in which ἐξὸν means *licet, fas est*, and is not—as Luther and many older and later commentators, including Billroth and Olshausen, wish to take it, quite at variance with the signification of the word—equivalent to δύνατον. The Vulgate aptly renders: "et audivit arcana verba, quae non licet homini loqui," *i.e.* which a man may not utter aloud. Lucian, *Epigr.* 11 (Jacobs, *Del epigr.* VII. 66): ἀρρήτων ἐπέων γλώσση σφρηγὶς ἐπικείμεθω, Soph. *El.* 1000, *Aj.* 213. Comp. Rev. x. 3 f. — ἀνθρώπῳ] for they are reserved only for *divine* communica-

¹ See regarding similar juxtapositions in general, Lobeck, *Paralip.* p. 229 f. Comp. Plat. *Conv.* p. 189 B: ἄρρητα ἔστω τὰ εἰρημείνα, Soph. *Oed. Col.* 1005: ῥητὸν ἄρρητον, *Aj.* 213: λέγον ἄρρητον.

tion; a *man*, to whom they are revealed, may not utter them. —As to *what it was* that Paul heard for himself, the Fathers and schoolmen made many conjectures after their fashion. See Cornelius a Lapide and Estius. Theodoret well says: αὐτὸς οἶδεν ὁ ταῦτα τεθεαμένος.¹ From *whom* as the organ of communication he heard it, remains veiled in apocalyptic indefiniteness. Revealing *voices* (comp. Rev. *l.c.*) he did hear.

Ver. 5. *On behalf of the one so constituted I will boast, but on behalf of myself*, etc. Paul abides by his representation begun in ver. 2, according to which he speaks of himself as of a *third* person. The reader understood him! to the effect, namely, that apart from that difference of persons underlying the mere representation, the essential meaning of ὑπὲρ τοῦ τοιοῦτου καυχῆσθαι was the same as if Paul had written: τὸ τοιοῦτο (or ἐν τῷ τοιοῦτῳ) καυχῆσθαι. But this may not mislead us, with Luther, Mosheim, Zachariae, Heumann, Schulz, Rosenmüller, Rückert, to take τοῦ-του as *neuter*; for in favour of the view that it is *masculine* (so after Chrysostom, most expositors, including Flatt, Fritzsche, Billroth, Olshausen, de Wette, Ewald, Osiander, Hofmann) we may decisively urge not merely τὸν τοιοῦτον, vv. 2 and 3, as well as the personal contrast in ἐμᾶυτοῦ, and the otherwise marred symmetry of the whole mode of representation (see Fritzsche, *Diss.* II. 124), but also ὑπέρ, which with καυχᾶσθαι denotes the *person* for whose *advantage* (see on v. 12), not simply *in regard to* whom (Hofmann), the boast is made; the *thing* is afterwards by ἐν expressly distinguished from the person. The objection of Rückert, that Paul might not push the conception so far! is quite invalid, since, in fact, the readers, if they once knew that from ver. 2 onward he meant *himself*, could not at all misunderstand him. — εἰ μὴ is not for εἰ μὴ (Rückert), but it introduces an actually existing exception to that principle² ὑπὲρ ἐμᾶυτοῦ οὐ καυχῆσθαι. It is, however, neither necessary nor justifiable to supply with ἵπ. ἐμ. οὐ καυχ.: “of the visions and revelations which I have had,” so that εἰ μὴ would form an inexact contrast

¹ It is most natural (comp. the Apocalypse) to think of disclosures *regarding the end of the world*, which, however, must have gone further than what occurs in the Epistles of the apostle (as 1 Thess. iv.; 1 Cor. xv.; Rom. xi. 25 f.). More definite statements (see Ewald) must be left in abeyance.

² Καυχῆσθαι, namely, expresses a principle to be followed, not as Grotius and others would take it: “Futurum pro potentiali . . . gaudere et exultare *possem*.”

(de Wette), since Paul, quite in harmony with xi. 30, absolutely denies that he wishes to boast *on behalf of his own self* otherwise than only of his weaknesses (comp. xi. 30). Self-glorying otherwise is only then to take place on his part, when his own Ego (his work, toil, merit, etc.) does not come at all into consideration, but he is merely the dependent, receptive instrument of the Lord, and appears as a *third person*, on behalf of whom the *καυχᾶσθαι* takes place. The *plural ἀσθεν.* denotes the various situations and manifestations, in which his feebleness presents itself.

Ver. 6. *Γάρ*] is not *indeed* or *however* (Flatt and others), nor are we, with Rückert, to supply a *μέν* after *ἐάν*; but the thought, for which *γάρ* assigns the reason, is — by a frequent usage very natural with the lively train of thought (see especially, Hartung, *Partikell.* I. p. 464 ff.; Baeumlein, *Partik.* p. 83 f.) — as resulting of itself, not expressly set forth; it is implied in the *οὐ καυχῆσθαι εἰ μὴ κ.τ.λ.*, in so far as these words presuppose that Paul *could* boast, if he *would*. In reference to this he continues: *for in case I possibly shall have wished*, etc. Comp. Winer, p. 422 [E. T. 568]. Osiander wrongly refers *γάρ* to the *first* half of ver. 5; for the second half contains the leading thought and the progressive point of the passage. According to Ewald, Paul means the time of *judgment*, when he shall wish really to glory, whereas now he refrains. In this case he must have subsequently at least written *νῦν δὲ φείδομαι* in order to be understood, and even then the reference of the *θελήσω* to the day of judgment, in the absence of any express designation of the latter, would only be very indirectly indicated. — *ἐάν*] does not stand for *κἂν* any more than at x. 8 (in opposition to Rückert). — *οὐκ ἔσομαι ἄφρων*] glancing back to xi. 1, 16 ff., but spoken now in entire seriousness, expressing the folly of the vaunting *which injures the truth*. — *φείδομαι δέ*] *sc. τοῦ καυχᾶσθαι*, i.e. *but I keep it back*, make no use of it. Comp. Xen. *Cyr.* i. 6. 35, iv. 6. 19; Soph. *Aj.* 115; Pind. *Nem.* ix. 20. 47; LXX. Job xxxiii. 18; Wisd. i. 11; Dissen, *ad Pind.* p. 488; Porson, *ad Eur. Or.* 387. — *μή τις εἰς ἐμὲ λογίσηται κ.τ.λ.*] Purpose of the *φείδομαι δέ*: *in order that no one may judge in reference to me beyond that, as which he sees me* (i.e. *supra id quod vidit esse me*, Beza), *or what he possibly hears from me* (out of my mouth), i.e. *in order that no one may form a higher opinion of me than is suggested to him by his*

being eye-witness of my actions, or by his being, it may be, an ear-witness of my oral ministry. Many in Corinth found his action powerless and his speech contemptible (x. 10); but he wished still to call forth no higher judgment of himself than one *consonant to experience*, which could not but spontaneously form itself; hence he abstains from the *καυχᾶσθαι*, although he would speak the truth with it. On *λογίσηται*, comp. xi. 5; Phil. iii. 13; 1 Cor. iv. 1, *al.* Ewald takes it: in order that no one *may put to my account*. This, however, would be expressed by *μή τις ἐμοὶ λογίσ.*—The *τί* (possibly) is to be explained as a condensed expression: *si quid quando audit*. See Fritzsche, *Diss.* II. p. 124; Schaefer, *ad Dem.* IV. p. 232; Bremi, *ad Aesch.* II. p. 122 f. On *ἐξ ἐμοῦ*, comp. Herod. iii. 62, and the Latin *audio ex* or *de aliquo*. See Madvig, *ad Cic. Fin.* p. 865.

Ver. 7. *καί*] is the simple copula, not *even* (Fritzsche). The course of thought, namely, is: For this reason I abstain from *καυχᾶσθαι* (ver. 6), and—to return now to what I said in vv. 1–5—as concerns those revelations which I, though without self-glorifying, leave not unmentioned (ver. 5), care is taken of this, that I do not vaunt myself on this distinction.—*τῇ ὑπερβολῇ τῶν ἀποκαλ.*] *Dativus instrumenti*: because the revelations imparted to me have a character so exceeding,—a nature transcending so utterly all the bounds of what is ordinary. The *order of the words* is inverted, in order to make the whole attention of the reader dwell on *τῇ ὑπερβ.* τ. ἀποκαλ., to which the discourse here returns.¹ Comp. ii. 4; Gal. ii.

¹ Lachmann, who has adopted *διό* before *ἵνα* (see the critical remarks), puts the whole of ver. 6, *ἵαν . . . ἐξ ἐμοῦ*, in a parenthesis, and places a full stop after *ἀποκαλύψων* in ver. 7, so that κ. τῇ ὑπερβ. τ. ἀποκαλ. goes with *εἰ μὴ ἐν ταῖς ἀσθενείαις* (Lachmann has struck out *μου*, but on too slender authority) in ver. 5, and *διό ἵνα μὴ ὑπεραίρωμαι* begins a new sentence. But in that case not only would *καὶ τῇ ὑπερβολῇ τῶν ἀποκαλ.* come in haltingly after a very isolated and, as it were, forlorn fashion, but Paul would have given to the parenthesis an illogical position. Logically he must have written: *ὑπὲρ δὲ ἑαυτοῦ οὐ καυχῆσομαι* (*ἵαν γὰρ θελήσω καυχῆσθαι . . . ἐξ ἐμοῦ*) *εἰ μὴ ἐν ταῖς ἀσθενείαις καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων*. Ewald follows Lachmann's reading, but, not assuming any parenthesis, attaches *καὶ τῇ ὑπερβ. τῶν ἀποκαλ.* to *μή τις εἰς ἐμὶ λογίσηται κ.τ.λ.*, and that in the sense: *even by these abundant disclosures led astray*, if I should express myself, namely, as to their contents. But apart from the consideration that Paul would have expressed such a sense too unintelligibly by the mere dative and without more precise definition, utterances regarding the contents of the *ἀποκαλύψεις*, had he made them, would have fallen within the category of what is denoted by *ἡ ἀκούει τὸ ἐξ ἐμοῦ*, and consequently in so far the logical accuracy of *μή τις εἰς ἐμὶ λογ. κ.τ.λ.* would fail.

10, *al.* See on Rom. xi. 31. — ἐδόθη μοι σκόλοψ τῇ σαρκὶ κ.τ.λ.] “Ex alto habuit revelationem, ex profundo castigationem,” Bengel. It is not to be connected so as also to take in ἵνα ἄγγελος Σατ. με κολαφ. (Knapp), nor is σκόλοψ to be considered as a prefixed apposition, and ἄγγελος Σατ. as subject (Tertullian, and probably also Chrysostom, see Fritzsche, *Diss.* II. p. 127). For it may be urged against the *former*, that an inappropriate relation of meaning would result from it; and against the *latter*, which Hofmann has again preferred, that there is no reason whatever for departing from the usual order of the words, since even with it the ἵνα με κολαφ. applies to the angel of Satan. The *ordinary* construction is to be retained as the simplest and most natural; according to this, ἄγγελος Σατ. appears as an appositional more precise definition of σκόλοψ τῇ σαρκί: *there was given to me a thorn for my flesh, an angel of Satan.* — ἐδόθη] by whom? The *usual* answer, given also by Rückert, Olshausen (“the educating grace of God”), Ewald, is: *by God*. See especially, Augustine, *de nat. et grat.* 27: “Neque enim diabolus agebat, ne magnitudine revelationum Paulus extolleretur, et ut virtus ejus proficeretur, sed Deus. Ab illo igitur traditus erat justus colaphizandus angelo Satanae, qui per eum tradebat et injustos ipsi Satanae.” Certainly ἵνα μὴ ὑπεραίρωμαι is the purpose not of the devil, but of the divine will, without which the suffering in question inflicted by the devil on the apostle could not affect him; but just because the latter has thought of the devil as the one from whom that suffering proceeded, he must have conceived him also as the *giver*, because otherwise his mode of representation would be self-contradictory. Doubtless Satan is only the *mediate* giver,¹ who thereby is to serve the divine final aim ἵνα μὴ ὑπαιρ.; but the explanation, that Paul had wished to say (?) that God had *permitted* (so also Chrysostom and Theophylact) Satan to torment him (Billroth) is a quite arbitrary alteration of what Paul *actually says*. His meaning is rather, and that expressed in an *active* form: Satan has given to me a thorn for the flesh, in order to torment me with it—which has the moral aim ordained in the divine counsel, that I should not vaunt myself. — σκόλοψ] only here in the N. T. It may mean *stake*, ξύλον ὀξύ, Hesychius (Homer, *Il.*

¹ Comp. Hofmann: “an evil which befalls him in accordance with God’s will, but through the working of a spiritual power opposed to God.”

viii. 343, xv. 1, xviii. 177; Herod. ix. 97; Xen. *Anab.* v. 2. 5), but also *thorn* (Lucian, *Merc. cond.* 3; LXX. Hos. ii. 6; Ezek. xxviii. 24; Num. xxxiii. 55; Ecclus. xliii. 19, and Fritzsche *in loc.*, Dioscor. in Wetstein), as, indeed, it may also denote anything pointed, splinters, ridges, etc. The Vulgate has *stimulus*. It is here *commonly* taken as *stake*, many, like Luther, thinking of a penal stake.¹ Comp. σκολοπιζω, impale, ἀνασκολοπιζω, Herod. i. 128. But as the conception of a *stake* fixed in his flesh has something exaggerated and out of keeping about it, and as the figurative conception of a *thorn* pressed into the flesh with acute pain might very naturally occur to him from the LXX. (Num. xxxiii. 55; Ezek. xxviii. 24), the latter signification is to be preferred. Comp. Artem. iii. 33: ἄκανθαι καὶ σκόλοπες ὁδύνας σημαίνουνσι διὰ τὸ ὀξύ. — τῇ σαρκί] is most naturally attached to σκόλοψ as an *appropriating dative* (comp. Castalio): *a thorn for the flesh*, which is destined to torment that sensuous part of my nature which lusts to sin (*in specie*, to self-exaltation). Fritzsche, who, with Winer, Osiander, and Buttmann, takes τῇ σαρκί as defining more precisely the part of μοι (see as to the σχῆμα καθ' ὅλον καὶ μέρος, more used by the poets, Nägelsbach on the *Il.* ii. 171, iii. 438; Reisig, *ad Oed. Col.* 266; Jacobs, *Delect. Epigr.* p. 162, 509; Kühner, *II.* p. 145), objects that τῇ σαρκί seems inappropriate, because it is inconceivable that a σκόλοψ should torment the soul, and not the body. But this objection would apply, in fact, to Fritzsche's own explanation, and cannot at all hold good, partly because it is certainly possible to think figuratively of a σκόλοψ tormenting the soul (see Artemid. *l.c.*, where, among the figurative references of ἄκανθαι κ. σκόλοπες, he also adduces: καὶ φρόντιδας καὶ λύπας διὰ τὸ τραχύ), partly because σάρξ does not denote the body *absolutely*, or only according to its *susceptibility* (Hofmann), but *according to its sinful quality* which is bound up with the σάρξ. The objection, on the other hand, that *salutary torment* is not the business of an angel of *Satan* (Hofmann), leaves out of consideration the divine teleology in the case; comp. on 1 Cor. v. 5. — ἄγγελος Σατάν] Paul considers his evil, denoted by σκόλοψ τ. σ., as inflicted on him by Satan, the enemy of the Messiah, as in the N. T. generally the devil appears as the originator of all wickedness and all evil,

¹ In the gloss: "It is a stake, where people are impaled, or crucified, or hanged."

especially also of bodily evil (Hahn, *Theol. d. N. T.* I. p. 372 f.; Weiss, *bibl. Theol.* p. 462). By the addition of ἄγγελος Σατ. in apposition to σκόλοψ τ. σ. the σκόλοψ is *personified*, and what is an ἔργον of Satan appears now, under the apostle's vivid, concrete mode of view, an *angel* of Satan. The interpretation which takes the indeclinable Σατᾶν,¹ occurring only here in the N. T. (see, however, LXX. 1 Kings xi. 14, 23, 25; Aq. Job i. 6), as the *genitive*, is the usual and right one. For if Σατᾶν be taken as a *nominative*, it must either be a *nomen proprium*: the *angel Satan* (Billroth), or it would have to be taken adjectivally: a *hostile angel* (Cajetan and others, including Flatt). But the latter is against the standing usage of the N. T., into which ὡς has passed only as a *nomen proprium*. Against the former no doubt Fritzsche's reason is not decisive: "sic neminem relinquī, qui ablegare Satanam potuerit" (comp. Rückert), since Satan in his original nature was an angel, and might retain that appellation without the point of view of the sending coming further into consideration; nor can we, with Olshausen, urge the absence of the article, since ἄγγ. Σατ. might have assumed the nature of a proper name; but the *actual usage* is against it, for Satan, so often as he occurs in the N. T., is never named ἄγγελος (Rev. ix. 11 is not to the point here, see Düsterdieck *in loc.*), which was a very natural result of the altered position of the devil, who, from being an ἄγγελος before, had become the *prince* (Eph. ii. 2) of his kingdom, and now had angels of his own (Matt. xxv. 41, comp. Barnab. 18). — ἵνα με κολαφίσῃ] design of the giver in ἐδόθη μοι κ.τ.λ.: *in order that he may buffet me* (Matt. xxvi. 67; 1 Cor. iv. 11; 1 Pet. ii. 20). The *present* denotes the still subsisting continuance of the suffering. See Theophyl.: οὐχ ἵνα ἄπαξ με κολαφίσῃ, ἀλλ' ἀεί. Comp. Chrysostom. The *subject* is ἄγγελος Σατᾶν, as indeed often the continuation of the discourse attaches itself to the apposition, not to the subject proper. See Fritzsche, *Diss.* II. p. 143 f. Fritzsche himself, indeed, regards σκόλοψ as the subject,² and assumes that the vivid conception of the apostle has transferred to the subject what properly belongs only to the

¹ Σατανᾶ, read by Lachmann and Rückert on the authority of Δ* B D* F G N* 67**, is a correct interpretation.

² Comp. Augustine, *Conc.* 2 in Ps. lviii.: "Accipit apost. stimulum carnis, a quo colaphizaretur."

apposition, to which view he had been moved by the similar sound of σκόλοψ and κολαφίζη, as well as by the personification of σκόλοψ. But how easily might he have found a word which would have suited the conception of the personified σκόλοψ, and would not have been inappropriate to the apposition ἄγγ. Σατ. ! But in fact he has chosen a word which does *not* suit σκόλοψ *at all*, and suits ἄγγ. Σατ. *exclusively*, and hence we are not warranted in denying that the word belongs to ἄγγ. Σατ. Besides, this connection is most naturally suggested by the relations of the sense ; for only by ἵνα με κολαφ. does ἄγγ. Σατ. come to be a *complete* apposition to σκόλοψ τ. σ., inasmuch as the *element of pain* in the case expressed in σκόλοψ τ. σ. is not yet implied in the mere ἄγγ. Σατᾶν, but is only added by ἵνα με κολαφ. — ἵνα μὴ ὑπεραίρωμαι] paedagogic aim of God's guidance in this κολαφίζειν. See above. The devil and his angels serve, against their intention, the intention of God. See Hahn, *Theol. d. N. T.* I. p. 382 f. In the repetition of the same words there is expressed the deeply felt importance of this telic destination. See Heindorf, *ad Phaed.* p. 51 ff. ; Matthiae, p. 1541. Comp. also Bornemann, *Schol. in Luc.* p. xxxix. — Lastly, as concerning the thing itself, which Paul denotes by σκόλοψ τ. σ. κ.τ.λ., it was certainly known by the Corinthians from their personal acquaintance with Paul without any more precise indication ; to us at least any special indication has been denied. For a great host of attempts at explanation, some of them very odd, see Poole's *Synopsis* ; Calovius, *Bibl. ill.* p. 518 ff. ; Wolf, *Cur.* The opinions are in the main of three kinds : (1) that Paul means *spiritual assaults of the devil* (what are called *injectiones Satanae*), who suggested to him blasphemous thoughts (Gerson, Luther, Calovius), stings of conscience over his earlier life (Luc. Osiander, Mosheim ; also Osiander, who includes also a bodily suffering), and the like. The *Catholics*, however, to whom such an exposition, favouring forms of monastic temptation, could not but be welcome, thought usually of *enticements* of Satan (awakened, according to Cardinal Hugo, by association with the beautiful Thecla !) ¹ to *unchastity* (Thomas, Lyra, Bellarmine, Estius, Cornelius a Lapide, and many others, and still Bisping), for which Augustine and

¹ See, regarding this mythical association, the *Acta Pauli et Theclae* in Tischend. *Act. apocr.* p. 40 ff.

Theophylact are often wrongly quoted as vouchers. (2) That Paul means the *temptations on the part of his opponents*¹ *engaged in the service of Satan* (xi. 13, 15), or the *temptations and troubles of his apostolic office in general* (Theodoret, Pelagius, Erasmus, Beza, Calvin, and many others, including Fritzsche, Schrader, Reiche, *Comm. crit.* p. 401). (3) That Paul means a very severe *bodily suffering* (Augustine and many others, including Delitzsch and Hofmann), in connection with which conjecture has lighted on a variety of ailments, such as *hypochondriac melancholy* (Bartholinus, Wedel, and others), *pain in the head* (*τῖνες* already in Chrysostom, Theophylact, Pelagius, Oecumenius, and Jerome, *ad Gal.* iv. 14, mention it; so also Teller), *haemorrhoids* (Bertholdt), "*falling sickness* or something similar" (Ewald, Hofmann), *epileptic attacks of cramp* (Ziegler, Holsten), and several others. — Against No. 1 we cannot urge *τῇ σαρκί*, since the devil's influence would have, in operating on the moral consciousness, to start certainly from the *σάρξ*, where the principle of sin has its seat (Rom. vii.), but we may urge *σκόλον* and *ἵνα με κολαφ.*, figurative expressions which evidently portray an acute and severe pain. Besides, under such a constant spiritual influence of the devil, Paul would not appear in a manner in keeping with his nature wholly filled by Christ (see especially, Gal. ii. 20), and with his pneumatic heroism. Enticements to unchastity are not even to be remotely thought of on account of 1 Cor. vii. 7; it would be an outrage on the great apostle. Against No. 2 it is to be remarked that here a suffering *quite peculiar* must be meant, as a counterpoise to the quite peculiar distinction which had accrued to him by the *ὑπερβολὴ τῶν ἀποκαλύψεων*. Besides, adversaries and official troubles belonged necessarily to his calling (see especially, iv. 7 ff., vi. 4 ff.), as, indeed, he had these in common with *all* true preachers of Christ, and knew how to find an honour in them (comp. Gal. vi. 17); hence he would certainly not have besought the taking away of *these* sufferings, ver. 8. It is believed, no doubt, that this explanation may be shown to

¹ So Chrysostom and others. Many among these, because of the singular, think specially of one pre-eminently hostile antagonist. So, among the ancient expositors, Oecumenius, and, among the modern, *several* cited by Wolf, and also Semler and Stolz. Chrysostom and Theophylact name, by way of example, the smith Alexander, Hymenaeus, and Philetus.

suit the context by ver. 9 compared with ver. 10 (see especially, Fritzsche, p. 152 f.), but ἀσθένεια in vv. 9 and 10 expresses only the *category*, to which also that special suffering belonged. Accordingly No. 3 remains at all events as the most probable, namely, the hypothesis that Paul bore in his person some kind of painful, chronic bodily evil, which seemed to him as inflicted by Satan.¹ Only this evil cannot at all be specified more precisely than that it made itself felt in its paroxysms by shocks of pain, which might be compared to blows; but in what part of the body it had its seat (possibly proceeding from the head) cannot with certainty be inferred from κολαφίζειν, since this word, like the more correct Greek κονδυλίζειν, denotes buffeting with the fist. More specific conjectures are mere fancies, are liable to be enlisted in the service of *tendency-criticism* (Holsten, who attaches to this suffering the disposition to visionary conditions), and come to some extent into sharp collision with the fact of the apostle's extraordinary activity and perseverance amid bodily hardships. The hypothesis of a bodily suffering, with the renunciation of any attempt to specify it more precisely, is rightly adhered to, after older expositors, by Emmerling, Olshausen, Rückert, de Wette, Beyschlag, *et al.* (though Rückert here also appeals to the alleged traces of sickness in our Epistles, such as 1 Cor. ii. 2, 2 Cor. iv. 12, as well as to Gal. iv. 13–15); while others, as Neander and Billroth, content themselves with an utter *non liquet*, although the former is inclined to think of inward temptations.²

Vv. 8, 9. Ὑπὲρ τούτου] *in reference to whom*, namely, to this angel of Satan. That τούτου is *masculine* (comp. ver. 3), not neuter (Vulgate, Luther, Flatt, Osiander, and others), is evident from the fact that ἵνα ἀποστῇ ἀπ' ἐμοῦ follows without any

¹ In this respect, too, we find a parallel in the history and mode of view of Luther, who, as is well known, suffered from violent attacks of stone (which visited him with especial severity on the Convention at Schmalkald), and likewise ascribed this suffering to the devil as its author.—Chrysostom exclaims against the view of a bodily evil (κίφθαλαγία): μὴ γίνωτο· οὐ γὰρ ἂν τὸ σῶμα τοῦ Παύλου ταῖς τοῦ διαβόλου χερσὶν ἐξιδόθη, ὅπου γὰρ αὐτὸς ὁ διάβολος ἐπιτάγματι μόνον εἶκεν αὐτῷ Παύλῳ. An argument *nimium probans*!

² The most strange interpretation of the passage is given by Redslob in the *Progr. d. Hamb. Gymnas.* 1860, who goes so far as to make out of it a jesting designation of *Silvanus* (שִׁלְוָה, Ezek. xxviii. 24)!

other subject. On the latter, comp. Luke iv. 13; Acts v. 38, xxii. 29. — *τρίς*] is taken since Chrysostom's time by many as equivalent to *πολλάκις*; but quite arbitrarily, and not at all in keeping with the *small* number! No; Paul relates *historically*, as it really happened, leaving it withal undetermined what intervals had elapsed between these invocations. At his first and second appeal to the Lord no answer was made; but when he had made a third appeal, the answer came. And that he thereupon did not entreat again, was understood of itself from his faithful devotion to Him, whose utterance he had now received. According to Billroth, *τρίς* is intended to intimate a thrice-repeated *succumbing to that pain*, a thrice-repeated utter dejection, which, however, is sheer fancy. — *τὸν κύριον*] not *God* (Calvin, Neander, and others), but *Christ* (see ver. 9), who is, in fact, the heavenly advancer of His kingdom and mighty vanquisher of Satan.¹ — *εἰρηκέ μοι*] The *perfect*, which Rückert finds surprising, is what is quite commonly used of the continued subsistence of what has been done: *he has spoken*, and I have now this utterance abidingly valid. Accordingly the evil itself is to be regarded as still adhering to the apostle. *How* he received the answer, the *χρηματισμός* (Matt. ii. 12; Luke ii. 6; Acts x. 22), from Christ (by some kind of inward speaking, or by means of a vision, as Holsten holds), is entirely unknown to us. — *ἀρκεῖ σοι ἡ χάρις μου*] *there suffices for thee my grace*, more thou needest not from me than that I am gracious to thee. In this is implied the *refusal* of the prayer, but at the same time what a comforting *affirmation*! “*Gratia esse potest, etiam ubi maximus doloris sensus est*,” Bengel. Rückert (comp. Grotius) takes *χάρις* quite generally as *good-will*; but the good-will of the exalted Christ is, in fact, *always* grace (comp. xiii. 13; Acts xv. 11; Rom. v. 15), and made itself known especially in *the apostle's* consciousness as grace, 1 Cor. xv. 8, 9, and often. A *special* gift of grace, however (Chrysostom: the gift of miracles), is arbitrarily imported. — *ἡ γὰρ δύναμις μου κ.τ.λ.*] *for my strength is in weakness perfected*. The emphasis lies on *δύναμις*: “Thou hast enough in my grace; for I am not weak and powerless, when there is suffering weakness on the part of the man to whom I am gracious,

¹ The invocation of Christ has reference also here to the intercessory work of the Lord. Comp. on Rom. x. 12; Rich. Schmidt, *Paul. Christol.* p. 127 f.

but *exactly* under these circumstances are *my power and strength* brought to perfection, *i.e.* effective in full measure." Then, namely, the divine *δύναμις* of Christ has unhindered scope, not disturbed or limited by any admixture of selfish striving and working. The relation is similar in 1 Cor. ii. 4 f. Comp. 2 Cor. iv. 7. With the reading without *μου* (see the critical remarks), which Hofmann too prefers, there would result the quite general proposition: "for power there attains to its full efficacy, where weakness serves it as the means of its self-exertion" (as Hofmann puts it)—a proposition, which is only true when the *δύναμις* is *different* from the ability of the weak subject, and can work with all the less hindrance amidst the powerlessness of the latter. Hence, for the truth of the proposition and in keeping with the context (comp. ver. 9), the specification of the subject for *ἡ δύναμις* cannot at all be dispensed with. — *ἡδιστα οὖν μᾶλλον καυχῆσομαι κ.τ.λ.*] the altered tone proceeding from that answer of Christ. Grotius¹ and others, including Emmerling, join *μᾶλλον* with *ἡδιστα*, although *μᾶλλον* is used to heighten the *comparative*, but not the superlative (see on vii. 13). Estius (comp. previously, Erasmus) finds in *μᾶλλον*: "*magis ac potius, quam in ulla alia re, qua videar excellere;*" Bengel and Billroth: *ἢ ἐν ταῖς ἀποκαλύψεσιν*; Rückert: more than of what I can (my talents and performances); comp. also Ewald. But against all this is the consideration that Paul must have written: *μᾶλλον ἐν ταῖς ἀσθενείαις μου καυχῆσομαι*. As the text stands, *μᾶλλον* belongs necessarily to *καυχῆσομαι* (comp. vii. 7), not to its object. And the *reference* of *μᾶλλον* is furnished by the context. Previously, namely, Paul had stated how he had prayed the Lord to take away his suffering. Now, however, after mentioning the answer received, he says: With the utmost willingness (*maxima cum voluptate*, comp. ver. 15) therefore will I, encouraged by the word of the Lord which I have, *only all the more* (comp. on vii. 7) *glory* in my weaknesses; *all the more boldly* will I now *triumph* in my states of suffering, which exhibit me in my weakness; comp. Rom. v. 3, viii. 35 ff. More than would have been otherwise the case, is the courage of the *καυχᾶσθαι ἐν ταῖς ἀσθενείαις* increased in him by that utterance of the Lord. — *ἵνα*

¹ Grotius and Emmerling expressly, but many others, as also Flatt and Olshausen, tacitly, by leaving *μᾶλλον* untranslated.

ἐπισκενῶσθαι κ.τ.λ.] Aim of the μάλλον καυχῆσομαι κ.τ.λ. And the Lord's answer itself has, in fact, placed this goal before his eyes, and assured him of his reaching it. The ἐπ' ἐμέ is conceived of as: *may take its abode on me, i.e. may come down before me and unite itself with me for abiding protection, comfort, strengthening, etc.*¹ The choice of the word ἐπισκεν. leads us to conclude that he has conceived of the case as analogous to the *Shechinah* (comp. on John i. 14, xiv. 23). The direction *from above downward* is not withal implied in ἐπί by itself, which rather indicates direction in general (comp. Polyb. iv. 18. 8: ἐπισκενοῦν ἐπὶ τὰς οἰκίας, to go into quarters in the houses), but is given in the context. Comp. Ps. civ. 12.

Ver. 10. Διό] because, namely, in such circumstances with such a mood the power of Christ joins itself with me. — εὐδοκῶ ἐν ἀσθεν.] *I take pleasure in weaknesses*, bear them with inward assent and willingly, when they befall me. Comp. vii. 4. "Contumax enim adversus tormenta fides," Tacitus, *Hist.* i. 3; Seneca, *de prov.* iv. 4. ἀσθ. are here, as in the whole context, situations of human powerlessness, brought about by allotted experiences of suffering. Afterwards four, partly more, partly less special, kinds of such situations are adduced. Rückert, quite at variance with the context, understands *diseases* to be meant. — ἐν ὑβρεσιν] passive: *in cases of arrogant treatment*, which I experience. On the *plural*, comp. Plato, *Legg.* i. p. 627 A; Dem. 522. 13; Eccclus. x. 8. They bring into *necessities* (ἀναγκ.); and persecutions drive into *straitened positions* (στενοχ.), out of which no issue is apparent (comp. on iv. 8). — ὑπὲρ Χριστοῦ] belongs neither to all five elements (so usually), nor simply to the last four points (Hofmann), but to εὐδοκῶ: *for Christ's sake*, because by such sufferings His honour and His work are promoted. That Paul meant *sufferings for Christ*, was, indeed, self-evident. But he wishes to assign the *specific motive* for his εὐδοκῶ. — τότε δύνάτός εἰμι] inwardly through Christ's power. See vv. 8, 9. τότε, then, is emphatic, here with the feeling of *victoriousness*. Comp. 1 Cor. xv. 54; Col. iii. 4; Hom. *Il.* xi. 191 f., 206 f.; Plato, *Phil.* p. 17 D, *Conv.* p. 192 B. On the *idea*, comp. the expres-

¹ That is the holy ἱδυναμοῦσθαι by means of Christ to the ἰσχύειν πάντα (Phil. iv. 13) in its forms of ever-renewed heightening and exaltation (Phil. iv. 16). Comp. 2 Cor. vi. 4 ff.; Rom. viii. 37 ff.

sion of Moses in Philo, *Vit. M.* 1, p. 613 B: τὸ ἀσθενὲς ὑμῶν δύναμις ἐστίν.

Ver. 11. Paul now comes to a stand, and surveys how much he has said in commendation of himself from chap. xi. onward. This retrospect extorts from him the *admission*: γέγονα ἄφρων, but as respects its contents he at once proceeds to justify himself, and to impute the blame to the readers. It is not to be taken either *as a question* or in the sense of a *hypothetical protasis* (Hofmann gives a choice between the two). The ὑμεῖς κ.τ.λ., asyndetic, but all the more striking, gives no ground for such a weakening of the meaning. — γέγονα ἄφρων] *ironical* exclamation; for it is clear from xi. 16, xii. 6, that Paul did not really regard his apologetic *καυχᾶσθαι* hitherto as a work of folly. But the opponents took it so! In the emphatically prefixed γέγονα (comp. v. 17) there is implied: *it has come to pass that I am a fool!* This now subsists as accomplished fact! “Receptui canit,” Bengel. — ὑμεῖς με ἡναγκάσατε ἐγὼ γὰρ κ.τ.λ.] This justifies him and blames the *Corinthians* for that γέγονα ἄφρ. The emphatic ὑμεῖς, and afterwards the ἐγώ, the emphasis of which Rückert failed to perceive, correspond to each other significantly: *you* have compelled me; for *I* had a claim to be commended *by you*, instead of commending myself. The stress is on ὑφ’ ὑμῶν, next to the ἐγώ, in which there is a side-glance at the pseudo-apostles, boastful themselves, and boasted of by their partisans. — οὐδὲν γὰρ ὑστέρησα κ.τ.λ.] Reason assigned for ἐγὼ ὠφελον. See, moreover, on xi. 5. The *arist* refers to the time of his working at Corinth. The negative form of expression is a pointed litotes. — εἰ καὶ οὐδὲν εἰμι] although I am quite without value and without importance. The same humility as in 1 Cor. xv. 8-10. But how fraught with shame for the opposing party, with which those false apostles were of so great account! And in this way the significant weight of this *closing* concessive clause is stronger and more telling than if it were attached as *protasis* to *what follows* (Hofmann). It is more *striking*.—In regard to οὐδὲν εἶναι, see on 1 Cor. xiii. 2; Gal. vi. 3.

Ver. 12. Proof of the previous οὐδὲν ὑστέρησα τῶν ὑπερλ. ἀποστ: *The signs, indeed* (yet without producing among you the due recognition), *of the apostle were wrought among you.* The μέν *solitarium* leaves it to the reader to supply for himself the corresponding contrast, so that it may be translated by our *truly*

indeed. See especially, Baeumlein, *Partik.* p. 163 ; Maetzner, *ad Antiph.* p. 153 ; Kühner, *ad Xen. Anab.* i. 2. 1. The contrast to be supplied *here* is put beyond doubt by the idea of the *σημεῖα* which is placed emphatically and significantly at the head ; hence we must reject what Billroth (followed by Olshausen) supplies ; *but even otherwise you can make no complaint about anything.* — τὰ *σημεῖα τοῦ ἀποστ.* is that which divinely evinces the apostle to be such, that by which one discerns *the apostle.* Ὁ ἀπόστολος with the article does not denote the *ideal of an apostle* (Billroth), which would be at variance with his humility, but the apostle *in abstracto.* Bengel says aptly : “ ejus, qui sit apostolus.” — κατειργάσθη ἐν ὑμῖν] namely, which I was with you. The *I*, however, retreats modestly behind the passive expression. The compound “ *perficere* notat maxime rem arduam factuque difficile,” Fritzsche, *ad Rom.* I. p. 107. — ἐν πάσῃ ὑπομονῇ] the manner of the κατειργάσθη ἐν ὑμῖν, strengthening the force of the proof : *in all manner of perseverance*, so that amidst adverse and painful circumstances there was perseverance with all possible steadfastness in fully exhibiting these signs of an apostle. The view followed by many older expositors since Chrysostom : “ *primum signum* nominat patientiam,” is erroneous, since the ὑπομονή is not a specifically apostolic σημεῖον.¹ — σημείοις κ. τέρασι καὶ δυνάμεσι] whereby those signs of an apostle were accomplished, so that σημείοις is here meant in a narrower sense (*miraculous signs*) than the previous τὰ σημεῖα. The three words in emphatic accumulation denote the same thing under the two different relations of its miraculous significance (σημ. κ. τέρ.) and of its nature (δύν. deeds of power, 1 Cor. xii. 10). Comp. 2 Thess. ii. 9 ; Heb. ii. 4 ; Acts ii. 22. The notions of σημεῖα and τέρατα are equivalent. See on Rom. xv. 19. — Paul therefore wrought miracles also in Corinth, and wrought them as *legitimations of his apostleship* (Heb. ii. 4). Comp. Rom. xv. 19 ; Acts xv. 12. — On the accumulation of terms, comp. Cic. *Tusc.* ii. 40. 26 : “ His ego pluribus nominibus unam rem declarari volo, sed utor, ut quam maxime significem, pluribus.” Comp. also Cic. *de Fin.* iii. 4. 14 ; *Nat. D.* ii. 7. 18. — How at variance with our passage is the historical criticism, which lays down *à priori* the negation of miracles !

¹ An appeal should not have been made to vi. 4, where in fact there stands the wider conception θεοῦ διάκονοι.

Ver. 13. *Τί γάρ ἐστιν . . . ὑμῶν*] Bitterly ironical justification of what was said in ver. 12. *For what is there, in which you were placed at a disadvantage towards the other churches* (in which I wrought), *except*, etc.? that is to say: for in nothing have you come behind, as compared with the other churches, except, etc. Quite arbitrarily Grotius limits this question, which embraces the *whole* blissful apostolic working, to the *communication of gifts by the laying on of hands*. — *ὑπέρ*] means nothing else than *beyond*, but in the direction downward (reference to the *minus*) which *ἡττήθητε* specifies. Comp. Winer, p. 376 [E. T. 502]. Rückert, overlooking the *comparative* sense of *ἡττήθητε*, says: there is here an ironical confession that all churches had disadvantage from Paul, and it is only denied that the disadvantage of the Corinthian was greater than that of the other churches. This would not suit at all as *assigning a reason* for ver. 12. In assigning a reason, Paul could not but say: *ye have in nothing come off worse*; but to say, *for your disadvantage has not been greater*, would, with all its irony, be inappropriate. On the *accusative* of more precise definition with *ἡττήθητε*, comp. Xen. *Cyr.* i. 4. 5: ἂ ἡττῶτο. The more usual construction is *ῥ* or *ἐν ῥ*. — *εἰ μὴ ὅτι κ.τ.λ.*] In this exception ("specie exceptionis firmat quod dicit," Grotius) lies the painful bitterness of the passage, which in the request that follows *χαρίσασθε κ.τ.λ.* becomes still sharper. It is the love, deeply hurt in its pure consciousness, that speaks. — *αὐτὸς ἐγώ*] *I myself*; this places his *own person* over against the apostolic services indicated in *τί . . . ἡττήθητε*. Comp. in general on Rom. ix. 3. Rückert (so also Bengel) holds that Paul has already had in his mind what he subjoins in vv. 16–18. Such an arbitrary prolepsis of the reference is the more untenable, seeing that with vv. 14, 15 another train of ideas intervenes. — *οὐ κατενάρκησα ὑμῶν*] See on xi. 8. Only by the fact that he has not been burdensome to them in accepting payment and the like, has Paul asserted himself as an apostle less among them than among the other churches! For this *injustice* they are to *pardon* him!

Ver. 14. After that cutting irony comes the language of paternal earnestness, inasmuch as Paul once more (comp. xi. 9–12) assures them that even on his impending third arrival among them he will remain true to his principle of not burdening them, and explains why he will do so. — *ἰδοὺ*] vivid realizing of the posi-

tion in the changing play of emotion. — *τρίτον*] emphatically prefixed, belongs to *ἐλθεῖν πρὸς ὑμᾶς* (comp. xiii. 1), not to *ἐτοιμῶς ἔχω*, as Beza, Grotius, Estius, Emmerling, Flatt, and others, also Baur (in the *Theol. Jahrb.* 1850, 2, p. 139 ff.), Lange, *Apost. Zeitalt.* I. p. 200 f., would have it,¹ since, according to the context, it was not on his third *readiness* to come that anything depended, but on the third *arrival*, for only as *having arrived* could he be burdensome to the readers. Comp. the Introd., and see Bleek in the *Stud. u. Krit.* 1830, p. 614 ff.; Neander, I. p. 414; Anger, *Rat. temp.* p. 71; Wieseler, *Chronol. d. ap. Zeitalt.* p. 233. Chrysostom aptly says: *καὶ δεύτερον παρεγενόμην καὶ τρίτον τοῦτο παρεσκεύασμαι ἐλθεῖν, καὶ οὐ καταναρκήσω ὑμῶν. — οὐ γὰρ ζητῶ κ.τ.λ.*] *for my endeavour is not directed to yours, but to you; you yourselves* (your *ψυχαί*, ver. 15)—namely, that I may win you for the salvation in Christ (Matt. xviii. 15; 1 Cor. ix. 19)—are the aim of my striving. “*Dictum vere apostolicum*,” Grotius. Comp. Cic. *de Fin.* ii. 26: “*Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.*” Comp. also Phil. iv. 17. — *οὐ γὰρ ὀφείλει κ.τ.λ.*] Confirmation of the principle previously expressed, from a rule of the natural rightful relations between parents and children; for Paul was indeed the spiritual *father* of the Corinthians (1 Cor. iv. 15). The negative part of this confirmation corresponds to *οὐ ζητῶ τὰ ὑμῶν*, and the positive to the *ὑμᾶς*; for, while Paul *ζητεῖ αὐτούς* (not *τὰ αὐτῶν*), he is the father, who gathers for his children treasures, namely, the blessings of the Messianic kingdom. — *οἱ γονεῖς*] *sc. ὀφείλουσι θησαυρίζειν*, not as Beza holds: *θησαυρίζουσι*; for *ὀφείλει* is not impersonal. That by the first half of the verse, moreover, the duty of children in love to support and provide for their parents is not excluded, is clear from the very *θησαυρίζειν*, and is just as obvious of itself as that in the second part the *θησαυρίζειν* is not to be urged as a duty of parents (1 Tim. v. 8), but always has merely its relative obligation, subordinate to the higher spiritual care (Matt. vi. 33, vv. 19–21; Eph. vi. 4; Mark viii. 36).

Ver. 15. Paul applies what was said generally in ver. 14: *οὐ γὰρ ὀφείλει κ.τ.λ.*, to *himself* (*ἐγώ*, *I on my part*): *I, however, will very willingly spend and be spent for the good of your souls, in order, namely, to prepare them for the salvation of eternal life*

¹ See also Märker, *Stellung d. Pastoralbr.*, Meiningen 1861, p. 13 f.

(Heb. x. 39, xiii. 17 ; 1 Pet. i. 9 ; Jas. i. 21). Theodoret rightly says : ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλέον τι ποιεῖν ἐπαγγέλλομαι. — For examples of δαπανᾶν (ἐκ strengthens, Polyb. xxv. 8. 4, xxi. 8. 9, xvii. 11. 10) used of the *life*, see Kypke, II. p. 272. On the subject-matter, comp. Horace, *Od.* i. 12. 38 f. : “animaeque magnae prodigum Paullum.” — εἰ περισσοτ. ὑμᾶς ἀγαπῶν ἥττον ἀγαπῶμαι] εἰ does not stand for εἰ καί (which is read by Elzevir and Tischendorf), for which Rückert takes it, but is the simple *if*, and that not even in the sense of ἐπεὶ or ὅτι, as it is used “ne quid confidentius, directius affirmetur” (Dissen, *ad Dem. de Cor.* p. 195), but, as is here most in keeping with tender delicacy in the expression of a harsh thought, in the purely hypothetical sense : *if*, which I leave undecided, etc. *In view of the possible case*, that he finds the less love among his readers, the more he loves them (this is implied in the mutual reference of the two comparatives, see Matthiae, § 455, Rem. 7),¹ the apostle will most gladly sacrifice his own (what he has from others, or even by his own work) and himself (comp. Rom. ix. 3 ; Phil. ii. 17) for their souls, in order that thus he may do his utmost to overcome this supposed—and possibly existing—disproportion between his loving and being loved by stimulating and increasing the latter (Rom. xii. 21 ; 1 Cor. xiii. 4-7). Hofmann, not observing the clever turn of the hypothetical expression of the thought, without reason finds this view absurd, and with sufficient crudeness and clumsiness takes εἰ to ἀγαπῶμαι as an independent *question*, to which Paul himself makes answer with ἔστω δέ (in the sense : *be it so withal*, I will let it rest there). To this interrogative view Hofmann ought all the less to have resorted, seeing that interrogation in such an indirect form (Winer, p. 474 [E. T. 639], and see on Matt. xii. 10 ; Luke xiii. 23) is wholly without example in Paul, often as he has had an opportunity for using it. It is found often in Luke, more rarely in Matthew and Mark. Except in the writings of these three, the N. T. does not present that independent use of the indirectly interrogative εἰ.

Vv. 16-18. Refutation of the possible slander, which assuredly

¹ In opposition to Hofmann, who, not attending to the correspondence of the two comparatives, supplies with περισσ. : *than others*, and with ἥττον : *than by others*.

was also actually ventured on the part of his adversaries, that, if he had not himself directly burdened the Corinthians, he had still done so in a cunning way indirectly by means of his emissaries. — In ver. 16 Paul does not, indeed, speak in the *person* of his opponents, for otherwise, instead of ἐγώ, he must have expressed himself in the *third* person; but he clothes his speech in the words of his adversaries.¹ — ἔστω δέ] concessive: *but be it so*, it may, however, be the case that *I* have not oppressed you. Comp. Plat. *Gorg.* p. 516 C, *al.* (Krüger, § 54, 4. 2); also the εἶεν, very common in classical writers, Stallbaum, *ad Plat. Euthyphr.* p. 13 D; Reisig, *ad Oed. Col.* 1303, and for the similar use of the Latin *esto, sit ita sane*, Cicero, *Tusc.* i. 43. 102; *De Fin.* iv. 45. — ἐγώ] my own person. — ἀλλ' ὑπάρχων κ.τ.λ.] no longer depends on ἔστω δέ, but is the contrast—to be read as an exclamation—of ἔστω δὲ, ἐγὼ οὐ κατεβάρ, ὑμᾶς: *but cunningly I*, etc. — δόλω] This would have been the case, if he had made plunder of them indirectly by a third hand. — ἔλαβον] *caught*, figure taken from hunting. See on xi. 20. Comp. on δόλω λαμβάν. Soph. *Phil.* 101, 107, 1266. — Vv. 17 and 18 now show in lively questions, appealing to the reader's own experience, how untrue that ἀλλ' ὑπάρχων . . . ἔλαβον was. *Have I then overreached you by one of those whom I sent to you?* namely, by claims for money, and the like. The construction is *anacoluthic*, inasmuch as Paul, for emphasis, prefixes absolutely the *τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς* as the object of what he wishes to say, and then subjoins the further statement independently of it, so that the accusative remains the more emphatically *pendent*—a usage found also in classical writers. See Bernhardt, p. 133. — ὧν] τούτων οὓς. Comp. Rom. xv. 18. — In ver. 18 he now mentions, by way of example, *Titus*, whom he had encouraged to travel to Corinth, and his fellow-envoy, and he asks, significantly repeating ἐπλεονέκτ. and prefixing it: *Has Titus overreached you?* This journey of Titus to Corinth is not, as is otherwise usually supposed, the one mentioned in chap. viii., which had yet to be made, and in which Titus had

¹ Let us conceive that they had asserted regarding Paul: ἔστω δὲ αὐτὶς οὐ κατεβάρησιν ὑμᾶς κ.τ.λ. This Paul makes use of, inasmuch as he, entering into their meaning, says *of himself*, what *they* have said *of him*—a mimesis, which is almost a parody.

two companions (viii. 18, 22), but the one made soon after our first Epistle, and mentioned in chap. vii. The fact that Titus only is here mentioned, and not also Timothy (1 Cor. iv. 17, xvi. 10), is made use of to support the opinion that Timothy had not come to Corinth at all (see the Introd.). Comp. Rück. pp. 380, 409. But how groundlessly! From the long and close connection of the apostle with the Corinthians it may be even *a priori* concluded, that he had sent various persons to Corinth beside Titus; and he himself testifies this by the plural *ὧν ἀπέσταλκα*. But here he names only Titus *instar omnium* as the one last sent. Besides, it would not have been even proper to say: I have sent Timothy to you, since Timothy, in fact, was *joint-sender of the letter* (i. 1). — τὸν ἀδελφόν] the brother (fellow-Christian) well known to them (but unknown to us).¹ That in that mission he was quite subordinate to Titus is clear from *συναπέστ.*, and from the fact that in what follows the conduct of Titus alone is spoken of. — τῷ αὐτῷ πνευμ.] with the same Spirit, namely, with the Holy Spirit determining our walk and excluding all *πλεονεξία*. The dative is that of *manner* to the question *how?* Comp. Acts ix. 31, xxi. 21; Rom. xiii. 13. It may, however, also be just as fitly taken as dative of the *norm* (Gal. v. 16, vi. 16). We cannot decide the point. If the *inward* agreement is denoted by τῷ αὐτῷ πνευμ., the likeness of *outward* procedure is expressed by τοῖς αὐτοῖς ἔχουσιν (comp. Plat. *Phaed.* p. 276 D: τῷ ταῦτόν ἔχοντος μετιόντι). But here the dative is *local*, as in Acts xiv. 16; Jude 11 (comp. Fritzsche, *ad Rom.* I. p. 225 f.). So Pind. *Pyth.* x. 20: ἐμβέβακεν ἔχουσιν πατρός, comp. with *Nem.* vi. 27: ἔχουσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων. Whose are the footsteps, in which the two walked? The footsteps of Paul, in which Titus followed his predecessor (comp. Lucian, *Herm.* 73), so that they thereby became the same, in which both walked — said with reference to the unselfishness maintained by both. The context does not yield any reference to Christ (1 Pet. ii. 21).

Ver. 19. His vindication itself is now concluded. But in order that he may not appear, by thus answering for himself, to install the readers as judges over him, he further guards his

¹ According to Wieseler, *Chronol.* p. 349, it was *Tychicus*, as also at viii. 22. This rests on a combination drawn from Titus iii. 12.

apostolic dignity against this risk. Carrying them *in mediam rem*, he says: *For long you have been thinking that we are answering for ourselves to you!* Comp. 1 Cor. iv. 3. Correction of this opinion: *Before God we speak in Christ*; it is *God* in presence of whom (as Judge) we speak in Christ's fellowship (as the element in which we subsist and live). *ἐν Χ.* gives to *λαλοῦμεν* its definite Christian character (which, with Paul, was at the same time the apostolic one). Comp. ii. 17. But, that he may not suppress the proper relation of his apology to the readers, he adds lovingly: *but the whole, beloved, (we speak) for your edification*, for the perfecting of your Christian life. — *πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογ.*] After adopting the reading *πάλαι* (see the critical remarks) this sentence is no longer to be taken *interrogatively*, because otherwise an unsuitable emphasis would be laid on *πάλαι*. Lachmann, Tischendorf, and Rückert have also deleted the mark of interrogation. *πάλαι* means nothing else than *for a long time*, in which, however, the past to be thought of may be very short according to the relative nature of the notion of time, as *e.g.* Hom. *Od.* xx. 293 f.: *μοῖραν μὲν δὴ ξείνος ἔχει πάλαι, ὥς ἐπέοικεν, ἕσσην*, Plat. *Gorg.* p. 456 A; *Phaedr.* p. 63 D, *al.*; see Stallbaum, *ad Plat. Apol.* p. 18 B; Xen. *Anab.* iv. 8. 14, iv. 5. 5; Ellendt, *Lex. Soph.* II. p. 481. So also the Latin *dudum, jamdudum*. Here the meaning is, that the readers are *already for long, during the continuation of this apology*, remaining of opinion, etc. As respects the connection with the *present*, see further, Plato, *Phaedr.* p. 273 C; Xen. *Anab.* vii. 6. 37. There exists no reason for attaching *πάλαι* to ver. 18 (Hofmann, then taking *δοκεῖτε* interrogatively), and it would, standing after *ἔχρεσι*, come in after a tame and dragging fashion, while it would have had its fitting position between *οὐ* and *τῷ αὐτῷ*. — *ὑμῖν*] Dative of destination. Comp. Acts xix. 33; Plato, *Protag.* p. 359 D; *Pol.* x. p. 607 B. *Vobis*, i.e. *vobis judicibus*, has here the *chief emphasis*, which Rückert has aptly vindicated. The earlier expositors, not recognising this, have accordingly not hit on the purpose and meaning of the passage; as still Billroth: "It might seem that he wished to recommend himself" (comp. iii. 1, v. 12). To this his answer is: "I speak before God in Christ, i.e. my sentiments in what I say are not selfish, but upright and pure." Comp. Chrysostom, Erasmus, Beza, Calvin,

Grotius. — κατέναντι τοῦ θεοῦ ἐν Χρ. λαλοῦμεν] to be taken together,¹ as in ii. 17. — τὰ δὲ πάντα] *sc.* λαλοῦμεν. Grotius and others, including Griesbach, Scholz, Olshausen, and Ewald, read *τάδε* as one word, and connect it with the previous λαλοῦμεν. But for what end? The mode of expression in the usual way of writing it is quite Pauline, and makes the important thought more emphatically prominent; ὅδε never occurs with Paul, and the reference of *τάδε* to what goes before would at least not be in accordance with the *common* usage (comp. on Luke x. 39).

Ver. 20 f.² Subjective justification of what was just said, ἐπὲρ τῆς ὑμῶν οἰκοδομῆς. For I fear to find you on my arrival such as have very great need of οἰκοδομή. — The sharp lesson which he now gives his readers down to xiii. 10, although introducing it not without tenderness to their feelings (φοβοῦμαι, and then the negative form of expression), could not but wholly cancel the thought: ἡμῖν ἀπολογεῖται, and make them feel his apostolic position afresh in all its ascendancy. It is in this way that the victor speaks who has reconquered his domain, and *this* language at the end of the letter completes the mastery shown in its well-calculated arrangement. — καὶ γὰρ εὔρεθῶ ὑμῖν κ.τ.λ.] *and that I shall be found such an one as you do not wish*, namely, as τιμωρὸς καὶ κολαστῆς, Theophylact; 1 Cor. iv. 21. The negation attaches itself to οἶους in the first clause, but in this second to θέλετε, by which there is produced a climax in the expression. — ὑμῖν] Reference of εὔρεθῶ: *for you, to your judgment based on experience.* Comp. Rom. vii. 10; 2 Pet. iii. 14. This is more delicate and expressive than the meaning of the *common* interpretation: *by you* (dative with the passive), Rom. x. 20. — What follows is not, with Rückert, to be regarded as if μήπως down to ἀκαταστασίαι were a more precise explanation regarding the condition of the Corinthians (consequently regarding that μήπως ἐλθὼν οὐχ οἶους θέλω εὔρω ὑμᾶς), and, ver. 21, a more precise explanation regarding the apostle's duty to punish (consequently regarding that καὶ γὰρ . . . θέλετε). Against this it may be de-

¹ So that the chief emphasis is laid on κατέναντι τοῦ θεοῦ, opposed to the previous ὑμῖν.

² On ver. 20–xiii. 2, see the thorough discussion by Lücke (Whitsun Programm of 1837); *Conjectan. exeg.* Part I. p. 14 ff.

cisively urged that ver. 21 brings forward quite a different category of sinful states from ver. 20, and that ver. 21, rightly understood, does not yet express any threat of punishment. No; the *arrangement of the passage* is this: After Paul has said that he is afraid of not finding them such as he wishes them, and of being found by them such as they would not wish him, he now gives the more precise explanation of that first apprehension (μήπως . . . εὔρω ὑμᾶς), by adducing two kinds of sins, which he fears to find among them, namely, (1) the mischiefs occasioned by *partisan feeling*; and (2) the sins of impurity, which would bow him down and make him sad. The further explanation regarding the second apprehension expressed, καὶ γὰρ εὔρεθώ ὑμῖν οἶον οὐ θέλετε, thereupon follows only at xiii. 1 ff. — μήπως ἔρεις κ.τ.λ.] *sc.* εὔρεθώσιν ἐν ὑμῖν. — ἔρεις, ζῆλος] *contentions, jealousy.* See 1 Cor. i. 11, iii. 3. — θυμοί] *irac, excitements of anger.* See on Rom. ii. 8; Gal. v. 20. — ἐριθείαι] *party-intrigues.* See on Rom. ii. 8, and the excursus of Fritzsche, I. p. 143 ff.² — καταλαλῖαι, ψιθυρισμοί] *slanders, whisperings.* See on Rom. i. 30. — φυσιώσεις] Manifestations of conceited *inflation*; elsewhere only in the Fathers. ἀκαταστασίαι] *disorderly relations, confusions,* comp. 1 Cor. xiv. 33.

Ver. 21. The *interrogative* interpretation (Lachmann, Lücke) is, viewed in itself, compatible not only with the reading ταπεινώσει (Lachmann), but also with the deliberative subjunctive of the *Recepta* (Lücke). Comp. Xenophon, *Oec.* iv. 4: μὴ αἰσχυρθώμεν τὸν Περσῶν βασιλέα μιμήσασθαι; see in general, Hartung, *Partikell.* II. p. 159 f.; Baeumlein, *Partik.* p. 203. But the usual non-interrogative explanation, which makes μή still dependent on φοβούμαι, not only makes the passage appear more emphatic (by the three parallels, μήπως — μήπως — μή), but is also the only interpretation suited to the context, since, in fact, after the apprehension quite definitely expressed in ver. 20, the negative

¹ Regarding the plural form ἔρεις, see Lobeck, *ad Phryn.* p. 326; Gregor. Cor., ed. Schaefer. p. 476; also Buttman in the *Stud. u. Krit.* 1862, p. 172.

² Fritzsche (following Ilgen) is probably right in deriving ἔριθος from ἔρι, *valde* (see Buttman, *Lexilog.* I. p. 146 f.). Comp. the many forms compounded with ἔρι in Homer. For the second part of the word no proper derivation has yet been found. This second half is not simply the ending *θος*, but *ιθος*, since in ἔρι the iota is short, whereas in ἔριθος it is long. See Homer, *Il.* xviii. 550: 'Εν δ' ἑτάλει πέμπεος βαθυλήϊον ἔνθα δ' ἔριθοι. See regarding the various derivations, Lobeck, *Puthol.* p. 365.

question, in the case of which a No is to be conceived as the answer (comp. vv. 17, 18), would be inappropriate. — In *μή* compared with the previous *μήπως* there lies a climax as regards the definiteness of the conception. — *πάλιν*] goes *along with* *ἐλθόντος μου ταπεινώσει με ὁ θ. μ. πρὸς ὑμ.* (comp. on ii. 1), so that Paul reminds them how already at his second visit (comp. 1 Cor. v. 9) he had experienced such humiliation. Connected merely with *ἐλθόντος μου* (Beza, Grotius, Flatt, de Wette, Wieseler, and many others), it would be without important bearing. — *ἐλθόντος μου τάπ. με*] a construction also of frequent occurrence in classical writers. Comp. on ix. 14, and see Buttmann, *neut. Gr.* p. 270 [E. T. 315]. — *ταπεινώσει με*, not of bodily (Hofmann), but of *mental* bending, as in dejection. Comp. Polyb. iii. 116. 8, iv. 80. 3. “Nihil erat, quo magis exultaret apostolus, quam prospero suae praedicationis successu (comp. 1 Thess. ii. 20 ; Phil. iv. 1); contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse,” Beza. Comp. Chrysostom. The future *ταπεινώσει* (see the critical remarks), which expresses the apprehension that the sad case of this humiliation *will withal actually still occur* (see on Col. ii. 8), stands in a *climactic* relation to the previous subjunctives; the apprehension *increases*. — *ὁ θεός μου*] as Rom. i. 8 ; 1 Cor. i. 4. In the humbling experiences of his office Paul sees paedagogic decrees of his God. — *πρὸς ὑμᾶς*] not *among you*, for how superfluous that would be ! but : *in reference to you*, in my relation to you. So also Rückert, who, however (comp. Chrysostom, Osiander, and several), explains *ταπεινώσις* of Paul’s seeing himself compelled “to appear before them not with the joyful pride of a father over his good children, but with the punitive earnestness of a judge.” But the punitive earnestness of the judge is in fact no *ταπεινώσις*, but an act of the apostolic authority, and only follows subsequently, after the *ταπεινώσις* has taken place by the *observation of the punishment - deserving state*, which has made him feel that his efforts have been without result. — *πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων*] On *προσημαρτ.*, comp. Herodian, iii. 14. 8 : *ἀπολογεῖσθαι πρὸς τὰ προσημαρτημένα*. According to Rückert, Paul has written thus inexactly, instead of *πολλοὺς τῶν προσημαρτ. τοὺς μὴ μετανοήσαντας*. How arbitrary ! In that case he would have expressed himself with downright inaccuracy.

Lücke, *l.c.* p. 20, explains it more ingeniously: "Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων genus univ-
sum, cujus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos, qui Corinthi essent, designaret definiretque." But the reference to the unconverted sinners, who *ubique ecclesiarum essent*, is quite foreign to the context, since Paul had simply to do with the Corinthians (comp. previously πρὸς ὑμᾶς), and hence these could not seek the genus of the προσημαρτηκότων κ.τ.λ. *here meant* elsewhere than just *in their own church*. The right interpretation results undoubtedly from the order of the thoughts specified at ver. 20, according to which ἐπὶ τῇ ἀκαθαρσίᾳ κ.τ.λ. cannot belong to μετανοησ. (comp. Lucian, *de salt.* 84: μετανοῆσαι ἐφ' οἷς ἐποίησεν), as it is *usually* taken, but only to πενθήσω: *and that I will lament*¹ *many of those, who have previously sinned and shall not have repented, on account of the uncleanness, etc.*

¹ πενθήσω is taken by Theophylact and others, including Billroth, Rückert, Olshausen, and de Wette, as a *threatening of punishment*; and Grotius even thought that the apostles may have discharged their penal office not without signs of mourning, "*sicut Romani civem damnaturi sumebant pullam togam.*" But the whole reference of the word to punishment is in the highest degree arbitrary, and at variance with the context. For it is only at xiii. 1 ff. that the threat of punishment follows; and the ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, with which καὶ πενθήσω is connected, warrants us only to retain for the latter the pure literal meaning *lugere aliquem*, which is very current in classical writers (Hom. *Il.* xix. 225, xxiii. 283; Herod. vii. 220; Xen. *Hell.* ii. 2. 3) and in the LXX. (Gen. xxxvii. 34, l. 3, *al.*; Ecclus. li. 19; Judith xvi. 34). The word does *not at all* mean to *prepare sorrow*, as Vater and Olshausen explain it. Calvin therefore is right in leaving the idea of punishment out of account, and aptly remarks: "Veri et germani pastoris affectum nobis exprimit, quum luctu aliorum peccata se prosequitur dicit." Estius, too, rejects any reference to punishment, and finds in πενθήσω that Paul regards those concerned as *Deo mortuos*. Comp. Ewald. Under the latter view too much is found in the word, since the context does not speak of spiritual death, but specifies the ground of the mourning by ἐπὶ τῇ ἀκαθαρσίᾳ κ.τ.λ. Hence we must adhere to Calvin's exposition as not going beyond either the meaning of the word or the context. Calovius also says very correctly (in opposition to Grotius): "*Non de poena hic Corinthiorum impenitentium, sed de moerore suo super impenitentia.*" De Wette, followed by Osiander, finds in πενθ. the pain of being obliged to proceed with the *special* punishment of *excommunication*, and explains πολλοὺς τῶν προσημαρτ. κ. μὴ μεταν. ἐπὶ κ.τ.λ. of the *worst* among the unconverted sinners guilty of unchastity. In that case the *chief points* of the meaning must be mentally supplied, for which there is the less warrant, seeing that πενθήσω is parallel to the ταπειν. με ὁ θ., expressing *subjectively* that which is denoted by ταπειν. κ.τ.λ. *objectively*.

Thus Paul passes over from the sinful states named in ver. 20 to quite another category of sins, and the course of thought accordingly is: "I fear that I shall not only meet with *contentions*, etc., among you, but that I shall have also to bewail many of the then still unconverted sinners among you on account of the sins of *impurity* which they have committed (Eph. iv. 30; Heb. xiii. 17)." Not *all* προημαρτηκότες καὶ μὴ μετανοήσαντες in Corinth were *impure* sinners, but Paul fears that he will encounter *many* of them as such; hence he *could* not write at all otherwise than: πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων.¹ This explanation is adopted by Winer, p. 590 [E. T. 792], Bisping, and Kling.—The *perfect* participle προημαρτ. denotes the *continuance* of the condition from earlier times; and καὶ μὴ μετανοησάντων has the sense of the *futurum exactum*: and who shall not have repented at my arrival. The προ in προημαρτ. expresses the sinning that had taken place *in earlier*

¹ The objections of de Wette against my explanation will not bear examination. For (1) from the fact that Paul, in order to express his alarm and anxiety regarding the *unchaste*, mentions withal the category of sinners in *general*, there does not arise the appearance as if he would not have to mourn over the latter; but out of the collective wickedness in Corinth he singles out the unchastity which was prevalent there as specially grievous. This *species* of sinners appears under the *genus* of Corinthian sinners as one of the two chief stains on the church (the other was the party-spirit, ver. 20). Further, (2) the προημαρτηκότες in xiii. 2 are not any more than here a *species*, but likewise the *category*, to which the kinds denoted in vv. 20 and 21 belonged. (3) The connection of ἐπὶ κ.τ.λ. with πινέσω is not unnatural, but natural, since πολλοὺς τῶν προημ. κ. μὴ μεταν., taken together, is the object of πινέω, so that Paul has observed the sequence which is simplest of all and most usual (*verb—object—ground*). The objections of Osiander and Hofmann are not more valid. Those of the latter especially amount in the long run to subtleties, for which there is no ground. For Paul certainly fears that he will have to lament the *non-repentance* of the persons concerned, and the *sins* which *they* are still committing *at the time*. This is clearly enough contained in καὶ μὴ μετανοησάντων; and as to ἢ ἔπραξαν, Paul very naturally writes the aorist, and not ἢ πράσσουσιν, because he transplants himself, as in μὴ μετανοησ., to the point of time when he *arrives* and will then judge what *they have done* up to that time. He *might* also have written ἢ πράσσουσιν, but would thereby have deviated from the conformity of his conception of time introduced with κ. μ. μετανοησ. (which is that of the *futurum exactum*), for which he had no occasion. It is incorrect, with Hofmann, to say that μετανοησάντων refers to the time *when Paul was writing this*, and that, because there was still space for them to repent up to the time of his arrival, he has not spoken generally of the impenitent, but of *many* (who, namely, would remain hardened). According to the context, μετανοησάντων can only apply to the time of his impending ἰδεῖν, when he will have to lament many of the old and still at that time non-repentant sinners, on account of their impurity, etc.

times, which Lücke (comp. Olshausen) refers to the time *before conversion* (comp. the passages of Justin, *Apolog.* i. 61 ; Clement, *Strom.* iv. 12 in Lücke, p. 18 f.). But as the evils adduced in ver. 20 only set in *after* the conversion, we are not warranted (see the plan of the passage specified at ver. 20) to assume for the sins named in ver. 21 the time *before* conversion, as, indeed, 1 Cor. v. 1 also points to the time *after* conversion. But if we ask *how far* Paul with his *προ* looks back into the past of the Corinthians that had elapsed since their conversion, it might, if we regard vv. 20 and 21 *by themselves*, appear as if he referred not further back than to that time, in which the contentions (ver. 20) and the sins of impurity censured in 1 Cor. v. 1 (ver. 21) emerged. But as this happened only *after* his second visit, and as he says in xiii. 2 that he had foretold (comp. ii. 1) punishment to the *προημαρτηκόσι* already *at* his second visit, it follows that with his *προ* he glances back from the present to the time *before* his second visit. After his *first* visit there had already emerged in Corinth evils, which humbled him at his second visit (ver. 21), and on account of which he at that time threatened (see on xiii. 2) these *προημαρτηκότες* with punishment ; after his *second* presence there had now broken out, in addition, the contentions and sins of impurity which we know from his Epistles ; and to all this, consequently to the whole time till after his first and before his second visit, he looks back, inasmuch as he says not merely *ἡμαρτηκότων*, but *προημαρτηκότων*. Consequently Billroth is wrong in restricting the word merely to those “ *whom I already, through my second sojourn among you, know as sinners ;* ” and Estius says too indefinitely, and also quite arbitrarily, as regards *προ*, not starting from the present time : *ante scriptam priorem epistolam*, while many others, like Rückert, do not enter on the question at all. — ἐπὶ τῇ ἀκαθαρσίᾳ κ.τ.λ.] if connected with *μετανοσάντων*, would be *in respect* or *on account of*. But, apart from the fact that *μετανοεῖν* (which, we may add, Paul has only here) is in the N. T. never connected with ἐπὶ (as Joel ii. 13 ; Amos vii. 3, LXX.), but with ἀπό (Acts viii. 22 ; Heb. vi. 1) or ἐκ (Rev. ii. 21 f., xvi. 11), in this particular case the necessary and correct connection (see previously on πολλὰ τ. προημ. κ. μὴ μετανοησ.) is with *πενθήσω*, the *ground* of which it specifies : *over*. Just so Aeschin. p. 84,

14; Plut. *Agis*, 17; Rev. xviii. 11; 1 Sam. xv. 35; Ezra x. 6, *al.* Ἀκαθαρσία, here of *licentious* impurity, Rom. i. 24; Gal. v. 19; Eph. iv. 19. Then: πορνεία, *fornication* in specie. Lastly: ἀσέλγεια, *licentious wantonness* and *abandonment* (Rom. xiii. 13; Gal. v. 19; Eph. iv. 19; Wisd. xiv. 26). — ἐπραξάν] *have practised*. Comp. on Rom. i. 32.

CHAPTER XIII.

VER. 2. After *νῦν* Elz. has *γράφω*, in opposition to decisive evidence. A supplementary addition. Comp. ver. 10. — Ver. 4. *εἰ*] is wanting in B D* F G K *8** min. Copt. Aeth. It. Eus. Dem. Theoph. Bracketed by Lachm. and Rück. Looking to the total inappropriateness of the sense of *καὶ εἰ*, those authorities of considerable importance sufficiently warrant the condemnation of *εἰ*, although Tisch. (comp. Hofm.) holds the omission to be “manifesta correctio.” Offence was easily taken at the idea that Christ was crucified *ἐξ ἀσθενείας*, and it was made problematical by the addition of an *εἰ*, which in several cases also was assigned a position before *καὶ* (Or.: *εἰ γὰρ καὶ*). — *καὶ γὰρ ἡμεῖς*] Elz. has *καὶ γὰρ καὶ ἡμεῖς*, in opposition to far preponderating evidence. The second *καὶ* is an addition, which arose out of *καὶ γὰρ* being taken as a mere *for*, *namque*. — *ἐν αὐτῷ*] A F G *8*, Syr. Erp. Copt. Boern. have *σὺν αὐτῷ*. So Lachm. on the margin. An explanation in accordance with what follows. — *ζήσομεθα*] Lachm. Rück. Tisch. read *ζήσομεν*, in favour of which the evidence is decisive. — *εἰς ὑμᾶς*] is wanting only in B D*** E*** Arm. Clar. Germ. Chrys. Sedul., and is condemned by Mill, who derived it from ver. 3. But how natural was the omission, seeing that the first half of the verse contains no parallel element! And the erroneous reference of *ζήσομεν* to *eternal* life might make *εἰς ὑμᾶς* appear simply as irrelevant. — Ver. 7. *εὐχόμεαι*] Lachm. Tisch. and Rück., following greatly preponderant evidence, have *εὐχόμεθα*, which Griesb. also approved. And rightly; the singular was introduced in accordance with the previous *ἐλπίζω*. — Ver. 9. *ταῦτο δέ*] This *δέ* is omitted in preponderant witnesses, is suspected by Griesb., and deleted by Lachm. Tisch. and Rück. Addition for the sake of connection, instead of which 73 has *δή* and Chrys. *γάρ*. — In ver. 10, the position of *ὁ κύριος* before *ἰδωκ. μοι* is assured by decided attestation.

CONTENTS.—Continuation of the close of the section as begun at xii. 19. At his impending third coming he will decide with judicial severity and not spare, seeing that they wished to have

for once a proof of the Christ speaking in him (vv. 1-4). They ought to prove *themselves*; he hopes, however, that they will recognise *his* proved character, and asks God that he may not need to show them its verification (vv. 5-9). Therefore he writes this when absent, in order that he may not be under the necessity of being stern when present (ver. 10). Concluding exhortation with promise (ver. 11); concluding salutation (ver. 12); concluding benediction (ver. 13).

Ver. 1. As Paul has expressed himself by μήπως ἔρις κ.τ.λ. in xii. 20, and in ver. 21 has explained himself more precisely merely as regards that μήπως ἐλθὼν οὐχ οἷους θέλω εὐρῶ ὑμᾶς (see on xii. 20), he still owes to his readers a more precise explanation regarding the καὶ γὰρ εὐρεθῶ ὑμῖν οἶον οὐ θέλετε, and *this he now gives to them*. Observe the asyndetic, sternly-measured form of his sentences in vv. 1 and 2. — τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς] The elaborate shifts of the expositors, who do not understand this of a *third actual coming thither*, inasmuch as they assume that Paul had been but *once* in Corinth,¹ may be seen in Poole's *Synopsis* and Wolf's *Curae*. According to Lange, *apost. Zeitalt.* I. p. 202 f. (comp. also Märcker, *Stellung der Pastoralbr.* p. 14), τρίτον τοῦτο is intended to apply to the third *project* of a journey, and ἔρχομαι to its decided *execution*: "This third time in the series of projects laid before you above *I come*." Linguistically incorrect, since τρίτον τοῦτο ἔρχ. cannot mean anything else than: *for the third time I come this time*, so that it does not refer to previous *projects*, but to two *journeys* that had taken place before. On τρίτον τοῦτο, *this third time* (accusative absolute), that is, this time for a third time, comp. Herod. v. 76: τέταρτον δὴ τοῦτο . . . ἀπικόμενοι, LXX. Judg. xvi. 15: τοῦτο τρίτον ἐπλάνησάς με, Num. xxii. 28; John xxi. 14. Bengel correctly remarks on the present: "jam sum in procinctu." — ἐπὶ στόματος δύο μαρτύρων κ.τ.λ.] On this my third arrival there is to be no further sparing (as at my second visit), but summary procedure.

¹ Most of them, like Grotius, Estius, Wolf, Wetstein, Zachariae, Flatt, were of opinion that Paul expresses here, too, simply a third *readiness* to come, from which view also has arisen the reading ἐποίμως ἔχω ἐλθεῖν instead of ἔρχομαι in Δ, Syr. Erp. Copt. To this also Baur reverts, who explains ἔρχομαι: *I am on the point of coming*. But this would, in fact, be just a third *actual coming*, which Paul was *on the point of*, and would presuppose his *having come* already twice. Beza and others suggest: "Dinas suas epistolas (!) pro totidem ad illos profectionibus recenset."

Comp. Matt. xviii. 16, where, however, the words of the law are used with another turn to the meaning. Paul announces with the words of the law well known to his readers, Deut. xix. 15, which he adopts as his own, that he, arrived for this third time, will, without further indulgence, institute a legal hearing of witnesses (comp. 1 Tim. v. 19), and that *on the basis of the affirmation of two and three witnesses every point of complaint will be decided*. Not as if he wished to set himself up as disciplinary judge (this power was vested ordinarily in the church, Matt. xviii. 16, 1 Cor. v. 12, 13, and was, even in extraordinary cases of punishment, not exercised *alone* on the part of the apostle, 1 Cor. v. 3-5), but he would set agoing and arrange the summary procedure in the way of discipline, which he had threatened. Nor did the *notoriety* of the transgressions render the latter unnecessary, seeing that, on the one hand, they might not *all* be notorious, and, on the other, even those that were so needed a definite *form* of treatment. Following Chrysostom and Ambrosiaster, Calvin, Estius, and others, including recently Neander, Olshausen, Raebiger, Ewald, Osiander, Maier, have understood the two or three witnesses of *Paul himself*, who takes the various occasions of his presence among the Corinthians as testimonies, by which the *truth* of the matters is made good,¹ or the *execution* of his threats (Chrysostom, Theophylact, and others, comp. Bleek, Billroth, Ewald, Hofmann) is to be decided (Theophylact: ἐπὶ τῶν τριῶν μου παρουσιῶν πᾶν ῥῆμα ἀπειλητικὸν κατασταθήσεται καθ' ἑμῶν καὶ κυρωθήσεται, ἐὰν μὴ μετανοήσατε· ἀντὶ μαρτύρων γὰρ τὰς παρουσίας αὐτοῦ τίθησι). But if Paul regarded himself, under the point of view of his different visits to Corinth respectively, as the witnesses, he could make himself pass for *three* witnesses only in respect of those evils which he had already perceived at his *first* visit (and then again on his *second* and *third*), and for *two* witnesses only in respect of

¹ Grotius, in consistency with the view that Paul had been only *once* there, quite at variance with the words of the passage pares down the meaning to this: "cum bis terve id dixerim, tandem ratum erit." Compare also Clericus. The explanation of Emmerling: "Titum ejusque comites certissimum edituros esse testimonium de animo suo Corinthios invisendi," is purely fanciful. The simple and correct view is given already by Erasmus in his *Paraphr.*: "*Hic erit tertius meus ad vos adventus; in hunc se quisque praeplet. Neque enim amplius connivebo, sed juxta jus strictum atque exactum res agetur. Quisquis delatus fuerit, is duorum aut trium hominum testimonio vel absolvetur vel damnabitur.*"

those evils which he had lighted upon in his *second* visit for the *first* time, and would on his *third* visit encounter a *second* time. But in this view precisely all those evils and sins would be left out of account, which had *only* come into prominence *after his second visit*; for as regards these, because he was only to become acquainted with them for the *first* time at his *third* visit, he would only pass as *one* witness. Consequently this explanation, Pauline though it looks, is inappropriate; nor is the difficulty got over by the admission that the relations in question are not to be dealt with too exactly (Osiander), as, indeed, the objection, that the threat is directed against the *προσημαρτηκότες*, avails nothing on the correct view of xii. 21, and the continued validity of the legal ordinance itself (it holds, in fact, even at the present day in the common law) should not after 1 Tim. v. 10 have been doubted. Nor does the refining of Hofmann dispose of the matter. He thinks, forsooth, that besides the *προσημαρτηκότες*, all the rest also, whom such a threat may concern, are now *twice* warned, *orally* (at the second visit of the apostle) and *in writing* (by this letter), and his *arrival* will be to them the *third* and *last* admonition to reflect. This is not appropriate either to the words (see on ver. 2) or to the necessary unity and equality of the idea of *witnesses*, with which, in fact, Paul—and, moreover, in application of so solemn a passage of the law—would have dealt very oddly, if not only *he himself* was to represent the three witnesses, but one of them was even to be his *letter*. — *καί*] not in the sense of *ἢ*, as, following the Vulgate, many earlier and modern expositors (including Flatt and Emmerling) would take it, but: *and*, if, namely, there are so many.¹ Paul might have put *ἢ*, as in Matt. xviii. 16, but, following the LXX., he has thought on *and*, and therefore *put* it. — *πάν ῥῆμα*] everything that comes to be spoken of, to be discussed. Comp. on Matt. iv. 4. — *σταθῆσεται*] *will be established* (Ⲥⲓⲡⲓ), namely, for judicial decision. This is more in keeping with the original text than (comp. on Matt. xxvi. 25): *will be weighed* (Ewald).

Ver. 2. *Ὡς παρὼν . . . νῦν* is not to be put in a parenthesis, since it is a definition to *προλέγω*, which interrupts neither the

¹ It corresponds quite to the German expression “zwei bis drei.” Comp. Xen. *Anab.* iv. 7. 10: *δύο καὶ τρία βήματα*. See Krüger and Kühner *in loc.* In this case *καί* is *atque*, not *also* (Hofmann).

construction nor the sense. *I have said before, and say beforehand, as at my second visit* ("sicut feci, cum secundo vobiscum essem," Er. Schmid), *so also in my present absence, to those who have formerly sinned, and to all the rest, that, when I shall have come again, I will not spare.* Accordingly *ὡς παρὼν τὸ δεύτερον* leaves no doubt as to the temporal reference of *προεῖρηκα*. Moreover, from ver. 2 *alone* the presence of the apostle, which had already *twice* taken place, could not be proved. For, if we knew that he had been only *once*, *προεῖρηκα* would certainly refer to the first epistle, and *ὡς παρὼν κ.τ.λ.* would have to be explained: *as if I were present for the second time, although I am now absent* (comp. Grotius, Estius, Bengel, Rosenmüller, Flatt, Baur, and others).¹ But, as it is clear from other passages that Paul had already been twice in Corinth, and as here in particular *τρίτον τοῦτο ἔρχομαι* immediately goes before, that view, in which also the *νῦν* would simply be superfluous and cumbrous, is impossible. Beza, who is followed by Zachariae and Märcker, connects awkwardly (seeing that *τὸ δεύτερον* and *νῦν* must correspond to each other) *τὸ δεύτερον* with *προλέγω*. Hofmann also misses the correct view, when he makes *ὡς* serve merely to annex the *quality* ("as one having been there a second time, and now absent"), in which the apostle has said and says beforehand. In this way *ὡς* would be the *quippe qui* from the conception of the speaker, as in 1 Cor. vii. 25, and *παρὼν* would be imperfect. The two clauses of the sentence, however, contain in fact not qualities subjectively conceived, but two *objective relations of time*; and hence *ὡς*, if it is to have the sense given above, would simply be irrelevant (comp. 1 Cor. v. 3a; 2 Cor. x. 11; Phil. i. 27) and confusing. Paul would have simply written: *προεῖρηκα παρὼν τὸ δεύτερον καὶ προλέγω ἂπὼν νῦν.* — *τοῖς προσημαρτηκόσι*] See on xii. 21. It is self-evident,

¹ To this category belongs also the strange view of Lange, *apost. Zeitalt.* I. p. 203: "This is the second time that I am present among you and yet absent at the same time." Paul, namely, had, in Lange's view, the *spirit-like gift* of transplanting himself with the full spiritual power of his authority during his absence into the midst of the distant church, which had doubtless felt the *thunderclap* of his spiritual appearing. In Corinth this had taken place the first time at the exclusion of the incestuous person, 1 Cor. v. 3, and the second time now. Of such fancies and spiritualistic notions there is nowhere found any trace in the apostle. And what are we to make in that case of the *νῦν*? The only correct view of this *νῦν* and its relation to *τὸ δεύτερον* is already given by Chrysostom: *παριγενόμενῃ δεύτερον καὶ εἶπον, λίγω δὲ καὶ νῦν διὰ τῆς πιστολογίης, ἀνάγκη μὲ λοιπὸν ἀληθεῖσαι.* Comp. also ver. 10.

we may add, that the *προ* in *προημαρτ.* has from the standpoint of the *προλέγω* a greater period of the past behind it than from the standpoint of the *προείρηκα*, and that the *προημαρτηκότες*, whom the present *προλέγω* threatens, were more, and in part other, than those to whom at the second visit the *προείρηκα* had applied. The *category*, however, is the same; and hence it is not to be said, with Lücke, that from our passage it is clear: “quibus nunc, tanquam *προημαρτηκόσι*, severiorem castigationem minatur apostolus, eosdem jam tunc, quum olim (*προείρηκα*) *minitatus esset, προημαρτηκότας fuisse.*” Paul had at his second presence threatened the *προημαρτηκότες*, and he threatens them also now. On the two occasions the threat referred to the same *genus hominum*, to those who had sinned before the time at which Paul discoursed to the Corinthians, and were still sinners; but the *individuals* were not on the two occasions quite the same. Certainly at least there were *now* (*προλέγω*) not a few among them, who had not been included on the *previous* occasion (see 1 Cor. i. 11, v. 1, comp. with 2 Cor. xii. 20, 21). — καὶ τοῖς λοιποῖς πᾶσιν] Thus τοῖς μὴ προημαρτηκόσι. To these he then said it before, and he says it so now, *by way of warning*, of deterring. It is the *whole other members of the church* that are meant, and Paul mentions them, not as *witnesses*, but in order that they may make the threatening serve according to the respective requirements of their moral condition to stimulate reflection and discipline; hence τοῖς λοιποῖς, even according to our view of *προημαρτ.*, is not without suitable meaning (in opposition to de Wette). — εἰς τὸ πάλιν] On the *πάλιν* used substantivally, see Bernhardt, p. 328, and on εἰς in the specification of a term of time, Matthiae, p. 1345. Comp. εἰς αὐθις, εἰς ὀψέ, ἐς τ’ ἑσπ., and the like. — οὐ φείσομαι] The reasons *why* Paul spared them in his *second*, certainly but very short, visit, are as little known to us, as the reason why Luke, who has in fact passed over so much, has made no mention of this second visit in the Book of Acts.

Ver. 3. I will not spare you; for ye in fact will not have it otherwise! Ye challenge, in fact, by your demeanour, an experimental proof of the Christ that speaks in me. Thus ἐπεὶ, before which we are to conceive a pause, annexes the *cause serving as motive* of the οὐ φείσομαι, that was under the prevailing circumstances at work. Emmerling begins a protasis with ἐπεὶ,

parenthesizes *ὅς εἰς ὑμᾶς κ.τ.λ.*, and the whole fourth verse, and regards *ἐαυτοὺς πειράζετε* in ver. 5 as apodosis. So, too, Lachmann, Olshausen, Ewald, who, however, treat as a parenthesis merely ver. 4. This division as a whole would not yield as its result any illogical connection, for, *because* the readers wish to put *Christ* to the proof, it was the more advisable for them to prove *themselves*. But the passage is rendered, quite unnecessarily, more complicated and cumbrous. — *ἐπεὶ δοκιμὴν ζητεῖτε κ.τ.λ.*] That is, since you make it your aim that the Christ speaking in me shall verify Himself, shall give you a *proof of His judicial working*. To take *τοῦ . . . Χριστοῦ* as genitive of *the subject* (comp. ix. 13; Phil. ii. 22) better suits the following *ὅς καὶ ὑμᾶς κ.τ.λ.*, than the objective rendering (Billroth and Rückert, following older expositors): *a proof of the fact that Christ speaks in me*. — *ὅς εἰς ὑμᾶς οὐκ ἄσθενεῖ κ.τ.λ.*] *who in reference to you is not impotent, but mighty among you*. By this the readers are made to feel how critical and dangerous is their challenge of Christ practically implied in the evil circumstances of the church (xii. 20 f.), for the Christ speaking in the apostle is not weak towards them, but provided with power and authority among them, as they would feel, if He should give them a practical attestation of Himself. A special reference of *δυνατεῖ ἐν ὑμῖν* to the *miracles, spiritual gifts*, and the like, such as Erasmus, Grotius,¹ Fritzsche,² de Wette, and others assume, is not implied in the connection (see especially ver. 4); and just as little a retrospective reference to x. 10 (Hofmann). — Of the use of the verb *δυνατεῖν* no examples from other writers are found, common as was *ἀδυνατεῖν*. Its use in *this* particular place by Paul was involuntarily suggested to him by the similar sound of the opposite *ἀσθενεῖ*. Yet he has it also in Rom. xiv. 4; as regards 2 Cor. ix. 8, see the critical remarks on that passage. — *ἐν ὑμῖν*] not of the *internal indwelling* and *pervading* (Hofmann), which is at variance with the context, since the latter has the penal retribution as its main point; but the Christ speaking in Paul has the power of asserting Himself *de facto* as the *vindex*

¹ Grotius: "Non opus habetis ejus rei periculum facere, cum jampridem Christus per me apud vos ingentia dederit potentiae suae signa."

² Fritzsche, *Diss.* II. p. 141: "qui Christus *χαρίσματα* largiendo, miracula regundo, religionis impedimenta tollendo, ecclesiam moderando, *ipse* vobis se fortem ostendit." This emphatic *ipse* is imported, — which arose out of Fritzsche's regarding *the apostle*, not Christ, as the subject of *δοκιμῆν*.

of His word and work *in the church*, so far as it is disobedient to Him and impenitent.

Ver. 4. *Καὶ γὰρ ἔσταυρ. ἐξ ἀσθ., ἀλλὰ ζῇ ἐκ δυνάμ. θεοῦ*] Reason assigned for the previous *ὅς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν*: *for even crucified was He from weakness, but He is living from the power of God.*¹ Without *μέν* after *ἔσταυρ.* the contrast comes in with the more striking effect. *ἐξ ἀσθενείας* denotes the causal origin of the *ἔσταυρώθη*, and is not, with Chrysostom (who complains of the difficulty of this passage), to be interpreted of *apparent* weakness, but finds its explanation in viii. 9; Phil. ii. 7 f. Jesus, namely, had, in the state of His exinanition and humiliation, obedient to the Father, entered in such wise into the condition of powerless endurance as man, that He yielded to the violence of the most ignominious execution, to which He had, according to the Father's will, submitted Himself; *and accordingly it came ἐξ ἀσθενείας, that He was crucified.* But since His resurrection *He lives* (Rom. v. 10, vi. 9, xiv. 9, *al.*), and that *from the power of God*, for God has, by His power, raised Him up (see on Rom. vi. 4) and exalted Him to glory (Acts ii. 33; Eph. i. 20 ff.; Phil. ii. 9). To make the *θεοῦ* refer to *ἀσθενείας* also (Hofmann, who inappropriately compares 1 Cor. i. 25) would yield a thought quite abnormal and impossible for the apostle, which the very *οὐκ ἀσθενεῖ*, ver. 3, ought to have precluded. — *καὶ γὰρ ἡμεῖς κ.τ.λ.*] Confirmation of the immediately preceding *καὶ γὰρ . . . θεοῦ*, and that in

¹ The *Recepta καὶ γὰρ εἰ ἔσταυρ.* would yield the quite unsuitable sense: *for even if, i.e. even in the event that, He has been crucified*, etc. *Καὶ εἰ* should not, with the Vulgate and the majority of expositors, be taken as *although*, for in that case it would be confounded with *εἰ καὶ*. *Καὶ εἰ* means *even if*, so that the climactic *καὶ* applies to the conditional particle. See Hartung, I. p. 140 f.; Haack. *ad Thuc.* p. 562 f.; Stallbaum, *ad Plat. Ap. S.* p. 32 A, *Gorg.* p. 509 A. De Wette wrongly rejects my view of the *Recepta*, making *καὶ γὰρ* signify merely *for*. It always means *for even*. See Hartung, I. p. 148; Stallbaum, *ad Plat. Gorg.* p. 467 B. So, too, immediately in the *καὶ γὰρ ἡμεῖς* that follows. Hofmann quite erroneously takes the *Recepta* in such a way, that Paul with *καὶ εἰ* merely expresses a real fact conditionally on account of his *wishing to keep open the possibility of looking at it also otherwise*. In that case *ἐξ ἀσθενείας* would really be the point of consequence in the protasis, and the apostle must at least have written *καὶ γὰρ εἰ ἐξ ἀσθενείας ἔσταυρώθη*. Besides, the leaving open a possible other way of regarding the matter would have no ground at all in the text. A mistaken view is adopted also by Osiander, who has taken *καὶ* as the *also* of comparison, namely, of Christ *with His servant* (consequently, as if *καὶ γὰρ αὐτός* had stood in the text).

respect of the two points ἐξ ἀσθενείας and ζῆ ἐκ δυνάμεως θεοῦ. "That the case stands so with Christ as has just been said, is confirmed from the fact, that these two relations, on the one hand of weakness, and on the other of being alive ἐκ δυνάμ. θεοῦ, are found also in us in virtue of our fellowship with Him." It is an *argumentum ab effectu ad causam* issuing from the lofty sense of this fellowship, a bold experiential certainty, the argumentative stress of which, contained in ἐν αὐτῷ and σὺν αὐτῷ, bears the triumphant character of strength in weakness. Hofmann wrongly, in opposition to the clear and simple connection, desires to take καὶ γὰρ ἡμεῖς ἀσθ. ἐν αὐτῷ, which he separates from the following ἀλλὰ κ.τ.λ., as a proof for the clause ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν, for which reason he imports into ἐν αὐτῷ the contrast: *not a weakness of the natural man*. This contrast, although in substance of itself correct, is not here, any more than afterwards in σὺν αὐτῷ, intentionally present to the mind of the apostle. — ἀσθενούμεν ἐν αὐτῷ] Paul represents his *sparing* hitherto observed towards the Corinthians (for it is quite at variance with the context to refer ἀσθ., with Chrysostom, Theodoret, Theophylact, Grotius, Estius, and others, to sufferings and persecutions) as a *powerlessness* based on his fellowship with Christ, inasmuch as Christ also had been weak and ἐσταυρώθη ἐξ ἀσθενείας.¹ But that is only a transient powerlessness; *we shall be alive with Him through the power of God in reference to you*. As he is conscious, namely, of that impotence as having its ground in Christ, he is conscious also of this being alive in union with Christ as fellowship with His life (σὺν αὐτῷ), and hence proceeding ἐκ δυνάμεως θεοῦ, as Christ's being alive also flowed from this source, Rom. i. 4, vi. 4, *al.* — Εἰς ὑμᾶς, lastly, gives to the ζήσομεν (which is not, with Theodoret, Anselm, and Grotius, to be referred to the *future* life) its concrete direction and special reference of its meaning:² *we shall be alive (vigere, comp. 1 Thess. iii. 8) in reference to you*, namely, through the effective assertion of the power divinely conferred on us, especially

¹ This *impotence* is not to be conceived as *involuntary* (de Wette, following Schwarz in Wolf), but as *voluntary* (comp. οὐ θέλωμαι, ver. 2), as Christ's weakness also was voluntary, namely, the impotence of deepest resignation and self-surrender, and this was its very characteristic. Comp. Heb. xii. 2.

² Hence εἰς ὑμᾶς is not, with Castalio and Rückert, to be joined to δυνάμ. θεοῦ.

through apostolic judging and punishing (see vv. 1, 2). "Non est vivere, sed *valere* vita," Martial, vi. 70. Comp. for the pregnant reference of ζῶ, Xen. *Mem.* iii. 3. 11; Plato, *Legg.* vii. p. 809 D; Dio Cass. lxix. 19. Calvin well observes: "*Vitam* opponit *infirmi*tati, ideoque hoc nomine *florentem* et *plenum dignitatis statum* intelligit."

Ver. 5. Now he brings the readers to themselves. Instead of wishing to put to the proof *Christ* (in Paul), they should try *themselves* (πειράζειν, to put to the test, and that by comparison of their Christian *state* with what they *ought* to be), prove *themselves* (δοκιμάζειν). Oecumenius and Theophylact correctly estimate the force of the twice emphatically prefixed *ἐαυτούς*; δοκιμάζειν, however, is not, any more than in 1 Cor. xi. 8, equivalent to δόκιμον ποιεῖν (Rückert); but what Paul had previously said by πειράζεστε, εἰ ἐστὲ ἐν τ. π., he once more sums up, and that with a glance back to ver. 3, emphatically by the *one* word δοκιμάζεστε. — εἰ ἐστὲ ἐν τῇ πίστει] dependent on πειράζεστε, not on δοκιμάζεστε: whether ye are *in the faith*, whether ye find yourselves in the *fides salvifica* (not to be taken of faith in miracles, as Chrysostom would have it), which is the fundamental condition of all Christian character and life. The εἶναι ἐν τῇ πίστει stands opposed to mere nominal Christianity. — ἢ οὐκ ἐπιγινώσκετε κ.τ.λ.] not ground of the obligation to prove themselves the more strictly ("si id sentitis, bene tractate tantum hospitem," Grotius, comp. Osiander, Maier, and others); for the ἐπιγινώσκειν already presupposes the self-trial, not the converse (Hofmann). On the contrary, Paul lays hold of the readers by their Christian *sense of honour*, that they should not be *afraid* of this trial of themselves. Or does not this *proving* of yourselves lead you to the *knowledge* of yourselves, that Christ is in you? Are you then so totally devoid of the Christian character, that that self-trial has not the holy result of your discerning in yourselves what is withal the necessary consequence¹ of the εἶναι ἐν τῇ πίστει: that Christ is in you (by means of the Holy Spirit) present and active? Comp. Gal. ii. 20; Eph. iii. 17. The construction *ἐαυτούς ὅτι* I. X. ἐν ὑμῖν ἐστίν is not a case of attraction, since in ὅτι κ.τ.λ., ὑμεῖς is not the subject (see on Gal. iv. 11), but ὅτι defines more pre-

¹ The εἶναι ἐν τ. πίστει and the Χριστὸς ἐν ὑμῖν are not equivalent, but are related to each other as cause and effect. Comp. Weiss, *bibl. Theol.* p. 348.

cisely (*that, namely*). And the full name Ἰησοῦς Χριστός has solemn emphasis. — εἰ μήτι ἀδόκιμοί ἐστε] After this a mark of interrogation is not to be repeated, but a period to be placed. That Christ is in you, you will perceive, if you are not perchance (εἰ μήτι, comp. 1 Cor. vii. 5) spurious Christians. In such, no doubt, Christ is not! Rom. viii. 9 f. To attach it merely to the predicated clause itself (I. X. ἐν ὑμ. ἐ.) as a limitation (Hofmann), is at variance with the very γνώσεσθε, ὅτι that follows in ver. 6, in keeping with which that exception εἰ μήτι κ.τ.λ. is to be included under the ὅτι κ.τ.λ. attached to ἐπιγινώσκ. ἑαυτούς. In εἰ μήτι the τι serves (like *forte*) “incertius pronuntiandae rei,” Ellendt, *Lex. Soph.* I. p. 496. According to Ewald, εἰ μήτι ἀδ. ἐστε depends on δοκιμάζετε, and ἡ οὐ ἐπιγινώσκ. . . ἐν ὑμῖν ἐστιν is to be a parenthesis—a construction which is harsh and the less necessary, seeing that, according to the usual connection, the thoughtful glance in the ἀδόκιμοί ἐστε back to ἑαυτούς δοκιμάζετε is retained.

Ver. 6. The case of the ἀδόκιμον εἶναι, however, which he has just laid down as possible perhaps in respect of the *readers*, shall not, he hopes, occur *with him*: you shall discern (in pursuance of experience) that we are not unattested, ungenuine, that is, “*non desse nobis experimenta et argumenta potestatis et virtutis, qua in refractarios uti possimus*,” Wolf. Comp. vv. 7, 9. Not without bitterness is this said. But the object of the hoping is not the *desert of punishment* on the part of the readers, but the δοκιμή of the apostolic authority *in the event* of their deserving punishment. Ἀπειλητικῶς τοῦτο τέθεικεν, ὡς μέλλων αὐτοῖς τῆς πνευματικῆς δυνάμεως παρέχειν ἀπόδειξιν, Theodoret. According to others (Beza, Calvin, Balduin, Calovius, Bengel), Paul expresses the hope that they would *amend* themselves and *thereby* evince the power of his apostolic influence. This, as well as the blending of the two views (Flatt, Osiander), is opposed to the context in vv. 3 f., 7, 9. Not till ver. 7 does Paul turn to the expression of gentle, pious love.

Ver. 7. Yet we pray to God that this, my apostolic attestation, which I hope to give you means of discerning, may not be made necessary on your part. On εὐχόμεθα (see the critical remarks), compared with the ἐλπίζω used just before, observe that, as often in Paul and especially in this Epistle of vivid emotion, the

interchange of the singular and the plural forms of expressing himself has by no means always special grounds by which it is determined. — *μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν*] *that ye may do nothing evil*, which, in fact, would only keep up and increase your guilt. Others incorrectly take it,¹ “that I be not compelled to do something evil to you.” How could Paul have so designated his chastisement? For that *ποιεῖν κακόν* stands here, not in the sense: to do something to one’s harm, but in the ethical sense, is shown by the contrast *τὸ καλὸν ποιῆτε* in what follows. But even apart from this, in fact, because *εὐχόμεθα* receives through *πρὸς τὸν θεόν* (comp. Xen. Mem. i. 3. 2; 2 Macc. ix. 13, xv. 27; Num. xxi. 8, *al.*) the meaning *we pray*, the words, in the event of *ποιῆσαι ὑμᾶς* not being held to be accusative with infinitive, would have to be explained: *we pray to God that He may do nothing evil to you*—which would be absurd. But the accusative with the infinitive occurs as in Acts xxvi. 19. — *οὐχ ἵνα ἡμεῖς κ.τ.λ.*] Statement of the object, for which he makes this entreaty to God, first negatively and then positively; not in a selfish design, not in order that *we* may appear through your moral conduct as attested (in so far, namely, as the excellence of the disciple is the attestation of the teacher, comp. iii. 2 f., Phil. iv. 1, 1 Thess. ii. 20, *al.*), but *on your account*, in order that *ye* may do what is good, and thus the attestation may be on *your* side and we may be as unattested, in so far, namely, as we cannot in that case show ourselves in our apostolic authority (by sternness and execution of punishment). That he should with *δόκιμοι* and *ἀδόκιμοι* refer to two different modes of his *δοκιμή*, is quite a Pauline trait. Through the moral walk of the readers he was manifested on the one hand as *δόκιμος*, on the other as *ἀδόκιμος*; what he intended in his *εὐχόμεθα πρὸς τὸν θεόν κ.τ.λ.* was not the former, for it was not about himself that he was concerned, but the latter, because it was simply the attestation of the readers by the *ποιεῖν τὸ καλόν* that he had at heart. According to Olshausen, there is meant to be conveyed in *οὐχ ἵνα ἡμεῖς δοκ. φανῶμ.*: *not in order that the fulfilment of this prayer may appear as an effect of my*

¹ So Billroth, Ewald, Hofmann, and previously Flatt and Emmerling, as in the first instance Grotius, who says: “Ne cogar cuiquam poenam infligere, quae malum dicitur, quia dura est toleratu.” On *ποιεῖν τινά τι*, comp. Matt. xxvii. 22; Mark xv. 12. Elsewhere always in the N. T. *ποιεῖν τινί τι*.

powerful intercession. But Paul must have *said* this, if he had *meant* it. Others¹ hold that after οὐχ there is to be supplied εὔχομαι, or the idea of wish implied in it, and ἵνα expresses its *contents*; "I do not wish that I should show myself as standing the test (that is, stern), but rather that ye may do what is good and I be as not standing the test (that is, may *appear* not standing the test, and so not stern)," Billroth. Certainly the contents of εὔχεσθαι might be conceived as its aim, and hence be expressed by ἵνα (Jas. v. 16; Col. i. 9; 2 Thess. i. 11); but in this particular case the previous *infinitive* construction, expressing the contents of the prayer, teaches us that Paul has *not* so conceived it. Had he conceived it so, he would have simply led the readers astray by ἵνα. The explanation is *forced*, and simply for the reason that the fine point of a double aspect of the δοκιμή was not appreciated. From this point of view Paul might have said in a connection like vi. 8 f.: ὡς ἀδόκιμοι καὶ δόκιμοι. — ὡς ἀδόκιμοι] Beza aptly says: *hominum videlicet judicio*. By way of appearance. Comp. already Chrysostom.

Ver. 8. Reason assigned for the relation just expressed as aimed at by ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. That we really have this design, is based on the fact that we are not in a position to do anything against the truth, but for the truth. The ἀλήθεια is to be taken in the habitual sense of the N. T.: the truth κατ' ἐξοχήν, the divine truth, *i.e.* the *gospel*; comp. iv. 2, vi. 7. If Paul, forsooth, had not had the design that the readers should do what is good, and he himself appear without punitive power and consequently as unattested, he would have *counteracted* the gospel, in so far as it aims at establishing Christian morality, requires penitence, announces forgiveness to the penitent, etc.; but he is not in a position to do so. To take ἀλήθεια, with Flatt and older expositors,² as *moral* truth (see on 1 Cor. v. 8), *uprightness*, is a limitation of it, which the context all the less suggests, seeing that ἀλήθεια in the above sense embraces in it the moral element. The taking

¹ So Billroth and Osiander and others, as well as previously Flatt, Zachariae, Estius, Menochius, *al.*

² So Photius in Oecumenius, p. 709 D: ἀλήθειαν τὴν εὐσέβειαν καλεῖ ὡς νόθου ὄντος τοῦ ἁυσεβικοῦ βίου, and previously Pelagius: "Innocentiae enim nostra sententia obesse non poterit;" as also Erasmus, Mosheim, and others.

it in the *judicial* sense would be accordant with the context (*ὅνα ἀληθὴ φέρωμεν τὴν ψῆφον*, Theophylact, so Chrysostom, Theodoret, Grotius: "quod rectum justumque est;" Cornelius a Lapide, Bengel, de Wette: "the true state in which the matter finds itself;" so, too, Rübiger); yet, in that case, there would result an inappropriate contrast, since *ὑπὲρ τ. ἀλ.* can only mean "*for the benefit of the truth*," which presupposes a more comprehensive idea of *ἀλήθ.* (de Wette: "to further the truth"). — *ἀλλ' ὑπὲρ τ. ἀλ.*] *sc. δυνάμεθά τι, we are able to do something.*

Ver. 9. Not reason assigned for ver. 7 (Hofmann), but confirmation of what is said in ver. 8 from the subjective relation of the apostle to the readers, in which *χαίρομεν* has the emphasis. This joy is as the living seal of the heart to that axiom. — *ἀσθενῶμεν*] according to the connection, quite the same as *ἀδόκιμοι ὄμεν* in ver. 7, of the state in which the apostle is not in a position to exercise punitive authority on account of the Christian conduct of his readers. Comp. ver. 4. — *δυνατοί*] correlative to the *ἀσθενῶμεν*, consequently: *such as* (on account of their Christian excellence) *one can do nothing to* with the power of punishment. The latter is *powerless* in presence of such a moral disposition. The context does not yield more than this contrast; even the thought, that the *δυνατοί guard themselves against all that* would call forth the punitive authority (Hofmann), is here foreign to it. — *τοῦτο καὶ εὐχόμεθα*] *this, namely, that ye may be strong, we also pray*; it is not merely the object of our joy, but also of our prayers. On the *absolute εὔχεσθαι* used of *praying* (for after ver. 7 it is not here merely *wishing*), comp. Jas. v 16; often in classic writers. There is no reason for taking the *τοῦτο* adverbially: *thereupon, on that account* (Ewald). — *τὴν ὑμῶν κατάρτισιν*] epexegetis of *τοῦτο*: namely, *your full preparation, complete furnishing, perfection in Christian morality.* Comp. *καταρτισμός*, Eph. iv. 12. Beza and Bengel think of the readjustment of the *members* of the body of the church that had been dislocated by the disputes (see on 1 Cor. i. 10, and Kypke, II. p. 290)—a special reference, which is not suggested in the context. See ver. 7.

Ver. 10. *This, namely, that I wish to have you δυνατούς or κατηρτισμένους and pray accordingly, this is the reason why I write this when absent, in order not to proceed sharply when present, etc.*

He wishes that he may be spared from the οὐ φείσομαι threatened in ver. 2, and that he may see the earnest anxiety, which he had already expressed at xii. 20 f., dispelled. In virtue of this view of its practical bearing, ταῦτα is to be referred, not to the whole Epistle, but (comp. Osiander and Hofmann) to the current section from xii. 20 onward. — ἀποτόμως] literally, *curtly*,—that is, with thoroughgoing sternness,—the same figurative conception as in our *schroff*, *scharf* [English, *sharply*]. In the N. T. only recurring at Tit. i. 13. Comp. Wisd. v. 22, and Grimm *in loc.*; ἀποτομία, Rom. xi. 22. More frequently in classical writers. See, in general, Fritzsche, *ad Rom.* II. p. 508; Hermann, *ad Soph. O. R.* 877. — On χράομαι without dative, with adverb, *to deal with*, comp. Esth. i. 19, ix. 27, ix. 12; 2 Macc. xii. 14; Polyb. xii. 7. 3. — ἦν ὁ Κύριος ἔδωκέ μοι εἰς οἶκοδ. κ.τ.λ.] contains a reason *why* he might not proceed ἀποτόμως, as thereby he could not but act at variance with the destined purpose for which Christ had given to him his apostolic authority, or at least could serve it only indirectly (in the way of sharp chastening with a view to amendment). Comp. x. 8. If we connect the whole κατὰ τὴν ἐξουσίαν κ.τ.λ. with γράφω (Hofmann), the ἵνα παρὼν μὴ ἀποτόμ. χρῆσθαι is made merely a parenthetical thought, which is not in keeping with its importance according to the context (ver. 7 ff.), and is forbidden by the emphasized correspondence of ἀπὼν and παρὼν (comp. ver. 2). This emphasis is all the stronger, seeing that ἀπὼν in itself would be quite superfluous.

Ver. 11 Closing exhortation. Bengel aptly observes: "Severius scripserat Paulus in tractatione, nunc benignius, re tamen ipsa non dimissa." — λοιπόν] See on Eph. vi. 10. What I otherwise have still to impress on you is, etc.: "Verbum est properantis sermonem absolvere," Grotius. — χαίrete] not: *valet* (for the apostolic *valet* follows only at ver. 13), as Valla, Erasmus, and Beza have it, but *gaudete* (Vulgate). Encouragement to Christian joy of soul, Phil. iii. 1, iv. 4. And the salvation in Christ is great enough to call upon even a church so much injured and reproached to rejoice. Comp. i. 24. — καταρτίζεσθε] *let yourselves be brought right*, put into the right Christian frame; τέλειοι γίνεσθε, ἀναπληροῦτε τὰ λειπόμμενα, Chrysostom. Comp. 1 Cor. i. 10; and see Suicer, *Thes.* II. p. 60. — παρακαλεῖσθε] is by most, including Billroth, Schrader, Osiander, correctly understood

of consolation ; become comforted over everything that assails and makes you to need comfort, *consolationem admittite !* ἐπεὶ γὰρ πολλοὶ ἦσαν οἱ πειρασμοὶ καὶ μεγάλοι οἱ κίνδυνοι, Chrysostom. Rückert no doubt thinks that there was nothing to be comforted ; but the summons has, just like what was said at i. 7, its good warrant, since at that time every church was placed in circumstances needing comfort. Rückert's own explanation : *care for your spiritual elevation*, is an arbitrary extension of the definite sense of the word to an indefinite domain. Others, following the Vulgate (*exhortamini*), such as Rosenmüller, Flatt, Ewald, Hofmann, render : *accept exhortations to what is good*, which, however, in the connection is too vague and insipid ; while de Wette, following Pelagius, Cornelius a Lapide, and others (exhort ye *one another*), imports an essential element, which Paul would have expressed by παρακαλεῖτε ἀλλήλους (1 Thess. iv. 18, v. 11) or ἑαυτούς (Heb. iii. 13). — τὸ αὐτὸ φρονεῖτε] demands *the being harmonious* as identity of sentiment. See on Phil. ii. 2. — εἰρηνεύετε] *have peace* (one with another), Rom. xii. 18 ; 1 Thess. v. 13 ; Mark ix. 50 ; Plat. *Theact.* p. 180 A ; Polyb. v. 8. 7 ; Ecclus. xxviii. 9, 13. It is the happy consequence of the τὸ αὐτὸ φρονεῖν ; with the δίχα φρονεῖν it could not take place. — καὶ ὁ θεὸς κ.τ.λ.] This encouraging promise refers, as is clear from τῆς ἀγάπης καὶ εἰρήνης, merely to the two last points especially needful in Corinth—to the harmony and the keeping of peace ; hence a colon is to be put after παρακαλεῖσθε. And then, if ye do that (καί, with future after imperatives, see Winer, p. 293 [E. T. 392]), will God, who works the love and the peace (Rom. xv. 13, xvi. 20 ; Phil. iv. 9 ; 1 Thess. v. 23 ; Heb. xiii. 20), help you with His presence of grace. The characteristic *genitival definition* of God is *argumentative*, exhibiting the certainty of the promise as based on the moral nature of God.

Ver. 12. As to the saluting *by the holy kiss*, see on 1 Cor. xvi. 20. — οἱ ἅγιοι πάντες] namely, *at the place and in the vicinity*, where Paul was writing, in Macedonia. It was obvious of itself to the readers that they were not saluted by *all Christians generally* (Theodoret). It by no means follows from this salutation that the Epistle had been *publicly read* at the place of its composition (possibly Philippi) in the church (Calovius, Osiander), but simply that they *knew* of the composition of the Epistle.

Nor is any special set purpose to be sought as underlying the current designation of Christian ἅγιοι ("utpote sanguine Christi lotos et Dei Spiritu regenitos et sanctificatos," Calovius). According to Osiander, the higher value and blessing of the brotherly greeting is meant to be indicated; but comp. 1 Cor. xv. 20, οἱ ἀδελφοὶ πάντες. — Paul does not add *salutations to individuals* by name; these Titus might orally convey, and the apostle himself came, in fact, soon after (Acts xx. 2).

Ver. 13. Concluding wish of blessing—whether written by his own hand (Hofmann) is an open question—full and solemn as in no other Epistle, *tripartite* in accordance with the divine Trinity,¹ from which the three highest blessings of eternal salvation come to believers. — *The grace of Christ* (comp. Rom. v. 15, i. 7; 1 Cor. i. 3; 2 Cor. i. 2, viii. 9; Gal. vi. 18; Eph. i. 2; Phil. i. 2; 2 Thess. i. 2; Philem. 25), which is continuously active in favour of His own (Rom. viii. 34; 2 Cor. xii. 8), is first adduced, because it is the *medians*, Rom. v. 1, viii. 34, between believers and the *love of God*, that *causa principalis* of the grace of Christ (Rom. v. 8), as it also forms the presupposition of the *efficacy of the Spirit*, Rom. viii. 1, 2. The *fellowship of the Holy Spirit*—that is, the participation in the gracious efficacy of the Holy Spirit²—is named last, because it is the consequence of the two former (Rom. viii. 9; Gal. iv. 6), and continues (Rom. vii. 6, viii. 4 ff., 26 f.) and brings to perfection (Rom. viii. 11; Gal. vi. 8) their work in men. — μετὰ πάντων ὑμῶν] *sc. εἴη*. Seal of holy apostolic love after so much severe censure, *one thing for all*.

¹ On the old liturgical use of this formula of blessing, see *Constit. apost.* viii. 5. 5, viii. 12. 3.

² Estius, Calovius, and Hammond understand κοινωνία of the *communicatio activa* of the Holy Spirit, which, doubtless, as τοῦ πνευμ. ἁγ. would be *genitivus subjecti*, is in accordance with the preceding clauses, and not at variance with the linguistic usage of κοινωνία in itself (Fritzsche, *ad Rom.* III. pp. 81, 287), but is in opposition to the usage throughout in the N. T. (see on Rom. xv. 26; 1 Cor. x. 16), and not in keeping with passages like Phil. ii. 1; 1 Cor. i. 9; 2 Pet. i. 4,—passages which have as their basis the habitually employed conception of the *participation* in the divine, which takes place in the case of the Christian. Hence also not: *familiaris consuetudo* with the Holy Spirit (Ch. F. Fritzsche, *Opusc.* p. 276). Theophylact well remarks: τὴν κοινωνίαν τοῦ ἁγίου πνεύματος, τουτίστι τὴν μετοχὴν αὐτοῦ καὶ τὴν μετέληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐτοῦ γινόμενοι καὶ αὐτοί, οὐκ οὐσία, ἀλλὰ μετέξουσιν ὅντες.

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